

## TIIE STANDARD SERIES.

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ON

## ST. LUKE:

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Critical and Homiletical Notes.


Edited by Rev. Prof. Janes kernahan, London.
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## LUKE.

## CHAPTER XIII.

1. THERE were present at that season some that told him of ths Gallicans, whose blood Pilatc had mingled with their sacrifices.

There were present, \&c. Gr. There came some at that time telling Him.
Season, opportunely. The same time the above address was given.
As He had been speaking of the punishment of sinners, they tell Him of the punishment of certain particular sinners.
Told. Many persons take pleasure in being the first to bear sad news. The Greek word used generally implies something recent.
Galileans. Luke i. 26. Followers of Judas Gaulonites, A.D. 14. Last year of Augustus.
He taught it was unlawful to pay tribute to Cæsar. God, their only Master.
He forbade also that sacrifices should be offered for the safety of the Emperor and Roman people.
Christ being a Galilean, He might be thought to favor this sect.
"He perverteth the nation,-forbade tribute to Crsar." Luke zxiii. 2.
Blood. Pilate being enraged against the Galileans ordered them to be slain in the midst of the victims they were offering according to Mosaic law.
So that the blood of the offerers was mingled with the blood of the victims offered.
These insurrections ended in open resistance to Rome, followed by national ruin.
Amid cruelties by the Romans, this was a drop to the ocean.
We are far more ready to speak of the death of others, than of our own.
A dreadful accident at sea or land, occupies all tongues.
God's providence at times vindicates His justice.
Not the most guilty however are always punished in this life. An argument and proof that there will be a gencral judgment. Pilate. Life and character. Luke xxiii. 1. See Notes.

This act of Pilate is in accordance with his hatred of Ferod.
The suggestion is, that God must have been specially angry with these Galileans, cut off by a heathen, in His House, and at His altar.

Olshausen regards this chapter as "a sermon on repentance, addressed to the penple; and an admonition calling for entire decision on the part of the disciples." This sermon on repencance possesses peculiar solemnity, from the fact of its being the Saviour's last sdmonition of that kind. Our Lord is not treating so much of sin in the individual man, as of $\sin$ in the race to which he as an individnal belongs. "Galilcans."Followers of Judas Gaulonites. Euthymius. Thcophylact, Cyril. Douhted. De Wette, Meyer, Alford. No allusion to them by Josephus. Lightfoot. Passed over, like the murder of the babes of Bethlehem. Bloomfield.
 sacrilege, since the offering of the sacrifice was "sacer" unto the gods. A malefactor, doomed to atone for the sins of the people during an impending calamity, viewed as "sacer" to the gods. Beeker's Char.
2. And Jesus answering said unto them, Suppose ye that these Galileans werc sinners above all the Galiteans, because they suffered such things?

Answering. Our Lord takes advantage of occurring incidents to teach spiritual truths.
He judges not the Romans but the sins of Israel.
Stuch erents types of coming judgments, and appeals for penitence.
天uppose ye? He docs not deny that the Galileans were sinners, but that they were pre-eminently so.
Sinners. He would hold up their own guilt, to averted eyes.
Jesus restrains the rashness of human judgments.
No one suffers here that does not descrve chastisement.
By it God vindicates justice and checks sin.
Their misconceit was in thrusting $\sin$ and guilt from themselves.
The heart is evil and proud that thinks any man worse than limself.
Connection between sin and suffering is of the closest kind.
Yet we seldom trace the connection withont presumption.
Job's friends ask, "Whoever perisbed being innocent?" Job iv. 7.
We ought not to consider so much the mischances of others, or why they happened, as our own dangers and the remedy for them.
Because, \&c. Individual sins cannot justly be inferred from inidividual misfortunes.
Some persons are still ready, notwithstanding our Lord's worls, to attach the idea of great guilt to temporal calamities.
Judgment belongs to God, and to God only.
ámaprwiò-Not martsıs. Oosterzee. тар风̀-beside, passing beyond, nore than, beyond a real or imaginary line. Compare mapà mivtas AXa.øoùs méras, Xenophon, so Luke iii. 13; Rom. xii. 3. Webster's Syntax.
"Srffored:" sacrificed to justice, refusing His mercy. $\pi \epsilon \pi o ́ v \theta a \sigma \iota \nu-T h e y ~ h a v e ~$ suffored, nit the historic past, but reaching unto the present. Trench. i'I ' $\eta \sigma u v$, omitted. Tisehendorf, Alford, Cod. Sinai.
3. I tell you, Nay: bui, except ye repent, ye shall all likcwisc perish.

I tell you, Nay. He draws un the treasures of His divine knowledge. "This is what I, your compassionate Judge and Saviour, say to you." Nothing more than that ancient word, Repent! Repent of your own sins. A word which sinners on the road to judgment dread to hear.
Repent. Very searching, since they hinted a similar fate awaited Him.
Without it, the sword of God, insteal of Pilate's, is at hand.
Ye shall. Our Lord hesitates not to speak in the most alarming manner.
He who is infinite Love neither bides nor lessens the threatenings of everlasting woe.
All. None are excepted-all have sinned, all must repert.
Impunity hardens the wicked, "Because sentence against an evil work," \&c. Eccl. viii. 11.
Likewise. Gr. in the same manner; more forcible than in like manner.
The Jewish people, continuing impeniteut, perished in the same manner, i.e., by the Roman sword.

But our Lord's words have a deeper meaning-they point to a perdition of a far more awful kind, future, personal, eternal.
His threatening the impenitent implies willingness to pardon the penitent.
Repentance is enjoined in the New Testament as indispensable to the salvation of the soul.
Not that repentance merits salvation-it prepares for receiving Jesus.
But it is not merely an act, it is a habit, and extends over Christian life.
The clearer our views of Divine mercy, the deeper our repentance.
It involves a total change in the spirit and character.
It is hatred to all sin, and turning away from it with full purpose of heart.
Nct merely because of future punishment, but on account of its opposition to the holy nature and law of God.
It is namifestly genaine when it leads to the Blood and Righteousness of Christ.
$\square$

Judas repented, but he went out and hanged himself in despair.
Peter repented, but he went out and wept bitterly.
The more tender the conscience, the deeper the sonse of the evil of sin.
The more the evil of $\sin$ is felt, the more will Jesus be valued and loved. Wrong riews of the nature and demerit of sin lie at the foundation of all heresies concerning the atonement of Christ.
 Stier; stronger, Alford. For many did actually perish by the sword of the Romans. "Perish," under the ruins of Jerusalem. Elsley, Grotius. Prophetic of the slaughter at the siege of Jerusalem. Many slain in the temple itself. Calvin. The Divine displeasure overtaking offenders, proves an overruling and a watchful Providence; and crimes escaping unpunished, testifies to a future day of retribution.
4. Or those eighteen, upon whom the tower in Siloam. fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

Or. He passes from the Galileaus to the people of Jerusalem.
Tower. A part of the city walls near the fountain of Siloam.
These Babel towers crushed the guilty in Jerusalem.
But the monntains will fail to crush the offender on the dread day of decision.
What men call accidents are traceable to the finger of God.
"Shall there be evil in the city, and the Lord hath not done it?" Amos iii. 6.
His long-suffering prevents us from being examples of His justice.
Siloam. Shiloah; Neh. iii. 15 ; Isa. viii. 6. Heb. sent.
A pool under mount Zion flowing into the Kedron.
It rises and falls at irregular interrals- 53 feet long, 18 feet wide, and 19 feet deep.
Unites with the fountain of the Virgin, 1,100 feet cut throngh the rock.
"The people refused the waters of Shiloah, which go softly."
This perennial fountain a symbol of Divine protection.
"Siloa's brook, that flow'd
Fast by the oracle of God." Milton.
Sinners. Gr. debtors. Open judgments are not the most severe. Nor are greatest sins the most visible to men.
These sinners did not owe a larger debt to God, than others.
notes.

Above. Temporal calamities, not proofs of special guilt as the Jews held.
Jerusalem. Luke ii. 25. Sce Notcs. A city otherwise holy.
In the former case, slaughter was inflicted by man ; in this case no canse is apparent.
But in both cases-the Hand of God is to be humbly recognised.
The same principle should be applied to all similar calamities.
If destruction may overtake men sacrificing to God in His Temple, or when they think themselves safe in the tower, none should put off their repentance.
$\pi$ úpyos.-One of the city towers. Meyer. The 18 prisoners of the Sanhedrim confined there. Stier. óфєсле́тat.-Dcbtors to justice. Luke xii. 5 S-59. Not the word used v. 2. The tower, a debtor's prison. Olshausen. Garden tower, a turret of the city walls. W. \& W. Pool of Bethesda belonged to the Tower of Siloam. Lightfoot. The sheep-gate at the south east of the city. Robinson. Tower of Shiloh. Erasmus.

## 5. Itell you, NTay: but, except ye repent, ye shall all likewise perish.

Repent. Transgressors are liable to mistake attrition for contrition.
An error which Satan craftily labors to establish.
Attrition is sorrow arising from the fear of the consequences that are about to fall upon the transgressor.
It is the lowest order of repentance, and the least influential.
True repentance is a change of mind, accompanied by a sincere renunciation of $\sin$. Its evidences are 1 , a consciousness of the evil of sin. 2. Self condemnation. 3, a sense of unworthiness. 4. Great grief on account of the sin committed. 5, a truthful confession before God. 6. Prayer for power to resist temptation. 7, a mind open to good impressions. 8. Its emblem among plants is a "bruised reed." 9. Its model among men is Christian weeping before the cross, hut afterwards Christian rejoicing in hope. This is "repentance that needeth not to be repented of."
"I desire to die, preaching repentance; if out of the pulpit, I desire to die repenting." Philip Henry.
If penitent, it is a small thing to perish under a wall.
Likewise. The resemblance between these and the Jews' ruin, more than accidental.
Roman darts, mingled the blood of many with their sacrifices.


Not the stroke of excision, but the proof of God's long suffering.
This discourse of severity, ends in a parable of mercy.
Judgment is Gol's strange work, and He delays it to the last moment.
"Not willing that any should perish, but that all should come tc repentance."
120 ycars before the deluge, mercy's arm wearied, ringing the bell of alarm.
Jerusalem did not fall, until 40 years after these warnings.
Fiarl ruin of the world delayed, by God's patience. 2. Pet. iii. 9.
Perish. How terrific the fall from the chamber of final impenitence to the unfathomable abyss!
An implied prophecy, impenitent Jews should perish.
Churches of Corinth, Philippi, Galatia, Ephesus, blotted out.
Reference to Jerusalem's calamities, exhausts not the sense.
It shadows forth a future, personal, remediless ruin.
There is a perdition, unseen, on the other side of death.
Impenitence and this perdition, God hath linked together.
Repentance and eternal life are inseparable.
He would take their eyes from others and fix them on themselves.
He alarms, that He may reclaim ; He admonishes, that He may amend; He warns beforehand, that He may forgive. Ambrose.
The calamities of persons and nations, are loud calls to repentance.
Escaping, we are not more righteous, but God is more forbearing
Guilt denied in prosperity, oft confessed in adversity. Gen. xlii. 21. 1. Kings xvii. 18. Acts xxviii. 4.

The Jews were slaughtered on the day of the Passover, in the midst of the sacrifices, and many of them buried in the ruins of the city. Josephus.

> 6 IT Hespake also this parable; A certain man had a fig tree planted in his vincyard; and he came and sought fruit thereon, and found none.

Parable. Luke v. 36 ; iv. 23. See Notes.
Fig tree. A tree for which there is no place in a vineyard-God frealy adopted Israel.
Common in tropical climates and grows among the rocks.
Its five lobed leaves, a shade, its delicate fruit, invaluable.
Early figs mature in June and continue till the season clopes.

NOTES.

The fruit comes without visible blossom, and is pear shaped.
The ancients were accustomed to train vines upon fig trees.
They were often planted together, the phrase occurs 20 times in the 0 . T.
201 different species, two only, bear edible fruit in the third year.
To sit under his own vine and fig tree, symbolizes special divine favor. Mic. iv. 4.
This fig tree represents Israel, but generally, all within the pale of the visible Church of God.
Vineyard. A spot selected for its fertility, separated from the sur. rounding fields, cultivated with special care, with a view solely to fruit.
Deseriptive of God's dealings with His ancient people, and with the Christian Church.
Fruit. "A good tree bringeth not forth corrupt fruit." Luke vi. 43.
A barren fig tree is faith without works. Jas. ii. 20.
Frnit, like holiness, the evidence of the unseen inner life.
With great privileges and bearing much fruit, we glorify God. John xv. 2.

Fruit cannot be tied on, union must be vital.
Egypt, Nineveh, Bilbylon, Rome. Greece, never had our mercies.
None. A true church with saeraments and all other privileges, without spiritual life, avails nothing.
So also a profession of faith, without obedience, is worthless in the sight of God.
Wild grapes, no place in the vineyard. Isa. v. 4. Wicked works. 1. John iii. 12.

Works of darkness. Rom. xiii. 12. Works of the flesh. Gal. v. 19.
The true Israel are God's people by grace, others aliens.
"He shall be like a tree plunted, \&c." Psa. i. 3.
This tree, unfruitful, does not prove others fruitful.

тavit $\eta v$. -The period of our Savionr's ministry. Bengel; to the whole nation. Alexander; to individuals. Alford, Stier. Whole nation, not an unsheltered waste. Mujor. ミvкŋิv.-Fis-tree, from its wide-spreading branches. Heb. stretched out. A prophetic symbol of the whole nation. The fruit coning withont blossom.- Hab. iii. 17, should read "bear." á $\mu \pi \epsilon \lambda \omega \bar{\omega} \iota$.-The whole house of Iarael, Isa. r. 7. Gospel dispensation. Alford, Lange.

[^0]Dresser. In the spiritual vineyard, all instrumentalities the Hol. Ghost uses.
God, the proprietor ; the dresser is the Son of God.
The one personality pervading all-the Holy Spirit.
Three years. Long enough to test the fruitfulness of a tree.
He notes the time: how long? Prov. i. 22. It is time. Hosea x. 12.
Patience of God with sinners one of His "strange works."
When pillars are removed the building is near its fall.
Forbearance unimproved is wearied out at last. Gen. vi. 3.
I come. Not at the Judgment, but visitations of mercy and wrath.
He seeks fruits of humility and penitence after crushing trials.
Let $u s$ seek fruit in our own lives, before God comes seeking it.
Fig tree. Watched and cherished, then patiently waited for.
Having made no returns stands unconscious of impending doom.
A compendium of Israel's history, a just portrait now of thousands.
Many fail to ask, "Did such perish through my neglect?"
Wouldest thou be grateful to God for thy redemption-care for others.
Cut it down. Great severity here expressed, and the supreme power of the vine dresser.
Command not given to men but to angels.
To destroy a fruit-bearing tree in the East, a bigh crime. Deut. xx. 19-20.
Still, the stern eommand was, "Cut it down;" so with fruitless professors.
This command from Him, who makes no mistakes, whose right it is to condemn.
"The feet of avenging deities are shod with wool." Greek Proverb.
Before the hewing down, "The axe is laid"-a solemn warning is giveu. Matt. iii. 10.
Trees that are not fruit-bearing are for the fire.
God will lay down His basket and take up His axe.
Cumbereth. Gr. renders useless, i.e., injures. The injurious shadewithdra wiug fatness, occupying room.
Every tree planted in God's vineyard has God's care.
Guilt of barrenness increased by absorbing good intended for others.
Refraining to do good tends to discourage and barden others.
Corrupt maxims and evil examples are stumbling-blocks.
A large tree of long standing (if unfruitful) is the more noxious.
The barren vineyard to be dismantled, thrown open. Isa. v. 5-6.
Love divine breathes in the very judgments of our God.
His threatenings are only invitations to repentance.
The fig tree charged, not with bearing noxious fruit, but no fruit. A life of mere harmlessness is not a life for eternity.

A tree is for fruit ; and but for the fruit there would be no tree.
It is first act foir frit, aud for this cind let grow and caltivatel.
When it serves not for fruit it must serve for fuel, the end of all fruitless trees.
It is not faith is sought for, but the fruits of faith.
This principle strikingly put forward in Matt. xxv. 35-46.
"Belold these three years." From this circumstance in the parable, it may be reasonably concluded that Jesus had been, at the time of saying this, exercising his ministry for three jears past. Clark.
$\dot{\alpha} \mu \pi \epsilon \lambda o v \rho \gamma o ́ v$-Vincdresser, only here in N.T. Moses, Prophets, Apostles, Son of Gou, the Moly Spirit interceding. Augustine ; Apestles. Ambrose, Stella; Christ. Euthymius, Theophylact, Henry; Hely Spirit. Alford: Gospel dispensation. Lange. tpía étn -The time of our Lord's ministry. Olshausen, Bengel, Wieseler, Stier. 'Times of Israel before the law. Gregory, Grotius. Chilahood, youth, olu age. Theophylact. Time before the Babylonish captivity. Stella. Last period of Christ's public ministry. No chronological value. Meyer; Trench, Andrews. The Christian era. Grotius. Three eflicial states, Prophet, Priest, and King. Euthymius. Period of the trees coming to maturity. Brown. Peried of John's ministry to this occasion, little less than thre years. Costerzee. The three years before bearing. Bloomfield. Jews had preaching forty years. Elsley. The reign of natural law. Augustine, Ambrose. The reign of grace. Theopkylact. The season of mercy given to every man. éxкочоv.-Implying stern severity and punishment. катаруєi-Why doth it, ever, or so much as cumber? \&c. Oxford. The key werd of the sentence. Ut quid etiam terram occupat? Vul. "Cumbereth," too weak -it implies positive mischief. Trench, Beza.

This parable should be viewed in connexion with the withcring of the fig tree. The parable delivered new the warning; the withering which took place in the ensuing spring, just before our Lerd's crucifixion, a picture of the judgment denounced. Wordsworth.
8. And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it :
Answering. Because of his concern for the tree, under his care.
Lord. The Son of God, our only Intercessor. Job xxxiii. 23. Zech. i. 12. Heb. vii. 25.

Thrice happy are they who have praying vinedressers to intercede for them.
Let it alone. "The Lord is slow to anger, and of great power." Nah. i. 3 .

This year, He does not mean, never; He asks only one more trial.
Do not remove the dresser, nor withhold the sun, the dews, or the rain. We can pray for the impenitent, but not to be spared in their barrcnncss,

This plea, a warning, "Ihe axe is laid at the root of the tree." Matt. iii. 10 .
fod does not secretly or silently inflict punishment.
Delay of justice, pervades the entire Old and New Testaments.
The flood was delayed 120 years by Divine long-suffering.
Sodom's doom was held back by Abraham's prayer.
Jerusalem's ruin delayed forty years, and Christ's coming 1800 years.
Christ's coming delayed through God's long-sutfering.
Warning given to Pharaoh, Balaam, Saul, Herod, Judas, old world, Sodom, Nineveh, Jerusalem.
This year also. In God's calendar a day may outweigh centuries.
Reprieves of mercy are short-but true tests of character.
Reprieves not pardons; repentance alone will save.
Dig. Loosen the earth about it, and enrich it with manure.
Points to changes in the Divine method of treatment.
The ordinary and extraordinary means of grace.
Neglected lessons enforced with unknown power.
Prajers must be seconded by endeavors, else we mock God. Barren professors must be roused by the terrors of the law.
The impenitent fallow ground must be broken up.
Thus, the old world was warned by Noah, and Jerusalem by Jeremiah. Critical moments in life, unimproved, rarely renewed.
ă $\phi \in s$ aủ $\dot{\eta}$ r.-This intercession is conditional; for time, not for salvation. W. \& W. लぃá $\psi \omega$.-Literally, "keeping in rank." Spades are not uscd at present in vineyards of the East, but a shallow plough, drawn by oxen. Our Saviour probably refers to this ploughing. "Aut presso exercere solum sub vomere." Georgics ii. 35̄6, Virgil. The same process in Italy, in the time of Christ. Bloomfield.

## 9. And if it bear fruit, well: and if not, then after that thou shalt cut it down.

If it bear. God's patience teaches us to hope, it may be fruitful. Well. Not in the Greek. The delight of the dresser is implied. If sinners repent, saints rejoice, and God is pleased.
"There is joy among the angels of God over one sinner," \&c. Lake xv. 10. Cut it down. When the day of grace ends, the inexorable blow falls. Every wicked man's life is prolonged, either for his own amendment, os the trial of good men's charity. Augustine. Luve nnd fidelity, interceding, said, "Spare it."

The same love at length calls for the axe of vengeance.
In the simple story of this tree, are shadowed the cperations of grace.
This parable shows that God's long suffering, has its limits.
"There is a line unseen, and merey turns to vengeance there."
Unbelief closes the door of huje, and fixes his doom.
Patience of God, turough eternity, the wonder of the redeemed.
When the day of grace is past, Cirrist intercedes no more.
A propheey fulfilled literally and typically in the barren tree. Matt. xxi. 18-21.

The nation slain or enslaved, save a few believers in Pella.
The barren fig tree. 1. The active eare. 2. The righteous search. 3. The sad result. 4. The just judgment. 5. The intercessor. 6. The last respite.
We have been planted in the vineyard of God's church.
The fruits whieh God expects are 1, repentance. 2, faith. 3, obedisnce the result of faith.
If these be not produced the vinedresser will no longer nourish the vineyard.
 in 2. Sam. v. 8; 1. Chron. iv. 10; Mark ix. 23; Luke xix. 42. Wordsworih.
 the baptism and resurrection. Fausset. kăv.-Perhaps it may bear fruit. Doddridge, Beza.
10. And he was tcaching in one of the synagogues on the sabbath.
11. T: And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.
Synagogue. Luke vi. 6. The locality of this miracle unknown.
House of God, the best resort of sufferers.
Sabbath. Luke vi. 2. Our Lord was found ever in His place.
The soul's market day, on wrich, says an old writer, Christ seils to His people "gold tried in the fire, and white raiment." Rev. iii. 18.
A woman : a pious woman apparently, for our Lord did not say, Thy sins are forgiven thee.
Spirit of infirmity. Our Lord explains this to be no melancholy mood.
Jews and Greeks held that genii presided over human affairs.
$\qquad$
Consen

Jews believed demons could inflict disease on men.
Bowea together. The posture of hei boay, a picture of the misery of her infirmity.
It is probable her disease was some milder form of possession.
Yet she was "a daughter of Abraham" evidently in a gracious sense.
Lift up herself. Gr. could not lift herself upright.
Her state, symuolical of the condition of man by sin.
God made man upright in body and in soul.
Sin has cast man down. Christ raises him up.
Sin prevents man looking $u p$ to heaven. Christ lifts heart and face to God.
This woman, bowed by infirmity, represents the Church raised and invigorated by Christ. Ambrose.
Wherever Jesus goes, He finds misery, and offers relief.
$\eta \nu \delta \delta \delta a ́ \sigma \kappa \omega \nu-a \quad$ periphrastic usage which denotes habit or the uninterrupted continuance of an action. Similar expressions are in Luke xxi. 17-24; Matt. xix. 22 ; Mark xv. 43. Webster's Syntax. ìv, there was, omitted. Tisckendorf, Cod. Sinai ; retained, Alford.

Man's erect posture a symbol of his nobler destiny.-
"Os homini sublime dedit, columque tueri
Jussit, et erectos in sidera tollere valtus." Ovid. Met.
"Mammon, the least erected spirit that fell
From heaven; for even in heaven his looks and thoughts Were always downward bent." Mitton.
yvì̀-Woman. A believer. Bengel. ג்vaxúষat.-Lift up herself. So that she did not perceive the presence of Jesus. Sticr. A strong expression. Braune. In accordance with a condition, neither natural sickness nor customary possession. Stier. A mild type of demoniacal possession, with a spark of faith. Oosterzee. cis tò mavtedés.-Perfectly unable, not able at all. Melanethon, Michaelis.
12. And when Jcsus sav her, he called her to him, and sald unto her, Woman, thou art loosed from thine infirmity.
Saw her. Eye of mercy finds the sinner in the depths of misery.
Withont asking aid, the presence of the sufferer was a prayer.
The woman seems to have longed for, and trusted in Him.
An example of the diligent use of the means of grace.
He called. "Her" not in the Gr. Yet evidently the call was addressed to her.
In bestowing mercy He does not always wait for a plea.
This poor victim was in the pluce where God meets His people.

Sickness not pleaded, nor the ruler's jealousy, for absence. Verse 14.
She may have entered the presence of the Lord in fuith.
"I was glad when they said, Let us go into the house of the Lord." Psa. exxii. 1.
Woman. In direct address, expresses kindness and respect.
Loosed. What tidings for a captive, bound by Satan eighteen years!
"A stronger than the strong man," speaks-her felters fall.
"The Lord raiseth them that are bowed down." Psa. cxlvi, 8.
'Wait on the Lord, and be of good courage, He shall strengthen," \&c. Psa. xxvii. 14.
Man cannot make that straight which God hath made crooked. Ecel. vii. 13.

Relieving the body, evinces what He can do for the soul.
" $I$ am sought of them that asked not for me." Isa. lxv. 1.
She doubtless sought her soul's good but left with a body healed.
He used no means to astouish by unnecessary display of His power.
Said nothing of the inveteracy of the disease.
Absence of all human emotion proves the record Divine.
Friends and enemies saw the cure was instant and complete.
"Loosed," Gr. unchained, set free, having no asylums madmen are still chained in

13. And he laid bis hands on her: and immediately she was made straight, and glorified God.

Hands. His words, laying on his hands, and cure, at the same time. He thus pointed out the object of His mercy, and of prayer. Heb. vi. 2. Divine power needs no material channels for its flow.
Her faith demanded no show of instrumentality.
Immediately. God alone can renew in nature and in grace.
"I know Thou canst do everything." Job xlii. ..
Glorified. She adores Jesus as the eternal God and promised Messial. It was " God in Christ, reconciling the world," \&c. 2. Cor. v. 19.
Ile ean now do in Heaven what he did on earth.
In the healing of this woman our Lord is said to have done five things.

1. He compassionately saw her; 2. He called her; 3. He healed her;
2. He touched her ; 5. He lifted her up.

Thus does He also perfectly cure a sinful soul.


1. He sees it in His compassion; 2. He ralls it by His internal inspiration ; 3. He heals it by remitting its sins; 4 . He touches it by the afflictive chastenings of His hand; 5. He raises it up to things alove in the waimth of Divine love. Ludolphus.
The cure was, 1 , speedy; 2 , perfect; 3 , public ; 4 , permanent; and 5 , her soul was benefited-she glorified God.
God alone can reform and correct His own work both in nature and in grace.
2. And the ruler of the synagogue answored with indignation, because that Jesus had healed on the sabbath day, and said unto the peaple, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.
Ruler. Luke viii. 49. Synagogue. Luke vi. 6. See Notes. Compelled to witness this divine offence-Sabbath healing.
He says more loudly to the people what he dane not say to Jesus.
Indignation. He that will be angry and not sin must be angry at nothing but sin.
Men are prone to condemn everything in those they hate.
Bigotry and fanaticism burned out all sympathy for the woman.
Never before had the synagogue been honored as now with Jesus.
The light of the miracle, instead of convincing the ruler, blinds and hardens him.
Sabbath day. Luke vi. 1. Religion's mask, used to cover envy and avarice.
Blind judges of the law, unjust accusers of the elect confound mercenary works with charity.
Be healed. As thongh miracles were things of course.
His impudence ranks the Son of God with quacks and mountebanks.
Sabbath. The ruler of the synagogue cared nothing for the desecration of the Sabbath.
Jesus was glorified-this kindled the fire of his fanaticism.
A heartless formalist condemns in another what he allows himself.
So he seeks indirectly, throngh the people, to attack Him.
People. The hypocrite dare not look upon the Holy One and thus - speak.

He would rather the woman remained bound than that Christ should be glorified.
This incarnation of envy-a ruler in the house of God!
He wreaks his malice on Jesus on pretext of reverence for His Sabbath. The nearer Christ comes to the wicked, oft the more bitter they becomc.

NOTES.

Whether saints sing in the cell (Acts xvi. 25), or stand in the temple (Acts v. 25),-It is impossible to please the wicked.
Would that envious ruler have welcomed those afllicted people to be healed on the week-day?

It was doubtless by design that our Lord wrought so many miracles on the Sabbath day; not that he meant to lessen the reverence of the Jews for the Sabbath day, but to correct their superstitious notions, who, beeanse they were forbidden secular labor on that day, converted $i t$, in a great meacure, into a day of idleness and milulgence; whereas, to a good man, especially in this age of Christian activity, benevolence and devotion afford equal emplorment to any day of the week; such it did to our Lord Himself. On that day we always find Him, either in the Temple or in the Synagogue; either instructing the minds or healing the diseases of the poor; and thereby marking out the Sabbath day as a proper season, not ouly for devotion, bnt for the religious instruction of all classes. Therefore the visiting of the sick, and carrying to them the instructions and consolations of the Gospel, is a holy work, eminently suited to this holy day. Wiliiams.
15. The Lord then answered kint, and said, Thou hypoerite, doth not each one of you on the sabluth leose his ox or his ass from the stall, and lead him away to watering?

Hypocrite. Jesus addresses the multitude in their leader and ruler. Hypocrites have the least care in what is greatest, the greatest in what is least.
Hypocrisy tried and condemned at the tribunal, $\mathbf{1}$, of reason, 2 , of conscience, 3 , of feeling. 4 , of the Gospel.
His zeal for the sabbath only a pretended reverence for the law.
The true cause of his anger was the glory reflected upon Jesus.
This interpreter of the Iaw, in Moses' seat, deceives himself as well as the people.
He well knew that loosing the bond was not servile work.
He intends the rebuke to glance off the people and to strike the Saviour.
Loose his ox. To water him, a work of necessity and mercy.
More compassion for a brute, than for a fellow creature, proves very great depravity.
God gave no laws about the care of beasts on the Sabbath except that they should not be worked.
Revelation was giver to guide and not to supersede common sense.

ข่жокртаи-Scholz, Lackmann, Tischendorf, Alford, Wordeunorth, Cod. Sinal.

notes.
16. And ought not this woman, being a daughter of Abraham, whom Sntan hath bound, lo, thase eighteen years, be loosed from this bond on the sabbath day?

Daughter, of Abraham, one who enjoys the proudest of titles.
Must she be denied favors, granted to a beast?
She had been bound, like a beast, not for a few hours, bnt 18 years.
Abraham. Luke i. 55. See Notes.
Satan hath bound. Satan, the enemy, the author of all evil, physical and moral, in the world.
Our Lord in this place, and His apostles elsewhere clearly teach this truth. 1. Cor. v .5.
We read how Satan went forth from God's presence and smote Job: Job ii. 7.
We read also that an evil spirit from the Lord, troubled Saul. 1. Sam. vi. 14.

Satan is described as having had the power of death. Heb. ii. 14.
Bound. Bigotry might have thought, these fetters worn sufficiently long. Bigotry would leave souls bound to perdition, while releasing an ass for water.
The ferocity of sin, veiled by fanaticism, knows no bounds.
This ruler would have preferred the disease held her till death.
Which was the more terrible-the bondage of the womau's body or the ruler's soul?
Eighteen. Jesus, omniscient, knows cause of, and remedy, for all diseases.
He came to open the prison of them that are bound. Isa. lxi. 1.
He first bound the strong man, and then spoiled his goods. Luke xi. 22.
All His miracles, revelations of spiritual power and love.
The nearer He approached sin and misery in the flesh, the more radiaut His holiness and love became.
Jesus can break all bonds and fetters even those of eighteen years continuance.
Great encouragement to all oppressed and despairing souls.
Though He tarry, wait for Him ; He will surely come, He will not tarry.
Sabbath day. Nothing better becomes the Lord's day, than the Lord's work.
This bond. If such the chains of the body, what are the fetters of the soul?
Evil passions in hell bind souls with "linked thunderbolts."

Sutan. Jews held diseases and denth the result of evil spirits. Grotius, Lightfoct.

NOTES.
17. And when he had said these things, all his aiversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Adversaries. The spotless Son of God bath His enemies.
"Al' who live godly in Christ Jesus," will also have theirs. 2. Tim. iii. 12.

The ruler's influence prejudiced others against Jesus.
Judas carried others with him in his hypocrisy. John xii. 6-f.
Ashamed. When Christ speaks, every mouth is stopped. Rom. iii. 19,
Sooner or later, God's enemies, will be put to everlasting shame. Dan xii. 2.

Truth confounds many whom it does not convert.
Passion renders sinners deaf and blind, to its claims.
Rejoiced. "I will glorify Thy name for evermore, for Thy mercy," \&c. Psa. lxxxvi. 12-13.
18. TThex said he, Unto what is the kingdom of God like ? and whercunto shall I resemble it?
19. It is like a grain of mustard seed, which a man took, and cast into his garden; and $i s$ grew, and waxed a great tree; and the fowls of the air lodged in the branches of $i t$.

Resemble it. He might have compared it to the vine or the cedar.
He illustrates a "despised beginning, with a glorious end."
A Luther or a Knox, under God, may turn a nation npside down.
The mustard seed of Judea's gardens, has become a great tree.
The cross of Christ is the symbol of victory over a ransomed world. Isa. xlix. 6.
The despised Nazarene-King of kings, and Lord of lords.
Mustard. A shrub bearing pods and growing wild in the East.
In Judea it sometimes reaches the dimensions of a small tree.
It shows the unfolding of the Kingdom in silence and in strength.
Least. Matt. xiii. 31-32. Christ's poverty; apostles, fishermau; doctrine, the cross.
Garden. Gr. does not describe its size, but its cultivation.
Grew. Despite persecution and violence the church increased.
Emperors and statesmen. ly force, tried to check its progress.
The tide swells, the sun rises, without asking leave of man.
Great. Christianity reflects the majesty and humility of its formders. God's works all commence small in the eyes of the world. The commencement of humanity-the first pair, Adam and Ere. The founder oi the covenant people-a stranger of Ur, of Chaldea.

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The Head of the Christian church-the Babe of Bethlehem.
The heralds of the Gospel-a few men in an upper chamber.
There is nothing more despised among worldings than the Gospel.
Yet nething more full of Divine power and glory.
The things which are not, confounding the things which are. Earth's kingdoms begin full of promise and end in ruin.
Tower of Babel threatened the heavens, now a formless mass.
Fowls. "Under it shall dwell all fowl of every wing." Ezek. xvii. 23. Saints in the church are protected from worldly oppression.
In revivals they come to it, "like doves to their windows." Isa. lx. 8. The true birds of heaven sing under its branches. Psa. civ. 12. Storks dwell in the firs, sparrows rest under the altar. Psa.1xxxiv. 4 ; civ. 17 Lodged. Not only sweet songsters but birds of prey came.
The church on earth is dwarfed in her humiliation.
Her light is obscured, her love is cold, yet she will rise. Isa. xl. 31.
"Out of Zion the perfection of beauty, God hath shined". Psa. 12.
ó $\mu \boldsymbol{\epsilon}$ เш́бw.-Refers to proverbs of the Rabbis. Stier. Oar Lord was cheered by the prechding scenes, Meyer. Both parables explain the previous miracle. Lange.

An Eastern traveller says, I was taking a wall by the bank of a river, and came to a mustard field. I was so astonished at the size of some of the stems and branches, that I measured them, and found that one of them was twenty-two feet round the branches. In some places, it is said, they are mach larger. Many birds had built their nests in the branehes.
oıvátc $\omega \mathrm{c}$.-Salvadora Perciea. Meyer, Boyle. Proverbial among tho Jews for the smallest thing. Buxtorf. Botanists number several smaller. Winer. Pictorial minuteness. Deyer. $\lambda_{\alpha} \beta \omega \omega$-seizing it, lest he should lose it . Lange. Among the nobler Pythagorean symbols. They thought it a cure against venomous bites. The Saviour selected it, on account of its heat and fiery vigor. Darius sent to Alexander the Great, a bsg of sesame seed, syrabolizing the number of his army. In return Alexander sent a sack of mustard seed, showing not only the numbers, but the fiery energy of his soldiers. D'Herbelot.
 as the superlative; questioned by Treneh. Mustard yielded wool sufficient to cover a small house. Buxtorf. It grows from fifteen to twenty-five feet high. Heubner. We infer the size of the zunstard tree, from tho fact, that the red pepper grows on, year after year, and eastor bean lines the Damascus brooks like willows. Thompson.
 foot. In Cbili, a horse can stand under its shade. In Spain ovens are heated with its branches. Maldonatus. In Palestiae, fowls lodge in its boughs. Hackett.
$\pi \in \tau \in \omega_{2} \dot{a} .-$ Cormptions creeping into the ©hurch, Rev. xviii. 2. Husc. "Lodged," bilt, Ty:ulale; made nests. Geneva. $\mu \in ́ \gamma a-$ omitted. Alford, Cod. Sinai. cis hore toplica uttainnent as in 2. Cor. viii. 9 ; Gal. iii. 24. Sometimes eis implies intention.

NOTES.
aim, as 1. Thess. . 15 ; 1. Tim. vi. 17; but without the aceessory ider of attainment. Webster's Syntax.

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\begin{aligned}
& \text { 20. And again he said, Whereunto shall I liken the kingdom of God? } \\
& \text { 21. It is like leaven, which a woman took and hid in three measures of meal, till the } \\
& \text { whole was leavened. }
\end{aligned}
$$

Leaven. Some take it as a symbol of evil. 1. Cor. v. 7; Gal. v. 9; Luke xii. 1.
Leaven has the power of transforming meal and changing it into bread.
Woman. This woman an apt figure of the ministry.
Hid. Not so much for secresy as for safety. Luke ii. 51.
The Gospel seems lost amid the confusion of sin.
To be sanctified by the Word it must be treasured up in the heart. Johu xvii. 17.

The parable sets forth to us the mysteries of regeneration.
The more fully leaven is hid, the more rapidly it leavens the lump. Vice as well as virtue, like leaven, penetrates society. Grace subdues, transforms, and assimilates the soul unto God. Enemies of Christ compelled to acknowledge the energy of Thuth. This leaven wanting, the whole mass of society becomes corrupt.
Three measures. About a peck and a half each, equal to a bushel. Whole. This leaveu works speedily and powerfully. Heb. iv. 12. What a change Elijah's mantle made upon Elisha! 1. Kings xix. 20. It puts the world into a ferment turning it upside down. Acts xvii. 6 .
Its force is not ontward, but mighty through the Spirit. 2. Cor. x. 4. It does not change the substance but the soul's desires.
The tree grew, and the height thereof reached unto heaven. Dan. iv. 11. Leavened. Man, partaking of the Divine nature, a changed being. Change is, -1 , individually, 2 , socially, 3 , rationally, to God's image. The former shows the wondrous increase; latter, its mysterious working. It works invisibly, gradually, effectually, irresistibly. Affections-penetrated, subdued, transformed, assimilated.
In each believer divine grace operates as boty leaven. Gal. ii. 20.

1. Special work of God's powcr. 2. Exhibition of His wisdom. 3. Inestimable fruit of His love.
"Old things pass away, all things become new." 2. Cor. v. 17. Highest possible assurance of the final triumph of the Messiak.
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кai.-Cancelled. Schulz̈, Tischendorf, Oosterzee; retained. Meypr. бáтa тpla., Three sons of Noah. Stier. Bodly, soul, and spirit, or three parts of the world evange. lized.-No exegesis can interpret their fulfilment. Oosterzec. 乌ú $\mu \eta-L u k e$ xii. 1. Sometimes like Lion, applied to Satan or the Lord; like" serpent"-Be yo wise as serpents. Augustine, Gregory, Lange. Used of fatal corraptions. Rieger. Of original sin and grace. Makarius. à $\lambda \epsilon$ ípov. -Introduced into the text from Matt. Ambrose, Bengel. Coyamon text right. Tischendorf, Alford.
22. And he went through the citics aud villagcs, teaching, and journeying toward Jerusalem.

Went. Journeying to Jerusalem to the feast of the dedication.
It was winter. But He must be about His Father's business. Luke ii. 49.

This Prince of pastors, ever seeking His lost sheep.
All true pastors are called on to imitate His fidelity and courage.
Jerusalem. Luke ii. 25. This memorable journey had been arranged to end at Jerusalem.

тódets.-He made a journey of three days from Perea in Judea. Wizseler, Oosterzee.

[^1]Then said. A solemn question to our Lord, on His way to the cross. Perhaps haughtily, because Christ bad spoken of but fow. Matt. vii. 14. Or, despondingly, disheartened at all attempts to be saved.
Or sheer curiosity, to pry into the divine counsels.
Few. The spirit of this enquiry is, that none out of the Jewish church, could be saved.
It indicates the solemnity of Jesus' discourse.
"Dost Thon, Lord, actually intend to say, that but few are saved?"
From this question, the Pharisee thought himself secare.
Our Lord does not say, there are but few saved.
The number saved is actually very great.
"I beheld a great multitude, which no man could number." Rev. vii. 0. But relatively few, compared with the number lost. Matt. vii. 14.
"I will bring you into the land of Canaan"-yet only 2 out of the multitude that caree forth from Eœypt. Num. xxvi. 65.

He did not ask out of compassion to the many perishing
Nor out of concern for his own salvation.
It may be asked out of various reasons. 1. Vain curiosity. 2. Silent concern. 3. Concenled insolenee. 4. True philanthropy.
The kind rather than the nimber saved, concerns us.
Saved. Equivalent to entering the kingdom of heaven. Matt. xix. 24
All Israelites felt sure of a good portion in the world to come.
Questions of curiosity, our Saviour ncver directly answered.
Unto them. Questioner, the moutia-piece of all, Christ replies to all.
Indirect, but satisfactory, powerfui, and overwhelrning answer.
It is clear, He did not teach that all will be saved.
Men often dispute on questions, called religious, with much earnestness. who have no religious principles.
They seem to think that there is something good in such disputes and questionings.
A delusion of Satan, to keep them from seeking personal salvation.
Mach more wisely did the jailor ask-"What must I do to he saved?"
If men are saved, they are saved alone: if they are lost, they are lost alone.
The elements of heaven or of hell are in the soul itself.
"I have a desire to depart, and be with Christ," saith Paul.
Judas, the unhappy traitor, went to his own place.
"Give all diligence to make your calling and election sure."
oi $\sigma \omega \zeta$ 欠ónevot. i.e. the saved, the class assumed to be saved. So Acts ii. 47; Rev. xxi.
24. Compare oi aं $\pi=\lambda \lambda{ }^{\prime} \mu \in \nu o l$, the pcrishing, the class assumed to be perishing, 1. Cor. i. 18; 2. Cor. ii.15. Ellicott says the present tense is a sermon of warning, consolation, and hope, to those who will meditate on its significance, and a protest against those who deny the existence of two classes of men, animated by two opposing principles. Webster's Syntax. The prescnt participle is used by way of anticipation, in a future sense. Wordsworth. Are the saved fow? The half of mankind. Surprise at the few disciples. Oosterzee. Doubtfui, captious, but sincerely put. Lightfoot. Curiosity, levity, and insolence. Stier. $\sigma \omega \dot{\zeta} \epsilon \sigma \theta a \iota .-P u t ~ i n ~ t h e ~ w a y ~ o f ~ s a l v a t i o n . ~ H a m m o n d, ~ W e t s t e i n . ~$
24. IT Strive to enter in at the strait gate: for mary, I say unto you, will seek to enter in, and shail not be able.

Strive. Agonise: the term indicates the great sevcrity of the siumer's struggle.
notes.
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The tremendous interests involved allow no delay.
Get none think to live in Delilah's lap, and then to rest in Abraham's bosom.
Men must not sport with Satan all day, if they desire to sup with Christ at night. Trapp.
The straight gate is beset with many enemies through which, if we aspire to the crown of eternal glory, we must force our way, lnokin to heaven for our armor and to God for our strength.
Many pass by the straight gate and knock at a false door.
True striving is not of him who willeth, or of him who runneth, but of God who showeth mercy. Rom. ix. 16.
It is a warfare of self-denial, giving all glory to Divine grace.
Men try to make devotions easy and to make wide the gate.
But the docr remains "narrow" still, and "few there be that find it." Matt. vii. 14.
Sea and lanü are vexed age after age for small spots of earth.
Surely heaven is but a fancy, or the world is mad.
What shadows we are, and what shadows we pursue!
He alone is wise who is wise for eternity.
Labour fervently. Col. iv. 12. Fight the good fight. 1. Tim. vi. 12. Obstacles are great, and the idle and careless will lose the crown.
Important demand : reasonable, benevolent, practicable.
"A remnant saved," is taught in the Old Testament. Isa. xIS vii. 31. Neh. i. 2-3.
Enter. Open, it is a door of mercy; closed, one of denial.
Door of the ark safety to Noah, exclusion to pressing crowds.
Strait. Gr. narrow, difficult to find, and hard to enter.
Oriental towns walled, gates narrow, and streets often 6 feet wide only.
1, Humility, 2, trials, 3 , repentance, 4 , faith, 5 , self-denial, 6 , selfrighteousness, 7, trying to serve God and Mammon, narroze the aray . few righteous companions, vast crowd of worldlings, narrow th: way.
The wide gate has many attractions to unrenewed hearts.
"The Kingdom of Heaven suffereth violence, and the violent, \&c, Matt. xi. 12.
"Work out your own salvation with fear and trembling." Phil. ii. 12.
"Fear, lest a promise being left, any of you seem to come short." Heb. iv. 1.
"If the righteons scarcely be saved," \&c. 1. Pet. iv. 18.
Narrorr, yet open to all, and wide enough for all.
IIany. The many professing compared with few entering.
Multitudes shared His miraculous bread who refused the Bread of Life,

NOTES.

Those sceking to enter, but not striving, are lost.
The question arose from a false sense of self-security.
Answer is, "Look not to others, but to yourselves."
A heart-searching prophecy is here announced.
Eirth is the only place where infidelity is found. Luke xvi. 24.
Hell is a place where truth is known too late. Luke xvi. 28.
All must fail, who seek too late. Lake xvi. $2 \cdot$.
Many seek with a cold indifference, and do not find. Prov. i. 28.
Many endeavour to widen the gate of heaven.
Others take some pains but perish because they do not persevere.
Many desire to be happy but few desire to be holy.
All attempts at entrance vain when the gate is once closed. Matt. xxv. 10.

Presuming to the last on God's mercy, some do not seek Him at all.
Some stop to settle questions of theology, dispute about decrees.
Many begin where they ought to end, and end where they should begin.
The great questiou answered. Acts xvi. 30-31.
I say unto you. "I solemnly declare unto you on the authority of God."
Many are very curious to know if their neighbours are to be saved.
Christ guides the conscience but gratifies not curiosity.
"Question not much, but strive rather," the key-note of reply.
A mere human teacher might have extenuated the difficulty.
Our Lord, with merciful severity, discloses the whole truth.
He assumes to be absolute Disposer of men's destinies.
Not able. "I am the door ;" they climb up some other way. Jobn x. 1-7.
"They attained not to righteousness, they sought it not by faith." Rom. ix. 32.
"Without holiness, no man shall see the Lord." Heb. xii. 14.
Their desires and resolutions end in themselves, instead of Christ.
Jacob wrestled not for his own but for the angel's blessing.
Men must give up all, in order to gain all.
Mariners in a storm, to save the ship, fling all into the deep. Acts xxvii. 38.

Earnest agonizing would not be able, if too late.
No energy, with plough and seed, out of seasou, secures a crop.
Some fail beeause they seek by another gate, others try to make the strait gate wider.
Mnny will not leave behind, what cannot pass through, their sins and the world.
à $\gamma \omega \nu i \zeta \epsilon \sigma \theta \epsilon_{\text {. }}$-contest, agonize. Exert your utmost streugtu. Dodiridge. Athletae endured their severe trials, for the parposes of health. Sometimes for the prize, awarded at the games. Becker's Char. $\quad \sigma \tau \epsilon \eta$ ns-strait, opposite of broad. The image, that of a city walled múd$\eta$ - $\theta$ úpas. Tischendorf, Alford. The former, the gates of a palace; latter, of a city.
25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are :

The 24th and the 25th verses must be read together, or an erroneous meaning will be assigned to our Lord's words.
When once. Gr. from the time that: explanatory of the former sentence.
From that moment, all efforts to enter in, will be in vain.
Master of the house. The Lord Himself, who has been waiting to receive all striving aright.
Risen up. From the banquet, not Christ's advent.
Risen after long and patient waiting. "My spirit will not always strive." Gen. vi. 3.
Shut. Hitherto the gate was narrow, now absolutely closed.
Allusion to ancient banquets, celebrated at night.
Halls illuminated, narrow entrance was well guarded.
Uninvited carefully excluded, "in outer darkness." Matt. viii. 12.
When guests entered, porters prevented the rush of the crowd.
"They shall call, but I will not answer." Prov. i. 28.
Hypocrisy, and too late repentance, alike lead to utter ruin.
The judgment day closes the door of mercy, and terminates the long. suffering of God.
The throne of grace, gives place to the throne of judgment.
Door shut. 1. When? 2. Against whom? 3. How long?
Genuine members of the family always enter in time.
Begin. A hint at the terrible self-delusion, in which men live and die.
First realizing sense of their misery in eternity.
Some begin too late, having quenched the Spirit. 1. Thess. v. 19.
Knock. Knacking avails on this side the grave, but not on the other.
They knock as if they had authority and right to enter, as servants of the Lord.
Some approach very near the kingdom, "almost Christians." Acts xxvi. 28.

Some sail ronnd the world, and perish not far from port. Mark xii. 34.
notes.

Lord, Lord. A repetition implies great urgency and importunity. They will passionately plead for admission into heaven.
They will even remonstrate with the Master, as if He were unjust.
Had they cried as fervently in time, this importunity had been spared. They now beg to be among His servants, whom they once scorned.
Open. Their prayer however earnest will not be heard theu.
Answer. Decisions of Christ the unchangeable purposes of Heaven. The Judge ever able to give good reasons for all His acts.
Justice will wring a reluctant "Amen," from the lost! Rev. vi. 16. I know. He denies not a perfect knowledge of their inmost character. It means, "Ye know not Me." "I know My sheep." John x. 14. "The Lord knoweth the way of the righteous." Ps. i. 6.
"He hath respect unto the lowly, but the proud," \&c. Ps. cxxxriii. 6.
"If any man love God, the same is known of Him," 1. Cor. viii. 3.
A false righteousness and a repentance that comes too late are equally rejected.
To conceal painful truths is to affect to be wiser than wisdom lerself who has revealed them to us.
It was too late, "The harvest was past," \&c. Jer. viii. 20.
Be they who they may, they are not members of His family.

є $\gamma \epsilon \rho \theta \hat{\eta}$.-Risen from his seat. Grotius, Kuinoel. From a banquet. Neander. $\dot{\alpha} \pi о к \lambda \epsilon i \sigma \eta$.-An exclusion on earth, emblematical of the final condemnation in judgment. The second кúple omitted by several ancient authorities. Perhaps it was inserted from Matt. xxy. 11. Alford; omitted. Cod. Sinai.
26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

Then shall ye begin. Though they previously relied on other pretexts they plead former intimacy, but they had never known and loved the Lord.
Eaten. As Christ's guests, they made it their plea for entrance.
Judas and other hypocrites, have thus received the Lord's supper.
Not all children, because they eat the children's bread. Psa. xli. 9.
Familiarity with holy things, hardens, if it does not soften.
Privileges unimproved, enhance condemnation. Prov. i. 24.
Drunk. Sacraments, communions, passover, unaccompanied by Divinc grace save not the soul.

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Israclites ate of the sacrifices, but perished in the flame. Num. xri. 35. The seventy Elders saw God and did eat and drink.
The voarning in Matt. xxv. 12, was to teachers, here to the people.
Thy presence. Denotes intimate acquaintance and intercours.
Not sharing His privileges, but partaking of His nature, alone avails.
Taught. "What wilt thou say, when He shall punish thee?" Jer. xiii. 21.
"When God riseth up, what shall I answer Him?" Job xxxi. 14.
'「o plead His instructions, while disobeying, is solemn mockery.
Streets. Of Capernaum, Bethsaida, Jerusalem, Nazareth, \&c.
We must open not only our streets, but our hearts, to His saving doctrine.

## 27. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

I tell you. Implying a fixed unchangeable decree of Heaven.
Not that it was strange, but a very solemn truth.
I know, de., He knew they had eaten His bread and listened to His voice.
That they had despised His instructions and disowned His authority. Not branches of His vine, but fuel for the flame.
"The Lord knoweth them that are His." 2. Tim. ii. 19.
Whence. Speaking the language of Canaan without right of inheritance.
Clothed in Christ's livery but doing the world's drudgery.
Depart. Among orientals exile from court was worse than death.
In leaving the door of Christ they part from all hope!
The righteous shall ever be with the Lord. Matt. xxv. 46.
Being in His presence saints find their chief source of happiness.
His absence chief ingredient in the misery of the damned.
Workers. Industry in sin is but making ropes in the flames.
Outwardly so near to Him but inwardly such strangers.
The Lord of the universe refuses to recognise them.
Such, the Saviour testifies, the deformity wrought by sin.
Iniquity. Abandoned to the love, and busily occupied in devices, of sin. Sinners first separate themselves from God. Matt. viii. 34 ; Luke xy. 15. Then God separates Himself from them for ever. Matt. xxv. 41.
 Etroai.

NOTES.
28. There shall be weeping and gnashing of tecth, when ye shall see Abrahom, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you jourselves thrust out.

Weeping. The brief tears of penitence cease in heaven. Isa. xxv. 8.
Tcars in hell! The curtain here seems to tremble as though it would part and reveal the secret woes of the lost.
Gnashing. The natural expression of despairing grief and rage.
Shall see. But shall not taste the blessedness of the banquet.
"The godly shall see the wicked perish." Rev. xiv. 10.
Being so entirely one with God, as to acquiesce in His justice.
Old Testament saints are fully blessed in the Kingdom.
The lost are witnesses of the joy of the redeemed. Luke xvi. 23.
"Many shall come from the east and west, and shall sit down with
Abraham, Isaac, and Jacob in the Kingdom of God." Matt. viii. 11.
Exclusion from that blessed host was full of woe to a Jew.
These patriarchs still thonght to be presiding over the family of Israel.
The bliss of heaven due, in part to the communion of saints.
The wicked shall see it, and gnash with their teeth. Psa. cxii. 10.
Abraham. Luke i. 55. Prophets. Luke i. 70. See Notes.
Whoever does not belong to Christ can belong only to the Devil.
Kingdom. This embraces all who have the Spirit of Christ.
Thrust out. Gr. being thrust out. Implies that attempts to enter will be resisted.
Our Lord refutes their impression that all Jews will be saved.

Future punishment seems to consist partly in the loss of God's favor and protection, and of the beatific vision of his presence, commonly called the punishment of loss; and partly in eternal torment, called the punishment of sense. To which two heads, says Berridge, all that is necessary to be known concerning this everlasting punishment, may be reduced. "I know you not," coming from the lips of the Son of God, is equal to the dismissal, " Depart from me."
29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

They shall. Had He said many it would have been liable to abuse. Our Saviour here refers to the conversion of the Gentiles.
East and West. Almost the order in which the nations were con. verted to Christianity.

NOTES.
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Heaven not empty if Gospel despisers are absent.
"Many mansions in our Father's house," will all be filled. Isa. 1x. 5 to the end.
"He will say to the north, Give up, and to the south, Keep not back." Isa. xliii. 6.
Sit down. With orientals the reclining posture equivalent to luxury. The Jews, Greeks, and Rumans, introduced it from Persia.
Kingdom. Messiah's kingdom, a sumptuous, everlasting banquet. Isa. xxv. 6.

30. And, behold, there are last which shall be first, and there are first which shall be last.

First and last. A momentary exultation, followed by eternal humiliation.
The Jews had been first, in sharing the privileges of the covenaut.
The Gentiles who were last, shall move on to be first.
Though Israel be not gathered, Christ will be glorious. Isa. xlix. 5 ,
Those first in mental endowments, often last in wisdom.
The first in religious privileges are often last in their improvement.
The first in social rank are often last in decorum.
The first in religious profession are often last in holiness.
The first called to the kingdom are often the last to enter.
Men who have been among the first in their national privileges, in their civil station, and in their intellectual attainments and general conduct-have failed to attain the kingdom of God-
The last, \&c. Implies, they will share the felicity of the blessed.
These words should fortify the sonl against despair.
The first, \&c. Should sound an alarm against presumption.
Note, with wonder, His holy severity, His condescending love.
No external privileges can secure a reversionary interest in Christ. These warning words are designed to put down presumption.
They are also calculated to prevent despair.
iSov̀ cioiv.--Absence of the article denotes an interchange in their relative positions, Mujor. This saying should slarm the greatest saints. Luthcr.

NOTES.
31. Ti The same day there came certain of the Pharisecs, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

Same day. Galilee, Perea, where Jesus was now, was under Herod. It was about three days before Jesus was seized in the garden.
Pharisees. Luke v. 30 ; vi.2. Their character and history. See Notes.
This sect were ever prowling along the pathway of Christ.
Their envy of the holy Jesus amounted to fcrocity.
They longed to banish such a censor of their sins.
Saying. When they speak fair, let us not believe them. Prov, xxvi. 25.
"With cunning craftiness, they lie in wait to deceive." Eph. ir. $1 \underset{\text {. }}{ }$.
Their voice is the voice of Jacob, but their hands are the hands of Esau.
Hence. Satan appeals to every passion and infirmity of man.
Employs every kind of artifice, to obstruct the work of the ministry.
He opposes the truth, he mingles error with the truth. He urges on injudicions men to advocate the truth.
In the statement of a doctrine, if error be ama!gamated with that which is true, Satan gains an advantage, unless men distinguish between things that differ.
If the doctrine thins erroneously stated be received on account of the truth that is in it, error is imbibed.
If the doctrine be rejected on account of the error that is in it, truth is discarded.
Therefore doctrinal statements must be tried by the merring standard of God's word.
Men made wise by the Holy Spirit reject these teachings of the evil one and abhor his corruptions; they hold fast the truths of God and sanction no perversions.
With holy boldness they "fear nothing that is not cternal."
Ministers need 1. Knowledge to discover his wiles. 2. Hideility io discharge their duties. 3. Comage to despise their dangers.
Depart. "See my face no more," as Pharaoh to Moses. Ex. x. 28. This wicked, weak, selfish Tetrarch was anxious to be rid of Christ.
His spreading fame made him doubt whether to honor or persecute.
Herod. Antipas. Luke iii. 1. His character and history. See Notes. He feared a rival king in Jesus. Rulers are ever jealous.
Though after beheading John, he feared to attack Jesus.
He trembled in secret at the shadow of John the Baptist.
Yet believed neither in immortality nor in eternal life.
Now associated with Pharisees, then with Pilate, to oppose Jesus,

What che Herod begins, Matt. ii. 13-16, another continues 30 yeare after.
Will kill. He desired to sce Him, but afterwards mocked Him. Luke xxiii. 11.
Inconsistency characterizes the guilty eonscience.
Thus Shemaiah threatened Nehemiah, building Jerusalem.
Had they really believed this, they would not have warned Him.
There is no artifice whatever, of which the devil does not make use by his servants to obstruct the work of God.
The threats of men are nothing so long as God permits them to do nothing.
In the path of duty there may be raging lions, but they are lions ehained.
Onr life belongs to God, and Christian men are all immortal until their work be done.
 merely, but also the desires. Ryle. Wishes to kill thee, not will. Footc. Intendeth. Camphell. Jesus was in Deeapolis. Robinson. àтoктєivau,-Christ's death due muinly to the instigations of this Herod. Lactantius. The seene changes back to Galilee. Scholz, Gricsbach, Olshuusen. This story invented by the Pharisees. Euthymius, Wrctstcin. Message sent at Herod's instigation. Meyer, Alford. Friends kindly warned Jesus. Andrews.
32. And he said unto them, Go $y e$, and tell that fox, Behold, I cast out dcvils, and $\mathcal{L}$ do cures to day and to-morrow, and the third day $I$ shall be perfected.

Fox. Noted for sublety, treachery, and preying far from its own den.
That crafty, cruel enemy of God's innocent servants.
Contrast Herod's malignity with intense hatred of the Jews.
Our Lord shows them that He penetrates their hearts' design.
Prophets inspired are not to spare the sins of rulers. Isa. i. 10.
Ministers are bound faithfully to rebuke wicked princes.
Sin to speak ill of the righteous ruler of God's people. Acts. xxiii. 5.
Thou shalt not revile the gods, nor curse the ruler of thy people. Exodus xxii. 28.
Jesus, as King of kings, gives the tyrant his eharaeter. Zep. iii. S; Ezek. xxii. 27.
He shows the Pharisees He has no fear of Herod or themselves.
The wicked, cowardly by aature, ever prefer crooked ways.

Our Lord has less regard to the man than to the prince.
Cast out. His work was full of Divine benevolence to the wretehed. He alludes to no doctrine, as they could not gainsay Hịs miracles.
"Plot on with thy wiles, I also have plans."
Devils. Luke iv. 2. See Notes.
Do cures. "I injure no one, am ever doing good."
"I shall not long weary him by My presence, but soon depart."
Contrast Herod's snares and malice with Christ's merey.
To day. Until His work was finished He was immortal.
The same trusting faith is " not afraid of evil tidings." Psa. cxii. 7.
The hairs of the head, and believers' days, are numbered.
Lifc, death, things present, things to come are theirs. 1. Cor. iii. 22.
Third day. "Fearless and mudisturbed, I shall finish My work."
A minister needs knowledge, fidelity, courage, humility.
Perfected. Gr. an perfected. "I end my course;" fulfilled soon al Jerusalem.
"If Herol should kill Me he will not surprise Me."
It aids us in our duty to be above the fear of death. Dan. iii. 18; Acts xxy. 11.
"I have a baptism, and am straitened until," \&ce. Luke xii. 50.
"My meat is to do the will of Him that sent Me." John iv. 34.
"I have glorified Thee on the earth; I have finished," sc. John xvii. 4. "By one offering He perfected, for ever, the sanctified." Heb. x. 14.
$\dot{\alpha} \lambda \omega \boldsymbol{\omega} \pi \epsilon \iota$.-Crafty, sly fellow. $\dot{\alpha} \lambda \omega \pi \epsilon \kappa i \zeta \epsilon \iota \nu$-to play the fox. A metaphor implying resemblanee between the objects to which the word is applied. Compare кuves, Phil iii. 2 ; גúko兀, Matt. x. 16; ö $\psi$ ers, Matt. xxiii. 33. Wishing Jesus to remove out of his territory, Herod employs a stratagem, by sending persons, noder the garb of friendship, who pretend ausiety for the Saviour's safety. W. \& $W$.
"Go ye, and tell that fox." Our Lord does not eall him lion, wolf, or bear, as iine prophets often ealled wicked princes. "Tell him from me,"saith Jesus, "that my times are set in the eternal coansels of God, and when my prefixed time is accomplished for my lnbour and sufferings. I shall, in spite of ali the opposition of earth and hell, be perfected: i.e. be consecrated to my priestly office, by dying a saerifies for the sins of the world." (See Bishop Irall.)

Jesus did not feel Himself bound to acknowledge Herod as His governor. At least. He scrupulously maintained decorum towards the rulers. This word, in reality, is omly aimed at themselves. Olshausen, Stier. papioaiot.-Under the name of Horod, the Pharisees alone are aimed at, since the threat came really from them. Olshausen, Siler, Ebrard, Oosterzce, Alexander. Collusion between them and courticrs. Rigyenhach.
 Tischendorf, Alford, Coia. Sinai. Conficio. Vulgate. Perficio, I use dispatch in performing. I am urgent, innemuch as my time is shovt. Major. ofirepov.-He said thir

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in November, and suffered the next April. Elsley. tpitn.-"Thrce days," a figtre of His three year's ministry. Sepp. Three actual days. Alford, Meyer. Each day 1000 years, 2. Peter iii. 8, L.H.V.D. Until His work was perfected by death. Lichtenstein, Stier, Andrews. Go without haste or constraint. Schleiermacher. Three days before crucifixion. Meyer. Euripides uses three as proverbial. Major.
$\tau \in \lambda \epsilon \sigma$ ûpal.-I reach the goal, i.e. consummation. Grotius. I complete. Oosterzee. Reach the priestly office. Elsley. One of the deepest sayings of the Lord, glancing at His divine work: brought to My end,-die. Wetstein. I shall finish these works. Kuinoel. Consummor. Syr. and Vulg. Present passive. Ellicott. Present middle. Meyer. The passion on the cross. Cyril Alex.
33. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Walk. Quietly, but untiringly, the Lord presses to the goal.
"No one can hinder Me in his impotent rage."
Successive steps show calm deliberateness in His course.
"Our life hid with Christ," is safe while the Church needs it.
Threats of men nothing, while God binds their hands.
Believers are immortal until their work is done.
Witnesses not slain until their testimony is finished.
Jesus contrasted with Herod.

1. Steadfast courage with wretched cowardice.
2. Heavenly simplicity with grovelling craft.
3. Iron resolution with painful indecision.
4. Calm assurance of certain knowledge with impotent threats of wavering ignorance.
To day. Symbol of the entire ministry of our Lord.
To morrow. Shows the rapid march of His shortening career.
It cannot be. A most terribly scathing sentence against the Sanhedrim. Hitherto, the prophets; soon, they would murder the Messiah.
Prophet. Luke i. 70. Character and duties. See Notes.
Perish. Saints and prophets ever slandered before being put to death.
Jerusalem. Luke ii. 25. No sacrifice was to be offered except in the Temple.
It was the centre of national and religious life.
Also the great altar, on which the saints were victims!
Jesus retires, but not because Herod compels Him.
"Go tell Herod, I neither fly from, nor fear him."
A scathing satire upon the bloody city.

NOTES.
 and not walking, Luke xxiiu 22. Pearce, Major. $\delta \in i-\dot{\epsilon} \rho \gamma \dot{\zeta} \zeta \epsilon \sigma \theta a \iota$ or its equivalent has doubtless been lost from the Greek. Wakefield, Major. 'I 1 povaa入ウ́ $\mu$.-Not literally True of a majority, but John died in Machacrus, in the land of Moab. Olshausen. An "exception." Euthymius, Heyne. The great prophet, foretold by Moses, Barradius.

Jerusalem had as it were an exelusive claim to the guilt and infamy of murdering the Prophets of God. The design of our Saviour, by this observation, scems to be to display the wickedness of this city. But many eminent critics refer this to the right which the Sanhedrim alone had to punish a person as a false prophet. Valpy, Drusius, dic.
84. O Jerusalem, Jenusalem, which Fillest the prophets, and stonest them that are sent unto thee; how often would I have gatherel thy children together, as a hen doth gather her brood under ber vings, and ye vould not !

Jerusalem, was at once the mother and the altar of saints.
To fill up the measure of her guilt she must erueify the Saviour.
She was the representative of the life and of the honor of the Fathers.
The glory of the youth and the hope of the nation.
Neither Matthew, Mark, nor Luke allude to His being there until just before dying.
How often? Goodness of God, only equalled by the obduracy of sinners.
"As I live, I have no pleasure in the death of," \&c. Ezek. xxxiii. 11.
A call to Jerusalem is a call to every sinner.

1. Loving care watehing over it. 2. Eumity prevailing in it. 3. Pity mourning over it. 4. Retribution coming upon it. 5. A ray of light breaking over Jerusalem.
Would I. Gr. Have I wished.
He was willing to save, but they were not willing to be saved.
They loved their sins above their Redeemer or their salvation.
Infinite wisdom and love had exhausted all means deemed proper. Isa. v. 4.

He might have used stronger means; Jehovah deemed the Gospel enough.
His benevolence even now glows towards His infatuated enemies.
Children. To the mother justice, to the ehildren mercy.
Hen; sees the eagle threatening in the sky, and seeks to gather her young.
Jesus sees Rome's gathering storm and yearns to rescue the exposed.
Jehovah had ever been gathering His saints. Deut, xxxii. 11
Brood. Parent birds oft peril life, in snow or flame, for their young.

Wings. A tender expression of maternal love.
The wings of cherubim, overshadowing the mercy seat. Ex. xxv. 20.
Healing as well as safety, under Christ's wings. Mal. iv. 2.
The sinner's inherited guilt, becomes his own, by personal sins,
Security alone found under the shadow of His wings. Ruth ii. 12.
"He shall cover thee, and under His wings shalt thou trust." Ps.xci. 4.
Would not. The Talmud veil still hangs over their eyes.
"Ye will not come unto Me, that ye might have life." John v. 40.
"Nothing doth burn in hell, but our will." Bernard.
Equally true nothing reigns in heaven but the will.
In the will are waters of salvation, and in it are waters of bitterness.
When the will is turned, the soul is saved.
A man may lose the good things of this life against his will, but if he lose eternal life, he does so with his own consent. Augustine.
${ }^{2} t$ is a more difficult work to reconcile men to God, than to reconcile God to men.
Nevertheless Jesus did then, and ever will, gather His own.
${ }^{\text {'Ifpovading }}$.-34 and 35 introduced from Matt. DIajor, De Wette, Neander. Twice uttered. Stier. Once in Matt. xxiii. 37. Ebrard, Lange. Meyer. Once as in Luke xiii, 34. Olshausen, Oasterzee. In chronological order, Aljord. j̀ $\theta$ é $\lambda \eta \sigma a$.-Almighty grace Impotent before the hardness of unbelief. Olshausen. Note,-saving grace is irresistible. "Thy people shall be willing in the day of thy power," Psa. cx. 3. Omnipotence of grace abundantly taught in Scripture, Phil. ii. 13; Dent. xxx. 6; Eph. ii. 5. What could have becn done more? Isa. v. 4. Ans.-Nothing, consistent with His plans of mercy. Resporsibility of the loss, attaches to the soul alonc.
35. Behold, your house is left unto you desolate: and verily I say unto you, Ye shull not see me, until the time come when ye shall say, Blessed is he that cometh in the nante of the Lord.

Youx house. The temple, Luke i. 9, the centre of all their hopes.
He who spake against it, was as though he blasphemed God.
Stephen's hint, that its glory would pass, incurred a martyr's deatu.
"Destroy this temple," the heaviest charge against Him, on His trial.
Malignantly they flung it in His face on the cross. Matt. xxvii. 40
Desolate. Luke xix. 43-44. History of Temple aidd city ruined. See Notes.
The Temple desolate, brought down the Sanhedrim.
Priestly dominion of Pharisee and Scribe, passed away for ercr.

A soul abandoned by truth and ciod, a frightful descrt.
God at last wearied, reluctantly blots ont the nation's glory.
The nation, the priesthood, the sacrifices, the temple, and the ciicy all testify to the accomplishment of tho Saviour's prediction.
"Ciły made a heap, a defenced city, a ruin." Isa. xxv. 2 ; xsvi. 5.
Shall not see. Christ bids sad farewell to the unbeliering nation and their temple.
Until, "He come in the clouds, and every eye shall see Him." Hiev. i. 7.

Then they who pierced Him, will gladly bow the knee before Him. Rom. xiv. 11.
Workers of iniquity, under His wrath, will cry, "Lord, Lord." Matt. vii. 22.

Shall say. Ye will then acknowledge me to have been the Messiah.
Ye, the righteous, who will gladly welcome My return.
Blessed, " is the King that cometh in the name of the Lord." John xii. 13.

High Priests will gladly in place of children then cry Hosanna! Matt. xxi. 15.

Cometh. The idea of Christ's speedy retmm, runs through the N.T.
"And to wait for His S.ou from heaven." 1. Thess. i. 10.
"We besecch you, brethren, by the coming of our Lord," \&c. 2. Thess. ii. 2.
"Looking for that blessed hope, and glorious appearing," \&c. Tit. ii. 13.
"We which are alive and remain unto the coming of the Lord." 1. Thess. iv. 15.
"Even so, Lord Jesus, come quickly." Rev. xxii. 20.
$\dot{\alpha} \mu \eta$ ŋ-cancelled, Tischendorf and others. Denunciations of Luko no severer than in Matt. Benc!el. Ëpmuos.-From Matt. Oosterzee; cancelled. Tizchendorf, Scholz,
 Erusmus, Fisseiel. The conversion of the Jews (Cosceius) mas or not be inferred. Liuhtiot. Prininplant entrance into Jerusalem. Grotiue, Lange Destruction of Jemisalem. Pearee, Wiftstein. His coming in judgment. O sheusen. Kis first alsent. Nezer; second, Tiev. i. 7. Ryte. '́pónevos, speedily, runs through the whole of the N.T. Ol hrousen. The great Erallel was Psa. exviii, sung at Passnver. Doddriage.

є́pクuиs á $\mu \grave{\eta} \nu \delta$ è-omitted. Cod. Sinai. öтє is regularly used with the indicative, describing an actual event, usually of time past, bat sometimes of the future. Thisis the only instarce where öre is joined with the subjunctive mood. Webster's Syntas.

## CHAPTER XIV.

1. $\triangle N D$ it came to pass, as he went into the house of one of the chief Pharisees to eat broad on the sablath, that they watched him.

Went. Gr. when He had come. The Lord deelined no opportunity of liealing or teaching.
Though He knew their malice $H e$ condescended to become their guest.
Ever ready to feed them with the Bread of Life and with the instruction of His divine works. Cyril.
House. Luke i. 40. See Notes.
Houses for public use were very rare then as now in the East.
Chief. Gr. one of the rulers who was a Pharisee.
All the rulers were by no means of the sect of the Pharisees. John vii. 48. Rank, office, influence, increase moral responsibility.
Pharisees. Luke v. 17 ; vi. 2. See Notes.
After His severe denunciatiou He readily accepts the invitation.
Contrast with their malignity, truth in simplicity and love.
Eat bread. A phrase frequently used for a sumptuous feast. 2 Sam. ix. 7.

Luke loves to show Christ's pure humanity in social life.
Sabbath. The Jews spread better tables on this day.
With all their sanctimoniousness their riotons feasts broke the sabbath.
The religion of some professors confined to sabbath feasting.
Our Saviour did not decline the society of despised publicans.
Nor did He refuse the hospitality of envious Pharisees.
Moses and Jethro, on the sabbath, ate bread before God.
Jesus selected it as the time for works of merey. Mark i. 21 ; Luke vi. 6 John ix. 14.
Watched. During sabbath meals, sabbath journies, sabbath duties.
We are watched ly jealous eyes when least expecting it.
Others had warned Him, pretending friendly interest. Luke siii. 31.
These Pharisees, like the fowler, were silcut, in laying their snares.
Luke notes their treacherous violation of the laws of hospitality.
The sabbath of the soul is profaned by erafty and wieked thoughts.
By our Lord going into the company of Pharisees and eating bread we are taught:-1st. An example of forbearance and kiudness to enemies. 2nd. An assurance of $M i$ is intercst and sympathy in our

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daily life and wants. 3rd. That His presence should consecrate every meal, and every word and action.
We bave a lesson of His great humility-the Creator a guest of the creature.
We have a lesson of His patience and boundless love-a guest of a Pharisee.
We have a lesson of the reality of His human nature--He ate bread.
We bave a lesson of His constant goodness-He bealed the dropsical man.
The Pharisees watched Him : 1st. If he did not heal the man it wonld show He feared them, and would make the pecple doubt either His power or His love. 2nd. If He healed, He would be open to a charge of sabbath breaking.
They were a type of the nation, and of multitudes of people since and .now.
Watching for Clrist, with evil intention, hardened their hearts and blinded their spiritual perceptions.
Those who go to God's Word only to seek contradictions, or to defame truth, reap the reward of their intentions, and are confirmed in their wickedness.
The world takes note of all that good men do and say.
Therefore, the statue that is to stand upon a pedestal must be larger than lile.
They watched Him. If we watch Christ also, we see how exalted piety instructs the worldly-minded.

1. He condescends to accept in friendly spirit the invitation that appeared to be friendly.
2. He explains and defends the right use of the sabbath.
3. He rebukes pride by inculcating humility.
4. He unfolds to those around Him, the nature of trme humility.
5. From humility as His subject in the presence of the proud, He proceeds to speak of hospitality in the presence of the sclfish.
6. Our Lord distinguishes between the hospitality of ostentation and the hospitality of true benevolence.
7. He deduces His instruction from passing events or from surrounding objects.
8. Seated at the supper, He utters to His host and the guests tha parable of the Great Supper.
luns and places of refreshment for strangers were far from common in the East ; this rendered bospitality a duty. The office of inviting sirangers to take food often devolved on the chief man in eacki

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village or town. Orientals are very hospitable, and the desire to converse with travellers and well-informed strangers makes them eager to obtain society.
"Chief Phariaees." Official distinction. Andrews. Magistrates frequently wero not Pharisees, although Hillel, Gamaliel, Schammai, were. The host, a member of the Sanhedrim. Grotius, Kuinoel. A ruler of the synagogne. De Wette.
"Eat bread." Jews often feasted with hilarity on the Sabbath. Christ, by this risit, improved an opportunity of doing good, without in the least approving the desecration of holy time. Lightfoot. Certainly not of Sabbath hilarity. Jewish feast compared to Bacchanalian festivity, by Plutarch, Wetstein. Jews' excesses and riotings noted by Augustine on Psa. xci. 1: same as Matt. xxii. 2-14. McKnight.

## 2. And, behold, there was a certain man before him which had the dropsy.

Behold. Indicates surprise that such a diseased guest was present. Oriental vanity is flattered at a feast, having gazing crowds present. Our Lord sends him away, the moment he is cured.
Before him. Doubtless afraid of asking aid, because of the Pharisees. Though in the presence of all, he is spoken of as before Christ alonc.
He evidently regarded the Lord as the source of healing, and Jesus saw him with that particular regard He has for every sinner separately.
Our misery need only be brought to Christ, to excite His mercy.
Dropsy. An unnatural collection of water in any part of the body, accompanied with burning thirst, which is ouly increased by efforts to gratify it.
This disease a striking type of sin in general.
Indulgence of lusts of body or mind torments with thirst of more.
Yet every attempt to obtain gratification only increases the evil.
Especially true of the sins of avarice, sensuality, and ambition.
Avarice is not cured by all a man can obtain, but is increased by each fresh gain.
In scnstality the appetite is whetted by every act of indulgence, and is the further from satisfaction the more indulged.
In ambition the striving for pre-eminence is followed by disappointment as soon as the desire is obtained.
(hhrist alone can cure the disease of $\sin$ in all its forms.
"He that cometh to me shall never hunger, and he that believeth on me shall never thirst." John vi. 35.

NOTES.
"Behold," \&e. Perbaps placed there by the Pbarisees, with evil design. Stier, Oosterzee. "Dropsy." He wonld searcely enter a private house without permission. Trench. Oriental manners do not condemn the crowd, nor tent-life secure seclusion. Owing to want of physicians, the diseased press themselves upon the host, in a manner that astonishes a stranger. Chardin.
8. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawoful to heal on the sabbath day?

Answering. Their thoughts evidence of His ommiscience. Matt. sxii. 1; Luke v. 22 ; Mark xiv. 48.
In so doing He showed Himself to be God, and prepared the way for the manifestation of His divine power in healing the man.
The angel answered the fear of the woman. Matt. xxviii. 5.
The high priest answered the silence of Clurist. Matt. xxvi. 63.
Christ answered their deed. Mark xiv. 48.
Here their malicious schemes hidden in their hearts.
He answered their looks of craft and cruelty of spirit towards the unfortunate man.
They probably placed him there with treacherous intent.
The last degree of deprarity is reached, when men take pleasure in tempting others to sin.
He answers deeds now by providential love or vengeance.
He works no miracle until they feel their designs penetrated.
The man himself was ignorant of their base intentions.
Lawyers. Luke vii. 30. Who, nevertheless did not understand the lawo of the Sabbatb.
Doubtless dogging Iis steps for proofs to be used against Iim.
Lawful. To heal on the sabbath day, or not?
He was often accused of healing on the sabbath day.
It is not out of ignorance but charity that Christ asks this question.
Not to do good, having the power, is to do evil.
The mere proposal of such a question puts gainsayers to silence.
They would not say, "Yea," for they euvied IIm a prophet's reputation. Nor, "N"ay," because that was against their own conscience.
Our Saviour treated Pharisees as finally hardened against the truth.
The invitation accepted in love, hardly given in good faith.
Those unjustly interpreting law here, will meet the responsibility here after.
You grudge that I should deliver one from water killiug him.

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$\square$


Yet you make no scruple in supplying a beast in need of watcr.
He tells them that those who blamed Him for bealing, were yet ready enough to do servile work on the Sabbath day, merely for the preservation of their property.
This condemned them when they said that His miracle of mercy was a violation of the letter of their law.
The bare letter might be broken for an object of charity or mercy without violating the spirit of the commandment.
$\dot{\alpha} \pi 0 \kappa p i \theta \in i s$ is frequently used with reference to secret reasoning as an action expressive of sentiment, Luke v. 22 ; vii. 40 ; xxii. 51 ; Matt. xi. 25 . W. \& W. We . -T'ischendorf, Lachmann, Oosterzec.
4. And they held their peace. And he sook him, and healed him, and let him go;

Held their peace. Althongh silenced, their hoarts were unchanged : enmity to Christ not to be removed by reasoning merely.
Had they said "Yes," it would have sanctioned His miracles, and opposed their glosses on the Sabbatic law.
Had they said "No," it would have laid them open to the charge of inconsistency and uncharitableness.
Not quite so lost to decency as to condemn doing good on the Sabbath.
Truth that does not win, generally exasperates.
Before they were silenced through subtlety, now throngh shame.
Unable to maintain, but too proud to acknowledge, their error.
There was meanness, as well as obstinacy, in their conduct.
Took him. Our Lord is often said to have tonched or laid hands on those He healed.
Teaches us He does not despise or shrink from any one however foul or loathsome his sins.
His mercy could not be bound by their envy, nor intimidated by their threats.
Healed. By one single act of His omnipotent will.
"He is able to sare to the attermost all who come unto God by Him."
Let him go. Dismissed him to lis home, cured in body and blessed in soul.
In this miracle we lave a picture of the Lord's merey to man.
He is continually dealing thus with siunsrs-

1. He lays His bands upon them and nuoves them to repentanco.
2. He heals and pardons, strengthens and forgives.
3. He grants His Spirit for perseverance in the ways of holiness.

We have also an example for our imitation, if we would be healed of sin--

1. To stand before Christ, having come to Him with full confidence in His power and willingness to save us.
2. To come to Him on the Sabbath, resting, that is, from all our own works.
3. When we so come, to be assured He will lay His hand upon us, release us from our sins, and bid us go in peace.

4. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?
Answered. In meekness and love, He instructs, without insulting. Silent, but fierce thoughts are words in the car of God.
His specch was with grace, seasoned with salt. Col. iv. 6.
A Hebraism. in which there is a response to the silent fceling.
Ox. They willingly violate the Sabbath, for an ox.
They could bestow thoughts on their cattle, but were indifferent to the wants of tbeir brethren.
The Lord consured by these same hypocrites, for healing the sick.
"Doth God take care for oxen?-for our sakes this is written." 1. Cor. ix. 9,10 .

Straightway. Humanity to animals, required by the Lord.
Works of mercy do not include Sunday trading, dinners and excursions. Servants, engineers, coachmon, and porters have souls.
Our Lord's conduct on this occasion manifested His wisdom, power, and goodness.
Wisdom, in answering the secret thonghts of men's hearts.
Power, in healing the sickness of the man who stond before Him.
Goodness, not only in the miracle but in His forbearance towards those watching to entrap and accuse Him. Denton.

The Christian Sabbath.
It admits of works of piety, charity, and necessity.
It is God's sacred enclosure.
It is the sanctifying portion of the week. Though belonging to God it is lent to man.

It is a gift which gratitude expends in the service of the Giver.
It is the first day of the world's history.
It is one day younger than man himself.
It ranks in the higher Table of the Law.
It is placed as the middle command, to unite man to God.
It is part of the moral law and therefore nerpetual.
When the sabbath was east aside:

1. The house of God was turned into a stable.
2. The Bible was paraded through the streets on an ass.
3. And then was consumed upon a bonfire.

It is a rest for cattle as well as for man.
The sabbath is necessary for the body, the mind, and the soul.
He who seeks to desecrate the sabbath is an enemy tc God and a foe tc man.
Man is born for eternity as well as for time.
It is necessary that he should be instructed in the language of eternity.
The Lord's day is the preparation period.
It preserves in the world the worship of the one true God.
To banish the Christian sabbath is to banish the Christian religion.
Take away the Lord's day and ignorance and crime prevail.
Take away the sabbath and a million of children would remain untnught.
The sabbath, like the earth, is the Tord's, and so ought to be "the fulness thereof."
Render therefore to Cæsar the things ihat are Cwsar's, ani io Gol the things that are God's; and give not to Cwsar that which belongs to God, nor to God that which pertains to Cæsar.
Nothing is lost by serving God, nothing is gained by defranding Him.
A little damaged corn may spoil the contents of a whole granary.
Be temperate in all things ; add not for selfishness the night to the day, nor the sabbath to the week.
Jewish and Christian sabbaths are the morning and evening services to God.
The commandment that relates to the sabbath is blended with uino

- others, all of perpetual obligation.

The command to reverence the Sabbath day was written by the finger of God; was written on tables of stone and laid up in the ark.
The other precepts were written by the hand of Moses.
They were written on less endurable materials, and laid up by the side of the ark.
The sabbath was one of the seven commandments enforced by the penalty of death.

The observance of the sabbath is based upon reasons wheh embrace the whole earth.
The day is changed but the worship of God is preserved.
The sabbath was from the beginning of time, for many nations regarded the seventh day as holy who could not have had their knowledge from Moses.
It is the means appointed by God of imparting religious instruction to the great mass of mankind.
The sabbath does not enjoin the seventh day of the week, but the seventh part of our time.
The sabliath was man's first day and God's seventh.
Neither morning nor evening is mentioned in relation to the seventh day, thus showing it to be a symbol of the eternal sabbath.
Its holy origin is seen in the holy elaracter of its observers.
Therefore a voice from heaven says, Remember to keep holy the sabbath day.
It is called by the Jews-the Day of Light.
It is called by the Africans-the Day of Silenee.
It is called by the Cree Indians--the Praying Day.
It is called by the Early Christians-the Queen of Days.
A man seventy years of age has had ten years of sabbaths.
The Christian's sabbath is a path that leads to the Celestial City.
It is a revolving light to save from shipwreck.
The sabbath is a blessing of Paradiso lent to earth, and to be enjoyed in Heaven.
The sabbath is spent by many in settling their accounts.
The Day of Judgment will be spent in the same manner.

Several uncial MSS. read viòs $\hat{\eta} \beta$ oûs, which is the reading of the Coptic version followed by Clemens of Alexandris, Kuinoel, Treneh, Wordsworth. Alford adopts this reading in preference to that of the Vulgate, and of the Textus receptus. If this is the true reading, our Lord's words would mean, -If a son, or even an ox should fall into a piit on the Sabbath day, ye would release them ; how much more should I heal my son, anis the crecture of my hand who has fallen into a worse calamity. The Textus Receptye övos retained. Elzevir, Stier, Oosterzee, Campbell.

## 6. And they could not answer him again to these things.

Could not. Christ is "justified when Ho speaks, and clear when $H \varepsilon$ judges." Ps. li. 4.


NOTES.

A home thrust, which could not be parried.
Answer. Before they would not, now, emphatically they could not. None was shameless, or irrational enough, to reply.
Conscience, as well as the intellect, is silenced, by Christ's reasoning.
Impotent silence, 1. From animosity. 2. Perplexity. 3. Disdain.
We are bound to save a neighbor's life, why not his soul?
Lesson to ministers-Let them not wonder if their labors seem disregarded and lost upon an ungodly world.
Even Christ's perfect life and divine wisdom failed to move the hearts of sinners hardened in unbelief.
They were unable to answer Him, though they continued to lay snares for Him, and at last crucified Him.
"The servant is not greater than his Lord"-If they persecuted the Truth incarnate, they will persecute all of the truth.
aume. Cancelled by Oosterzee. Cod. Sinai. Passage not rttered in the house of the Pharisee. Norton.
7. TI And he put forth a parable to those which were bidden, when he marlied how they chose out the chief rooms; saying unto them,

Parable. Parables are truths taught by symbols.
Like "the pillar of the cloud," they are light to the Israelites bnt darkness to the Egyptians.
The parables in the Gospels are 27 in number.
The parables utter the very words of inspiration.
The names given to them are of human origin.
Out of the 27 parables delivered by our Lord, 17 of them were spoken within three months of His death.
There are two classes of parables.-1. The Prophetical. 2. The Historical. The unexplained parables may be interpreted by those that are explained. The first of the prophetical parables is that of the Sower.
The last is the parable of the Talents.
The first of the historical is that of the King taking an account of his Debtors.

The last is that of the Phariseo and the Publican.
Ont of the 27 parables, 12 of them have the same expression, viz.: "The Kingdom of God is likened unto."
Having the same introduction, we imagine that they all refer to the same subject.
That is to the Kingdom spoken of by Daniel.
The mysteries of the Kingdom aro the truths relating to that Kingdom.
The truths of the Christian faith are shadowed forth by the parables.
We learn that the present state of the world is a mixed state, and the forthcoming state is that of separation.
The separation once made, is made for ever.
Parable. Drawn from outward nsages but relating to the inner life.
To the strife for precedence going on at the table. Luke iv. 23 ; v. 36.
It seems rather to be an admonition than a comparison.
When the wicked were before Him, our Lord did not keep silence. Psa. xxxix. 1-2.
His miracle, an image of piritu:l truth; His parable completes the lesson.
He points out the means of cure for men's spiritual dropsy-their ambition and insatiable self-seeking.
MKarked. Heathen taught the gods disregarded the common actions of life.
The Lord, doubtless, was found among the humblest in the room.
Humility becomes the family table as well as house of God.
Virtue appears the brighter for shining out of obscurity.
His seeming undue severity cansed lyy their fierce hostility.
Chief rooms. See Luke v. 29. (A plate illustrating the ancient table.) Gr. chief places; the middle place in each couch, which was the most honorable.
"Only by pride cometh contention." Prov. xiii. 10.
The brilliant company invited were characteristically proud.
No one invited the Lord to take the highest seat.
He calmly waits, but His voice hushes their tumultuous strivings.
"Chief room." At the time our Translation was made the words "room" and "place" were used as synonymous terms. Thus in Shakespeare -
"Lucentio, you shall supply the bridegroom's place, And let Bianca take her sister's room."
ппа токлıбlas. At a great feast there would bs many of these triclinia, or sets of three couches. Among the Romans, and probably among the Jews, the "chief," not tho

NOTES.
"highest," "place" was the centre of each couch; the most honored of all was the centre of the centre couch. Virgil. AEn. i. 698 :-
"Aureà composuit spondâ, mediamque locavit."
$\dot{\varepsilon} \xi \in \lambda \epsilon$ 'ुovto. Were choosing out. Trench.
8. When thou art bidden of any man to a vodding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

When. At times sin needs to be openly reproved.
Wedding. Luke v. 34. No wedding on this occasion; introduced ort of courtesy.
An entirely different kind of banquet noted in the following parable.
The words condemn externals but lay bare heart sins.
Sit not down. After a solemn blessing how shameful ! A petty contention on the holy sabbath about their several seats. The Lord condemns the internal disposition betrayed by external acts. The morbid and restless desire of the creature for the better place. Highest room. Chiefest place-couches reserved for,honoured guests. The truly humble man esteems all others more honourable than himself. The Lord fathoms depths which the self-sufficient Pharisees would conceal.
"Wedding." Our Lord delicately avoids personality, by naming a different kind of Ceast. Bengel.
9. And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

And him. The dignity, and degrees of dignity, depend on the invitation.
Give. Observe, He does not say "Friend," as iu verse 10.
Our Lord's gracious words are for types and warnings.
They remind us of our frequent humiliations in social life. Place. Men instinctively resist one, thrusting himself forward. Shame. To be the last is not disgraceful except to the ambitious.

NOTES.

Our Lord onenly reprores the vanity of the Plarisees.
Shame generally attends the proud person.
Envy is ever seeking to humble his vanity.
Dread of having pride punished oft mistaken for humility.
Lowest room. Not merely lnwer, but lowest of all.
Thus humbled, he takes the extcrnal place of humility.
Only ignominious to one striving to be highest.
Pride will bring him low, but honor upholds the humble. Prov. xxix. 23.
"Stand not in the place of great men." Prov. xxv. 6-7.
Custom of reclining, rendered this more conspicuous, than our changing chairs.
The standard of honor is changet, the instant the hridegroom enters.
There is a shame and contempt, which is everlasting. Dan. xii. 2.
$\epsilon \rho \epsilon i$ marks the remote consequence resulting from $\dot{\eta}$ кєк $\lambda \eta \mu \epsilon \nu=5$ the immediate conseqnence. In earlier Greck the optative would have been employed instead of the indicative. So in John xv. 8; Eph. ri. 3. Webster's Syntax,
$\Delta$ òs. Our Lord intentionally omits the respectful $\phi$ ine, Friend. Jews often disputed about the honors of feast. Josephus. Heathen strove thus. Plutarch, Epictetus, Ovid, Terence, Cicern, Seneca, Wetstein. "Lowest." Three men were bidden to a feast. One sat highest, for said he, "I am a prince; " the other next, for said be, "I am a voise man;" the other lowest, for said he, "I am an humble man." The king seated the humble man highest, and the prince lowest. Lightfoot.
10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have woorship in the presence of them that sit at meat with thee.

Go. Readily, cordialls, not with affected or constrained humility.
Lowest room. He who intentionally sets himself above one, may be forced to give way.
Some by a show of great humility, display greater vanity.
Lnwest room, as, 1. It suits best among thy fellow guests. 2. Master best pleased. 3. Feast most refreshing. 4. Thence reach honor sounest.
Friend. This endearing appellation will be given at judgment, to all those who humble themselves for His sake, in time.
$\qquad$

Said to the modest, not the conceited grtest.
The choicest jewels are found in darkest mines.
"Kings and priests unto God," found among the despised of earth.
Go. Gr. having gone, i.e. do it with alacrity.
The glory coming from God alone, deserves the Christian's ambition. Worship. Gr. glory, honor, in the old English sense of respect.
Our Lord sanctions the effort to gain the respect of others.
"A good name is rather to be chosen than great riches." Prov. xxii. 2
True religion ever softens and refines the manners.
"Ornament of grace unto thy head, and chains about thy neck." Prov.i. 9.
This parable contains deep spiritual truth.
He who bids the soul to the marriage feast is Christ, the Bridegroom.
He comes to us with this word of confidence, Fiiend.
To those walking in humility He says, Go up higher.
He calls to higher life, to advancement in holinecs.
At death He calls to a higher position, from earth, to the Kingdom of glory.

Só $\xi$ a. Tho motive here appealed to is the desire of respect and honor, which may therefure be lawfully entertained, Mark xiv. 9. Much injury is done from indiscriminately decrying all actions which proceed from inferior motives. W. \& W.

Glory or honor, at the revision of the ancient version, synonymous with worship. Alexarder. In Wycliffe's translation of John xii. 26, we find-" If ony man serve me, my fadir schal worschip hym;" where our translation has-"Him will my Father honor."

The same uso of the word appears in Spencer:-
"Elfin born of noble state,

> And muckle worship in his native land."

The verb "to worship" is constantly used in the N.T. in the sense of to do honor or reverence, more especially with respect to the Eastern custom of prostration before a soperior. Compare Matt. ii. 2; xviii. 26; Mark xv. 19. The word is used in the Book of Common Prajer of the Church of England, in a similar sense. In the Marriage Service, the bridegroom is required to say to the bride, "with my body I thee worship." See Trench's Select Glossaty.
11. For whosoever exalteth himself shall be abascd; and he that kumbleth himselfshall be cxalted.
Whosoever. Gr. every one: a lesson often and impressively repeated. Exalteth himself. The cxaltation of self, the essential spirit of the Pharisees.
notes.

Many are exalted without seeking it on their own part.
"God resisteth the proud, but givelh grace to the humble." Jas. iv. 6.
The carnal prefer momentary, to substantial and eternal glory.
Abject cringing before men, regardless of a higher Master's favor.
Indolent indifference to a higher or lower seat, is not humility.
He who presses forward, is repelled; the retiring, advanced.
This typifiod in common life, has its consummation in judgment.
The ambitious request of Zebedee's sons excited the jealousy of the ten. Matt. xx. 24.
The humility of Abraham towards Lot avoided a bitter dispute. Gen. xiii. 9.

Believers thus "put to silence the ignorance of foolish men." 1. Peter ii. 15.
"Humble yourselves therefore under the mighty hand of God." 1. Pet. v. 6.

Abased. "Only by pride cometh contention." Prov. xiii. 10.
" Hence come envying and bitter strife in your hearts." Jas. iii. 14.
"Hence cone fightings and wars among nations." Jas. iv. 1.
Humbleth. This removes the vexation of pride and envy.
No suspicion of being slighted torments the lowly in heart.
Our dependence upon God is a ground for self-abasement.
Our Saviour's exumple in washing the disciples' feet. John xiii. 5.
Angels, "veiling their faces with their wings," teach the same Iesson. Isa. vi. 2.
"In lowliness of mind, let each esteem others better than himself." Phil. ii. 3.
"Let this mind be in you, which was in Christ Jesus." Phil. ii. 5.
Humility is called the queen of the Christian graces.
Abraham, Moses, Job, David, Daniel, and Paul eminently humble.
The ront of humility, knowledge of one's unworthiness.
Jou (xl. 4.) "I am vile," Paul (1. Tim. i. 15.) I am "the chief of sinners."
Whosoever exalteth himself because of his merits, the Lord will abase.
He who humbleth himself, on account of his mercies, the Lord will exalt.
The road to the honors of heaven passes at all times through the gate of humility.
The promise is not to him who endeavors to appear lowly before men, but to him who is lowly in heart before God.
Humiliation is the way to humility, those desiring humility must not shrink from humiliation.

Humility is first among the beatitudes, like charity, "it never faileth." It accompanies the Christian into glory, where in its highest exercise it will be " made perfect."
Humility to be rightly exercised must be rightly understood.
It is the negation of self-love and self-conceit.
It is the noblest species of self-denial.
It gains grace and flourishes by grace.
To sink from Christian motives in humbleness of mind, is to rise in celestial glory:-
Highest when it stoops lowest before the Holy glory.
It is a grace graciously bestowed upon the lowly.
Humility is unable to gaze at itself, it is oft unknown to its possessor. Moses wist not that his face was radiant.
In nature, trees laden with the finest fruit, bend lowest to the ground.
The valley fructifies while the mountain top is sterile.
Self-distrust is the daughter of Humility.
The sufficiency of my merit is to know that my merit is not sufficient, Augustine.
IIumility gives her glory to God.
Pride takes her glory from man.
Humility is Mary's posture at Clrist's feet.
Humility is to the graces of the Christian what holiness is to the attributes of the Deity, the beauty and perfection of them all.
"Abased." So thought not Rabbi Simeon. Being asked why he took his seat between the king and queen, replied:-"Exalt Wisdom, and she shall exalt thee." Sirach. Prov. iv. 8. Elsley, Lightfoot. He fathoms those depths of character, cropping out in splritual sis. Olshausen. Reproduction of Prov. xxv. 6, 7, with chaste simplicity and proverbial terseness. Brown. What does God do? Humbles the proud, and exalts the Lowly, EEson.
12. TT Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

Bade him. Our Lord warns His host against making a feast to obtain favor of men.
He saw a brilliant company invited on this occasion.
He would have ns lift up and befriend the poor and miserable.
Friends. Call not thy friends only.

NOTES.

The interpretation must be limited; He did not mean that it was wrony to show hospitality to relatives and friends.
Higher Gospel love ennobles the natural ties of affection.
He suffers invitations growing out of natural or social ties to rest on their own merits.
He tenches inviting one's friends to a banquet, is no act of charity. Such feastings, to the prejudice of the poor, cannot be irnocent.
He would not encourage profuse expenditure on the poor.
Such unwise charity fosters mendicancy and idleness.
Louis king of France, daily fed 120 poor at his palace gates.
St. Heduig of Poland, daily fed 900 poor at her door.
"If any will not work, neither let him eat." 2. Thess. iii. 10.
Rich neighbors. Fashionable costly feasting of professors, oondemned.
Exclude the satiated rich, invite the humble poor.
Former esteem not feasting, because of their sumptuons fare at home.
"Send portions unto them for whom nothing is prepared." Noll. viii. 10.

Recompense. This fear of being feasted in return is unknown to the world.
Who wishes his acts, bad and good, to be righteorsly reeompensed?
Most desire all they give or lend, quickly repaid with interest.
An ardent panting, for things present, betrays want of faith in the future.
Many oppress out of avarice, as though there was no resurrection.
The principle is, a postponement of our expectations of reward, to another world.
Only that friendship which has religion for its basis will endure to all eternity.
Sishop Hooper had his board of poor men, who were daily served by four at a mess, with wholesome meats before he would sit down to diminer.
"It is more than probable, that our Lord had observed the Pharisees prone to make sumptrous feasts to which from pride, ambition, and ostentation, they invited the wealthy and honorable; his comnsel therefore to his host was peculiarly suitable, especially, if be were like the chief persons of his sect, deficient in works of charity. Davidson.
$\qquad$
"Sniden Implying the Pharisee's motive was ostentation. Andrews. äquTov.-

NOTES.

1. Breakfast. 2. Noon-day meal. 3. Principal feast or banquet. Amenities of social ties, He leaves in their own place. He himself enjoins a better class of invitations. Bengel. $\phi \dot{v} \downarrow$-to speak loudly or clearly. $\mu \eta े$ фúvet, i.e. prefer mercy. On this mode of teaching the paramount importancs of a particular duty, by comparing it with another, by means of a prohibition or negative, see Matt. ix. 13.

каi үє́ทŋтаi боц àvјатóסоца.-"Hospitalem esse remuneraturis affectus est avaritiæ." Ambrose in Wordsworth. No rebuke to the host. Ebrard. He could expend his hospitality iu a better manner. Stier. Love-feasts traced to this parable. Van Hengel. The Lord's words here are sublimely earnest, when He declaros that the only goal of honor, Worth the name, is the resurrection. Stier.
19. Nut when thou makest a fcast, call the poor, the maimed, the lame, the blind:

Feast. Ought to be feasts of love.-Slander often the first dish served. Poor. Pious poor, princes in need, with a kingdom in reserve. Matt. v. 3.

Their very poverty leads Christians, like Jesus, to befriend them.
Arabs frequently after feasting, invite the poor to finish the remains.
They invite them "in the name of God," to come and share.
Our Lord teaches, if a man is able to entertain his equals, he is equally able, and therefore bound, to feed the poor.
"He that giveth to the rich, shall surely come to want." Prov. xxii. 16. Many, like Ahasuerus, spread their tables to gratify vanity. Est. i. 3. To entertain the poor, is to receive Christ. Matt. x. 40.
"The poor shall never cease out of the land." Deut. xv. 11.
He endorses kindress to the poor, as part of religion. Matt. xxv. 42.
"They would that we should remember the poor." Gal. ii. 10.
Maimed. Charity to the humble, recompensed on earth by their prayers.
The humbler our brother is, so much the more does Christ come through him and visit us. Chrysostom.
The Arabs, when they kill a sheep, dress the whole, and call in their neighbors and the poor. Thus the sequel of the parable is quite in harmony with oriental manners. Burder.

Soxìv.-Religious feasts. Michaelis, Rosenmuller. All kinds of hospitalities, Bloomfield. àvamijpovs.-From пnpów, to mutilate. This has been common for ages with lower classes of orientals under despots, to avoid military conscription. Hence the torm poltroon, from pollice truncato. This act is often performed by Turkish and Egyptian parents on their infants. Chardin.

кádet, simply; not фẃvet, formally invite, as in verso 12 ; the latter is more pompous and formal. Bengel.
14. And thou shalt be blesscd; for they cannot recompense thee: for thou shalt be recompensed ct the resurrection of the just.

Blessed. Gr. means more than hapry. It expresses deep abiding bliss, such as God Himself enjoys.
"Send portions unto them for whom nothing is prepared." Neh. viii. 10.
"I have not eaten my morsel myself alone." Job. xxxi. 17.
Dorcas, in making garments for the poor, a sermon on kindness. Acts ix. 39.
"This is the fast I have chosen, Deal thy bread to the hungry." Isa. 1viii. 6-7.
Sumptuous entertainments no recompense in the world of woe. Luke גvi. 23.
One thiuks himself happy, in purehasing the friendship of a great person.
We renture much upon deceitful hopes, but here, Christ Himself is security.
What we "give to the poor, we lend to the Lord." Prov. xix. 17.
Cannot recompense. We should not be disappointed and troubled at not receiving a recompense from men on earth.
Rather should we be tronbled when we receive it, lest we learn to look for reward on earth, and so lose the reward of heaven. Chrysostom.
Recompensed. The essence of true piety is the principle of selfsacrificing love.
Whatever is done from this principle will be acknowledged amidst the solemnities of the last great day.
In charity let the streams be seen, but the fountain concealed.
While blessing others, we are ourselves blessed.
A gool man will not enjoy that which no one shares.
Do not so do good that men may thank your death-bed, and not you.
Bishop Hall.
At death all is lost save that which we hare giveu away.
The heathen moralist says-" Wish well to all, and do good only to your friends."
The Christian rule is-"Do good to all, especially to the household of faith."
A good man's praise is-he dispensed lits eocle; not, he left tinnu behind him.
notes.


The cl:ecrful giver is the giver beloved.
Christion charity says to God.-Is it not of Thine own I give unto Thee?
I am a pensioner of the divine bounty, is the language of the man of God.
Kinduess shall not lose its recompense, is the language of God to His servants.
Heaven not a state of simple happiness.
It depends essentially on present character. Gal. vi. 7.
It is the unfolding of piety here, result of divine grace.
The bursting of the flower, the ripening of the fruit.
Believers find themselves at home in heaven.
The complayy, congeniul; its services, familiar.
Resurrection. Our Saviour discriminates between the first and second resurrection. Fiev. xx. 5.
The doctriue of the resurrection, the peculiar glory of the New Testament. No distinct traces of it are found in the scriptures, until the time of Isaialı.
In Daniel, twilight gives way to a noon-day revelation. Dan. xii. 2. Sadducees alone, of the Jews, denied this doctrine. Acts xxiii. 8.
If the soul can survive death, Jehovah can give it another, body. Matt. xxii. 29.

Jewion conceptions of the future state, were quite gross. Matt. xxii. 30. The relation of the spiritual to the earthly, as that between the seed and plant. 1. Cor. xv. 37.
Fuul intimates the risen body needs no nourishment. 1. Cor. vi. 13.
Jews believed the wiclsed would not rise ; corrected-Acts. xxiv. 15.
Curist represented as tho author of the resurrection of the just.
Believers have good canse to rejoice like Paul. 2. Tim. iv. 8.
The righteous only will share in the first resurrection. Rev. xx. 6 .

ảvarzávet. The distinction between first and second by Jews, here endorsed. Olshauscn. Rev. xx. 5; 1. Cor. xf. 23; 1. Thess. iv. 16. Our Lord distinctly asserts is first resurrection, otherwise, " of the just," would be rapid and unmeaning. Alford. The dead in Christ shall rise first, and be first judged and rewarded. Wordsworth. The celcbrated passage. Job. xix. 25 , does not refer to the doctrine of the resurrection. Calvin, Grotius, Lc Clerc, Patrick, Warburton, Kennicott, Doderlein, Dathe, Eichhorn, Jahn, De Wette, Rosenmuller, Henke, Knapp. Strabo, Cicero, Sallust, Juvenal, Seneca speris with contumpt of the resurrection or future state. At the bar of the Senate of Rome, it

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Was publicly pronounced idle and extravagant. "Mors omniun dolorum et salutis et finis est." Post mortern nihil est ipsaque mors nihil. Seneca, Pliny, Nat. IIis. Virgii taches a future state, rather as a poetie fancy, than sober creed. Homer's Elysium differs but little from Phipgethon. Ulysses is discontented. Tiresias prefers the realms of humanity. Agamemnon wails. Ajax is still implacable. Aehilles would rather live in poverty on earth, than reign in cternity. Hercules is disconsolate. No belief of the boudy rising ever seemed to have entered the mind. "Just." Ethical, not Pharisaical Einse. Oosterzee. Femuneration from God and man, seldom come together. Stier.
15. IT And when one of them that sat at meat with him heard these things, he said unto him. Blessed is he that shall eat bread in the kingdom of God.

The present feast seems to have been a sumptuous entertainment.
These things. The Jews held the kingdom of God, would begin with a splendid feast.
Blessed. His words have an undertone of earth.
The true future felicity has another source, viz. sin forgiven. Ps. xxxii. 1. And holiness imparted. Matt. v. 8.

Jews believed their birth infallibly secured heaven to them.
Hence the self-complacency and security of the speaker.
It sounds like Balaam's wish to die the death of the righteons. Num. xxiii. 10.
It is not enough to pronounce the godly blessed; each one must strive to be godly.
Rejecting present offers, he wishes to be happy at last.
Great truths are often uttered by those, not of the truth.
Heaven, an everlasting banquet that never ends, where plenty refons.
Fuluess, instead of creating saticty, awakens only delight.
The call of earthly appetite, strong, but soon appeased.
To eut bread is a well-known Hebrew idiom, for to share in a repas', whether it be at an ordinary meal, or at a sumptuous feast.
Bread, of the Kinglom of God, is God Himself.
This man longs for it as if afar; yet the very Bread of Life was reclining before him. Augustine.
"I am the living bread that came down from heaven." John vi. 51.
Open not thy mouth, but thine heart. Augustine.
By union with Curist, the soul is eternally nourished.
Men ever count it a transcendent honor to eat at a king's banquet. Angels, ut this feast, will make it a banquet indeed.

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Kingdom. It implies the restoration of the earth to its Eden state. Nothing like malice, dcceit, or scorn can be traced in these words.
Following parable expresses the mere worldly feelings of this class.
"One." One of the rich friends of the host. Oosterzee. фáyєтcl.-A Jew, with gross Ifens of $n$ splendid banquet of flesh, fish, fowl, and wine, kept from the creation of the vork, \&e. Gill. Sensible of mere animal feasting, he speaks of spiritaals. Braune. Joyful enthusiasm. Olshausen. A rague wish of an indolent man, desious of saying something; when religion was the subject. Sticr, To close remarks unpleasant, to the host. Oosterzce. Not a carnal Pharisaic splrit. Lange. A holy frame seized him. Eengel.
"Blessed." Jfeanwhile let us enjoy oursclves here, without too much of discourse. Sticr. IIapny for him wholives to feast in the kingdom. Bahrdt. What blesselness, aven to feel this foretaste! Muller; a wish to fare well at last, while reiecting present invitations. Brown. "Kingdom." Messiah's reign on earth. Campbell. The restoration of tho earth to its primitive blessedness. Olshausen.
16. Then faid he unto him, A certain man made a great supper, and bade muny,

Said He. This parable a reply to the words expressed in the preceding verse.
Our Lord teaches that only those shall share the banquet who obey the message God has sent.
At the same time $H \theta$ corrects the notion of the Jews, that only their nation would be admitted to partake.
Certain man. Our Lord here speaks of the Almighty Father as man.
When God is represented as executing judgment on account of sin, He is usually spoken of under the figure of a raging animal.
When His love and mercy are revealed He is spoken of as a man.
When man approaches nearest to God, he is nearest the nobility of his own nature as it was when unfallen.
Supper. It was in the evening, often the last hour.
Most important meal among the Greeks and Romans.
Nan's perception and relish for heavenly things very faint.
They are therefore presented under inviting images.
Gospel as a banquet:-1. Abundance varicty and richness of itf blessings.
2. Their suttableness to our spiritual mants.
2. High sutisfaction and perfect enjoyment they yield.

Great supper. The Christian dispensation and celestial glory are spoken of as a supper.
It was in the latter days of the world, in fulness of time, Christ came.
It is at the end of our life and of the world we receive the full enjoyment of bliss.
It is a supper-no toil or trial after, we shall rest from our labors.
Provisions of grace ouly limited by the soul's capacity.
Great, because of the greatuess of Him who has prepared it-God.
Great, because for the whole world-"Preach the Gospel to every creature."
Great, because of the company-the Holy Trinity, angels, and saints.
Great, because of its duration-it will be an eternal feast.
Great, because the place of joy and rest-" They are before the throne."
Great, because nurchased at a great price-the blood of Christ.
Great, in the mercy and love which haih prepared it for those so unworthy of it.
Great, in its excellence-" Eye hath not seen, nor ear heard," \&cc.
Bade. Gr. a technical word for inviting to a festival.
God calls men by various ways and at various times.
At one time His roice is heard without us ; the teaching of nature, the preaching of His Word, the ways of His providence.
At other times the Spirit s. itrs the soul and draws the heart.
This parable is to be understood in unison with the invitations of Isaiah lv. 1, and with the parable of the marriage feast, Matt. xxii.

Many. Christ invited the whole nation to a "fcast for all peosle." Isa. xxv. 6.
Invitatious now are as free as the provisions are boundless.
If men labor Christ says, "Come unto Me, I will give you rest." Matt. xi. 28.

Are men thirsting? "Let them come unto Me and drinke." John vii. 37.

Are men hungry? "Come and buy wine and milk," \&c. Isa. Iv. 1.
All are welcome-" Him that cometh I will in no wise cast out." John vi. 37.
 $\dot{\epsilon} \pi о \nu \rho a v i o v-\Pi e b . ~ i i i .1 . ~ \dot{a} v \omega \kappa \lambda \dot{j} \sigma \epsilon \omega \varsigma-$ Phil. iii. 14, calling from on high, or "high calling." Sticr. The announcement and inward impulse to enter, not compulsory. Olsharusen.
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17. Ind sent his servant at supper time to say to them that were siddea, Come; for all things are now ready.
IIis servant. This does not hint a slight of their invitations. ITaving aecepted, this second notice was customary.
Werely to tell the grests they were expected then to come.
Irvited ghests were summoned wlile the dishes were coming in.
Having no markets the $\because=$ supplies dupended on chance.
Jesus in the form of a servant invites the hungry of our race.
Supper time. Gr. hour. Prophets first, then John bade them.
ln Old Testament light, a distinguished testimony to Jesus' dignity.
Come. Preachers, evongelists, and apostles invite gnests.
The more pressing the invitation the greater the guilt.
The great repast:-1. Lovingly prepared ; 2. Urgently offered; 3. Unthankfully rejected; 4. Still open to acceptance.
None must come with money in hand or thoughts of worthiness.
"Ho, every one that thirsteth, come ye,"-this is our only title. Isa.lv. 1. All things. The fulness of time had come in the mission of Christ. Kingdom of Heaven was set up, avd world at its height of wickedness. Feady. The Gospel ministry and ordinances are here noted. Chureh open day and night ; reign of the Spirit begun.
"Now is the accepted time, now the day of salvation." 2. Cor. vi. 2.
"Eat $O$ friends, drink abmodantly, O beloved." Song Sol.v.' 1.
Invitation to prayer, the return of sacred seasons and sabbath bells.
Bible blessings, eternal hopes and fears.
Afflictions, troubles, and blessings invite mankind to come.
Goa the Father is ready to receive-"Be ye reconciled to God."
God the Son has died for all and opened the new and living way. God the Spirit is willing to lead and sanctity all who wiil come.
"Wisdom hath mingled her wine and furnished ber tables." Prov.ix. 2.
"The Father, Son, and Holy Ghost,
Is ready with their shining host;
All heaven is ready to resound;
The dead's alive ! the lost is found."
"The blood which is to cleanse you is already shed;
The Spirit that is to renew yon is already poured out;
God is reconciled and is ready to receive you;
Nothing is wanting but that you come and fili the place prepared for you."
"IIis acrvant." Not all servants. Heubner on the Vocator. Tho servant represents one spirit, oue message; but not mecessarily one and the same person. That tirreo
mossages were delivered（1）by John the Laptist and our Lord ：（2）br our Ino：l an l tha Apostles；（3）by the Ayosties and those who eame after them．Alforl．Observo tho successive steps：verse 17 ，to say to them that were bidden；verse 21 ，bring in the poor； verse 23 ，compel those who are in the highways Bengel．
＂Messengers are sent to invite the guest．s to a Hindoo feast；when，not only relations，but all persons of the same division of easte in the neighbourhood are invited． A refusal to attend is considered a great affroxt．＂In the Last an invitation to a feast， to be held sincere，requires to be repeated twise or thrice．

18．And they all with one consent began to make excuse．The firt said unto him，$I$ have bought a piece of ground，ani I must needs go and see it：I pray thee have ms． excused．
Consent．Not in the Greek，but understood．
This is the key－note，resolving not to go to the feast．
As though their refusal had been preconcerted．
Not the act of the leaders of the Jewish church only．
The excuse they made is in the heart and on the lips of all who reject Christ．
Many are bidden，but it is a panful fact，many reject the offer．
Excuse．The art of muliing cxcuses．－1．An ancient art．2．A uni－ versal art．3．An unavailing art．4．A perious art．
Their excuses：numerous，worthiess，ruinons．
Each one pretends to be hindered only＂just now＂
He professes when these obstacles are removed，he will most cortainly come．
But all axe held，by the Master，to be refuscrs．
When they call，then the Master will refuce．Prov．i．2．
Ashamed to avow his rofusal，he begs to be excused．
Christ foretells，the heirs of the kingdom will roject this banquet．
Idleness，pleasure，and pride great obstacles to salvation．
I have bought．Implies eagerness for grain，as is issual in a new transaction．
Gospel demands seldom interfere with life＇s weighty affairs．
The bargain complete，his request was simple rudeness．． Not in the spirit of Ahab，demanding the vineyard by violence．
None are kept away by an nccupation not in itself sinful．
zet all become sintul，when interfering with higher objects．
His spirt is Nebuchadnezzar＇s．－＂Is not this great Babylon＂\＆e．Dar． iv． 30 ．
＂The lust of the eye，and the pride of life，＂suares for the soul．1．John ii． 15.
"Those laying house to house. and field to field." Isa. v. 8. A frivolous excuse satisfies conscionce: his lands could not change. There may be conviction of duty, without inclination.
Lawful mercies often prove fatal hindrances.
In the career of covetonsness, desires kindle by their own action.
It is hard to carry a full cup even.
Piece of ground. A morsel of earth oirtbalances a cromn and kingdom. He prefers the flesh-pots of Egypt to angels' food, on the way to Canuan. Now-a-days men speak loftily of material interest and enterprise.
Endless schemes of improvement steal away our relish for heaven.
The excuse of this man is not that whigh indicates scoruful rejection.
It is the language of those who neglect or are indifferent to the invitatiun.
The source of this indiffercnce not haruness of heart, wilfully refnsing.
It is the deadening effcet of lawful possession of good things of this life.
The parable is not directed against possession of land, pursuit of trade, or married life.
But against those who make these gifts of God snares to their souls.
I must needs go and see it. This is all the man of the largest possessions can do; he cannot keep them.
He can but see what hoils him in slavery, but which he cannot hold.
I pray thee have me excused. He wishes not to offend the giver of the feast.
His words are humble, but he gives up etcrnal riches for temporal.
This is the common temper which loses salvation by neglect.
Like many who have no time for religion, and yet trust to find mercy at last.
Like all sinners, he clings to the belief there is something in his caso different from other men.
Hence he prays to be excused. A wretched prayer, whereby the Kingdom of God is rejected.
The parable shows salvation lost throngh three things.- 1 , the care of possessions; 2 , the care of business ; 3 , the care of domestic life.
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 intent. All the refusals proceeded from one spirit; the love of the world destroyed the wish for spiritual things. W. d W.
$\dot{\alpha}$ piov. The priests, by cultivating the land, cling to power over the people. Oxen refer to earthly rulers, Psa. xxii. Striving after earthly honors. Lutiser. 1. To the tenants, who cultivate the land. 2. The Pharisees, who wero violent as nxen. 3. The
notes.

Solatuces, who were entirely enrnal. Herberg. 1. Pleasures. 2. Industry. 3. Sensußlits. Sepp. "Bought" (ウ̀ $o ́ \rho a \sigma \alpha$ ). Purchase completed. Dodlridge. Mean to purchaso. Liogenmuller, Kuinocl. Purchase conditional. Wetstein.

ё $\chi \in \mu e ̀ ~ \pi \alpha \rho \eta \neq \eta \mu$ évov. - "Whatever may be the case with others, who ean and ought to come, I am obliged to ask these to excuse me." The applieant does not wish to detarh himself from his lord, he wishes to be considered his friond and dependent, but on terms of his own. Wordsworth
19. And anothor said, I have bought five yoke of oxen, ana I go to prove them: I pray thee have me excused.

I have bought. The number need not perplex us.
Elisha was found by Elijah, ploughing with twelve yoke of oxen. 1 Kings xix. 19.

Familiarity with the yoke, tested, before the bargain is completed.
It was the care and anxiety of business, which filled his soul.
Our Lord, speaking of Sodom, notices these very things.
He purposely omits all mention of their sin.
Things, innocent in themselves, absorbing the soul, become sins.
He alludes to no open sin, committed in the days of Noah.
Prove them. Better, poor sinner, test thine own heart, than these oxen.
The first excuse is of something to do, the next apology of something to enjoy.
Excused. Many, bearing a heavy yoke of lust, are slaves to earth.
All innocent employments, cease to be such, causing us to forget heaven. They all acknowledge it is their duty to come some time.
This man, a type of the great mass of men who blindly sacrifice salvation, for the world, without having proved it.
They barter heaven for the brief enjoyment of earth, and when they seek-to prove those things they have gained, they find them unreal, fleeting, dclusory.

[^3]20. And another said, I have married a wife, and therefore I cannot come.

Married. First excuse is pride; second, business; third, pleasure.
"See you not that I have a feast of my own, why trouble me then with yours?"
The others said, "I pray thee," conscious of a poor excuse.
Tho last, without a courteous denial, blindly refused.
The first year the bridegroom was excused from going to battle. Deuto xxiv. 5.

For the same Crœesus excused his son from a hunting party.
"If any man come to $M \theta$ and hate not his wife and children," \&o. Luke xiv. 26.
"It remaineth that they who have wives, be as though they had none." 1. Cor. vii. 29.

The sin is not in having lawful things, but in unduly loving them.
I cannot. A mild form for $I$ will not.
His pretended inability is merely an evasion.
Affection to relatives a frequent stumbling-block to duty.
"The woman Thou gavest me," was Adam's excuse for sin.
Marriage, the most sacred and binding of all earthly relations.
"He ought to have come and brought his bride with him." Henry;
Persistently refusing, he should have come without her.
Apart from her, he knows, thinks of, cares for nothing.
The thorough men of the world are ever ready with their excuses.
The marriage tie, which ought to help toward salvation, often ruins it. Husband and wife, both rejecting, lay the blame on each other.
Threatenings, allurements, example, ridicule, shut partners out of heaven. Ties of unsenctified affection in eternity become living chains of fire.
Mutual blessings in time may be mutual tormentors in eternity.
Some courtcously, others rudely, reject the offers of mercy.
Our Lord discriminates between possessious and pleasures of the world.
Domestic comfort and ease are often as great a hindrance as riches.
In an untroubled life, often a more subtle temptation than in a more active career.
Sloth and ease deaden the powers of man, and leisure becomes a snare.
Perhaps it is to this he refers when he says, "I cannot come."
"I have no longer the power, since I have not the desire to accept God"s offers."
Home and friendship weave their own web of entanglements.
The parable teaches us the common hindrances to salvation:-

1. Ambition, and the pride of worldly position, and the care which property brings.
2. Avarice, and the engrossing anxieties of gaining the riches we desire.
3. The ease and comfort, the quiet enjoyments and pleasures of life,

Not that any of these is necessarily evil, or essentially a hindrance to the Christian.
But there is nothing so innocent as may not be perverted, and made tho means of hardening the heart against God.

The first alleges an $\dot{\alpha} \nu \alpha \dot{\alpha} \gamma \eta$,-he mast go and see his land; the second, not so much as this, only his own plan and purpose- $о \rho \rho$ viopal; the third, not so much as either of

21. So that servant came, and shewed his lord these things. Then the master of the house being arigrg said to his servant, Go out quickly into the streets and lancs of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.
Shewed. The servant told his lord how his message had been received.
Not a single spiritual chief of the Jews joined the Saviour.
The servant had no power to excuse them, he could only tell his Lord.
Beyoud the prerogative of any minister to grant such a prayer.
Ministers must give account of the reception of their ministry.
They mourn at the Mercy Seat, "if no man regarded." Prov.i. 24.
"Who hath believed our report, and to whom is the arm of the Lord revealed?" Isa liii. 1.
Angry. A proof he had invited them with the utmost sincerity.
There is a line beyond which mercy turns to vengeance.
He sware in His wrath that they should not enter into His rest. Heb. iii. 11.
Grace despised, like Esau's birthright, is grace forfcited.
" God is angry with the moked every day." Psa. vii. 11.
Go out quickly. God the Giver of the feast about to illustrate His parable.
Expedition and importunity should hasten our efforts.
In the similitude, it implies before the banquet grows cold.
The rich spread table of grace is not to be prepared in vain.
Shows the ardor of redeeming love for sinners.
The work of grace among Israel was limited to time.
The call to the Gentiles extends over centuries.
Impending eternal peril threatens the rejecters.
Streets, lanes, the residences of the cummon people.
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Furst, broad avenues; second, narrow alleys.
We must not wait for the wretched to come to the house of God.
Streets represent the poor without shelter or diwelling.
The dorn-troden millions degraded throughout the East.
Publicans and sinners, half heathen in their midst.
When the Pharisees rojected Him, Ho turned to the multitude on their way to the feast.
When the rich refnsed to hear Him, the common people heard Him gladly.
When the rulers crucified Him, He desisted not from His work of merey, but spent His dying breath in blessing the penitent thief.
Poor: who are destitute of spiritual riches, poor in spirit.
Maimed, halt. The world a vast hospital of incurables.
Self-righteous, rich in their own virtues, are passed by.
He calls publicans and sinners, whom the Pharisees called "cursed." John vii. 49.
Great, wise, and proud who "thanked God they were not as other men," passed by.
The parable, before historic, now becomes prophetic.
He had founded a church with room for Gentiles aud Jews.
Even heathen should become "fellow citizens of the household of God." Spiritually maimed, "If thy hand offend thee, cut it off." Mark ix. 43.
Under transforming grace, common beggars become kings.
Christ's condescension to them, should enlist our compassion.
Blind; therefore powerless to help themselves, and for that reason, more distrustful of themselves.
Those who know that they are blind.-These, with all their sins, enter the Kingdom of God before the proud and confident Pharisee.
Bring in. Not as in the previons class,-call.
Those to be brought in stood in need of help.
He does not say, as in the case of the next class,-compel.
The poor and destitute, those who have nothing to trust to, need, as a class, no*compulsion.
Our Lord teaches,-1. That he rejects no one; that he calls all mankind to share in His mercy, and to receive His salvation.
2. That none, hawever laden with sins, however wretched, however broken and crushed, need despair; He calls such cspecially to His Kingdom.
If God is angry with those who come not to His supper, how much more so with those who not only do not come themselves. but hinder others' from coming? Denton.

NOTES.

Omit éxeivos. Alford, Tischendorf, Cod. Sinai. $\pi \lambda a \tau e i a s .-N a t i o n s ~ a m o n g ~ w h i c h ~$ the Jews were dispersed. Vers. Ger.
"The poor." A twofold calling of the Gentiles. Gerlach. Greeks and Romans, then the barbarians. Rons. Jews, not proselytes from the heathen. Lisco. Publicans and simers. Oosterzee.
22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
The servant. Representative of all Gospel ministers.
It is done. Faithful ones respond to their weighty responsibility.
"They watch as they who must give account." Heb. xiii. 17.
It will be a sad report for those who refused their invitation.
There is room. Not the lord, but the servant, speaks of the room.

1. A condemnation of those who ought to come.
2. Allurement to those desiring, but daring not to come.
3. A warning to ministers never to cease inviting.

God's servants always take counsel of their Master.
Remaining faithful, Paradise would have been too narrow for man's seed. Noab's preaching obeyed, the ark had been too small for the saved.
But the Gospel feast has room for all mankind believing.
Thongh there is room, the banquet hall is not empty.
The multitude, robed and palmed, "no man could number." Rev. vii. 9. They are watching and longing for wandering ones to join them.
"The Spirit and the Bride say, Come." Rev. xxii. 17.

1. There is room in the mercy of God, for He is gracious.
2. There is room in the merits of Christ, "His blood cleanseth from all sin."
3. There is room in the Grace of the Spirit--He enlightens the darkest mind.
4. There is room in the Church of Christ on earth.
5. There is room in Heaven-saints and angels will welcome you.
"In My Father's house are many mansions." John xiv. 2.
Every place shows the Kingdom of Heaven is for the poor in spirit.
Allhough the mansions and stars of Heaven are numbered, yet in the Saviour's heart there is room for all who will come.
Provision will never be wanting while God is the Host.

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is therefore borrowed. "It is done." Serrant did not wait for the second command, but of his own accord had done it. Meyer. Oosterzee. "Room," expresses the longing that should fill ministers' hearts, to see the Master's table filled. Brown. Grace will endure a vacaum, as little as nature. Bengel.
23. And the lord said unto the servant, Go out into the highways and hedges, and compel them to eome in, that my house may be filled.

Highways. The broad well trodden ways of the world, the open notorious sinners.
The Giver of the Supper anticipates no rejection on their part.
They might hesitate to approach from unworthiness not unwillingness.
Christ's ambassadors urge them with importunate entreaties.
Thus angels laid their hand on lingering Lot and brought him forth.
God entreats and commands "all men everywhere to repent." Acts xvii. 30.

By "the terror of the Lord we persuade men" to repent. 2. Cor. v. 11.
By calamities God drives men to seek refuge in Christ.
Penitent publicans and harlots, offscouring of earth, are welcomed.
Homeless aliens, left out "in the world," by a selfish race. Eph. ii. 12.
Orphans, in their abandonment, gladly return to their Father's house.
Hedges. The neglected rustic population, or perhaps, secret offenders against God.
Historically, the heathen sunk in the lowest depths.
It contemplates, prophetically, the great work of missions.
Direct Gospel offers to be made to the ontmost circles of humanity.
The invitation which was first addressed to the higher classes is now addressed to the lower.
From the poor dwellers in the city the parable passes on to the despised Gentiles of the country.
This inviting of new guests sets forth the grace of God.
Grace, which embraces the most distant and the most lowly.
Compel. The Divine urgency of Love would wrest all from ruin.
Not by force of arms, but by force of arguments; those dragged in do not come in.
To prevail on by prayers, counsels, and entreaties.
Every other kind of compulsion is opposed to the spirit of the Gospel.
Persecution is inconsistent with the principles of morality.
It is not doing to others, as we would that they should do unto us.

## NOTES.

The church which tolerates, encourages, and practises persecution is not the Church of Christ.
"The weapons of our warfare, are not carnal, but mighty," \&c. 2. Cor. x. 4.

It shows the relative position of the humble guest, compared with the feast of the exalted householder.
Knowing their unworthiness, they demand urgent pressing.
With the zeal of Paul for Judaism, but let it be for Christ.
No dragooning to the sauctuary, but forced by love.
They may say " we homeless wretches are no company for such a feast."
"I cannot go to that high table, in my beggar's garment.
"We in the dusty dreary high ways have no dress for such a banquet"-
The Lord's servants are to say "I cannot carry back such a message to my Lord." "Thy misery is no hindrance, such as thou art, I am to bring."
It represents the fears of the sincere. But the Divine commission says "Take no excuse, dispel their fears, silence their objections."
"Bring them as they are, think not of preparation.
"Just as I am, without one plea, but that Thy blood was shed for me, 0 Lamb of God I come."
My house. Heaven no tent, but a palace "not made with hands." 2. Cor. v. 1.

King of kings, "dwelling in light, and inhabiting eternity." Isa. Ivii. 15. Many mansions, for many sons, to be brought to glory. Johu xiv. 2.
The urgency of love, excludes none, not excluding themselves.
The greatness of His grace, and urgency of His love, compel men.
Filled. God's grace embraces the most distant and lowly.
He who provides a boundless banquet, shall not need for guests.
"Though Israel be not gathered, I shall be glorious." Isa. xlix. 5.
The unbelief of man shall not make God's promises roid. Rom. iii. 3.

The riches of Christ incxhaustible, as they are unscarchable. Note, 1. The mercy. 2. Freeness. 3. Efficacy, of the Divine calling.
"Hedges." Pertains to the coremonial law. Brennius. The Gentiles without law, the pagani. Denton, Bengel. $\dot{\alpha} \nu \alpha^{\gamma} \kappa \alpha \sigma o v$, to compel, to force, to constrain, to constrain by argument. Liddell \& Scott. This word gives no warrant for vlolence in propagating religion. Grotius, Wordsworth. Use so much zeal and importunity they may feel constrained to come in. Shows the power of the Gospel for the conversion of the heathen. Theophylact. Moral force. Justin, Tertullian, Minutius, Lactantius. Com-

NOTES.

MEMOLANDA.
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pulsion to heretics, such as Donatists. Augustine. Press them to come in. Doddridge.
 them. Frequently used by the Greek elassies, in this sense, as cogo and compello, in Latin.
 force not ; I crmpel not; but each one I make lord of his own choiee. Wherefore also I say, "U any man will." Chrysostom. God does not compel men against their will, but makes them willing to come to Him. Isa. xxvi. 9; Hag. ii. 7. Prosper. Perhaps an allusion to infant baptism. Alford. Such were His preparations, He must have guests, if He made them of stones. Luther.

## 94. For I say unto you, That none of those men which were bidden shall taste of my supper.

I say. Not the words of the host, but God's decrec.
Solemn, well known emphasis, hints at the significance of the parable. This discourse fitly concludes, with the personal testimony of our Lord. The slight echo to such parable, need not surprise ns.
None of those. Gr. not one; by look and voice, He might refer to the Pharisees.
This finally excludes from the feast, those refusing.
Those refusing the marriage feast, according to oriental ideas, rebels.
After the final rejection of Christ, many Jews believed.
But theirs was the same faith as that of the Gentiles.
They were saved not as Jews, but as believers in Jesus.
Taste. Those bidden who refused, shall be forbidden, when the door is shat.
The parable here becomes prophetic, He utters His own warning to those for whom He had spoken.
Present despisers, shall not be future partakers.
There are four sorts of grace granted by God to sinful men.
These divers kinds of grace are denoted by divers words.

1. Sinners invited; verse 16. 2. Sinners called; verse 17. 3. Sinners lrought; verse 21. 4. Sinners compelled; verse 23. The grace of invitation and of outward call is insufficient. Quesnel.
My supper. A majestic turn to His words at once reveals His meaning.
"I also have a supper, which I and My Father have prepared."
"Ye are as truiy called to eat bread in the Kingdom, as yo eat to-day at this table."
Dropping the metaphor, He proclaims the supper "His own."
Implies that He will refuse, when they ask for mercy.

For even mercy may be sought too late. Prov. i. 24.
Those expected first to receive, are first to slight the offer.
Those, the least likely to value it, most gladly accept it.
From the 1st to the 24 th verse may have occurred in the space of half an hour.
Three epochs noted, 1. Gospel preached to Jewish rulers, \&c. 2. To the common people. 3. To the Gentile world.
God offers His spiritual gifts to all mankind, but will compel no man against his will to accept offered mercy.
Those who receive not that mercy, do so by their own deliberate preference of the world.
No excuse which men may offer for that preference, and the rejection of mercy, will be accepted by God. Denton.
"1 say." Speaker, the Saviour. Kumoel, Stier, Oosterzee. Lord of the feast. Grotius, De Wette, Olshausen, Meyer. vimiv ("You"). To the introduced poor. Bengel. To the messenger. Stier. The transition from $\dot{v} \mu \hat{\nu} \nu$ to the $\dot{\epsilon} \kappa \boldsymbol{i} \nu \omega \nu$ of the parable, gives a still keener edge and delicacy of precision to the Lord's words. Schleiermacher. Eor these scorners, however much they may assume to be men of understanding, tulv away from the invitation in their folly. They, contemning the poor, will see themselves passed by in the eternal banquet of mercy. Stier.
25. If And there went great multitudes with him: and he turned, and said unto them,

Went. It is evident, He had left the house of the Pharisee.
Irresolute and wavering, they did not openly confess Him.
Multitudes. Many followed for love, and more for company.
He foresaw that multitudes would soon fall away from Him, and that multitudes would soon cry "Crucify Him."
He shows them that He reads their hearts and foresees the future.
He winnows them, as Gideon did 32,000 , to 300 , by prophecies of trials and tribulations.
He saw where there was an indistinct inclination towards Himself.
In the Pharisees, He had seen aversion; humility wanting in all.
Said. He summons the irresolute hearers, to a speedy decision.
"Went." His final journey to Jerusalem, after His departure from Galilee. Brozn. "Multitudes." Brcach between Him and Pharisees widened. As His words become sharper, the crowd rallied round Him. Andrews.
26. If any man come to me, and hate not his father, and mother, and voife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
If any man. Where the greatest multitude assembled, there at times He spoke most severely.
Come. Our Lord at first sight seems to repel, instead of attracting disciples.
He is more anxious about the quality, than the number.
Hate. Is an idiomatic expression for loving less. Gen. xxix. 31; Rom. ix. 13.
The doctrine of Christ does not permit us to hate even an enemy.
That no such thing as active hatred is meant, is plain; it often denotes that which is an inferior degree of love, when contrasted with the love shown to some highly favored object.
The Son of Peace enjoined none but a holy hatred.
Love less. Matt. vi. 24 ; Rom. ix. 13 ; Gen. xxix. 30-31.
We are not often called actually to forsake all for Cbrist.
But we must have a heart ready to do it. Acts. xxi. 13.
He who finds "his all" in Christ, can easily give up all for Him.
Jacob did not hate Leah, but preferred Rachel.
An ungodly thing, to hate a parent; literally to hate one's self impossible. Eph. v. 29.
He who serves God without loving Him, builds without foundation.
The very spirit of the Gospel is love even to our enemies.
Malevolence toward our connections is not even hinted at.
A Christian wishes his friends well ; ready to do them good.
Fidelity to Christ, may disobey their injunctions.
Tc, thwart their inclinations, reject their entreaties, renounce their society is not wishing ill, but rather lose these than heaven.
"He that loveth father or mother more than Me, not worthy of Me." Matt. x. 37.
Thus Moses and Abraham parted with all earthly connexions.
He names not houses and lands, for philosophy has taught men to despise them.
Philip of Macedon conquered less by the sword than by gold.
Mohammed multiplied his converts by flattering the people.
Our Saviour ensnares no one by foretelling a smooth path to heaven.
He told -1 , of trials and comforts; 2 , of labour and reward ; 3, of a race and a prize ; 4, of a battle and victory.
Eis father. When duty to our parents comes into competition with Christ-strongest ties of friendship yield to the stronger love of Jesus.

## NOTES.

Demand of self-denying love: 1 , seemingly ineongruous, yet simple; 2 , seemingly prejudicial, yet profitable; 3 , seemingly arbitrary, yet justifable ; 4 , seemingly superfluous, yet indispensable ; 5 , secmingly superhuman, yet certainly practicable.
Own life. "Every man loves his own life and cherisheth it." Eph. v. 29.
"Skin for skin, all that a man hath, will he give for bis life." Job ii. 4. Refers to robes of fur, eostly pieces of property in Job's time.
One would yield all, nay, the very garments he wears for life. "When they persecute you in one city flee ye to another."
In a storm at sea men cast all overboard to save their lives.
But Christ's disciples must part with life itself for iife eternal.
Witnesses of blessed memory "loved not their lives unto death." Rev. xii. 11.

This hate, not only consistent with, but absolutcly necessary to the very highest lind of love.
That element in love which makes a man a wise and good friend, not for time only, but for eternity. Alford.
 whosoever, whatever, Mark iv. 23, Phil. iv. 8. Webster's Syntax.
$\pi \rho o ́ s-t o$; ì $\pi i \sigma \omega .-a f t e r$, Matt. xvi. 24, differs. Oosterzce. $\mu \iota \sigma \epsilon \hat{i}$. Is not prepared to give up, does not offer to renounce. Our Lord frequently introduced His teaching by some hard saying or startling announcement to attract attention. W. $\&$ W. The hate is the general, not personal, feeling of alienation, in the inmost heart. Alford. Demand of self-denying love. The expression is too cutting, not to be chosen intentionally, and love less (minus amare. Kuinoel, De Wette) only weakens the thought. Oosterzee.
27. And whosocver doth not bear his cross, and come after me, cannot be my disciple.

Bear his cross. These words explanatory of the preceding verse.
Men follow after the world to avoid the cross.
A cross-bearer, among the Romans, a term of highest infamy.
Jesus, unlike all impostors, honestly exposes the hardships of His service.
Satan shows the best, but hides the worst of his canse.
Cross of humiliation, of renunciation of self-righteouness, of the erucifixion of $\sin$, of reproach, and of affliction.
It is easier to die tife death of a martyr, than to live the life of a Cerristian.
The terrible penances, self-infiicted, by Flagellants, prove this.
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Self-immolations of Faquirs, in India, demonstrate it.
Unfinished towers, make scoffers mock at the city of our God.
The tower must be built ; the fight must be finished.
Heaven must be sought at any price.
Every Christian is a cross-bearer. Luther.
The cross is God's free school, where we learn much. Bridge.
The cross must be borne, carried; we are not at liberty to step over it, or go round, to avoid it. Baxter.
Come after IIE. He may be a man's disciple without these sacrifices, He cannot be Christ's. W'ordsworth.
No hearer of the Gospel can be saved who is not the disciple of Christ.
No man is Christ's disciple who does not embrace His doctrines.
No man can embrace Christ's doctrines without loving His precepts.
Love to Christ leads to self-denial aud obedience to the will of Christ.
Aftliction, in its various kinds, is the cross which the disciple of Christ must endure.
He will bear it in patience when God sends it, but he will not go forth to seek it.
He knows that without the battle there cau be no victory.
Without the cross there can be no crown.
Sanctified afflictions are in the way to the Kingdom, but' are not the cause of reigning.
Christian-Let Christ's precepts be the rule of thy life.
His Kiugdom the subject of thy prayers and the object of thy hope.
To promote the glory of God, be it thy daily effort and thy uuceasing desire.
In all things pertaining to mortals beholdoChrist as the Great Example.
28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Intending. Gr. wishing. Whole energies of the mind, for a life-time engaged.
Thoughtless indifference, never leads one to agonize, to enter in.
Men would fain be Christians at a cheap rate.
But without scrious, resolute purpose, myriads fail.
Tower. An edifice not to be reached by ordinary means.
We see in this figure, the expenses; by the next, the perils of our course: They of Babel memory left their tower unfinished. Gen. xi. 1-9
All half Christianity becomes a Babel in the end.
Decided, whole-hearied religion, commands the respect of enemies.
NOTES.

Luke-warm Christianity attracts the scorn of men.
Counteth. Gr. pebble. Ancient counting ly dropping pebbles.
Reputation, liberties, estate, life itself, all sacrificel.
Giving up our sins, self-righteousness, ease and worldliness.
Finish. Schemes incomplete, strongest proof of human folly.
Religion will cost something, irreligion will cost more.
It is a reasonable service and therefore demands reflection.
The motive for embracing Christ's Gospel must be considered.
The power to remain faithful to the Truth professed.
A conscionsuess of inherent weakness and disinclination to spiritual things.
Knowledge of the source from which strength is to be obtained.
múpyov. In a vineyard, or from which to guard a flock. Doddridge, Elsley. A dwelling house. Horace calls his house on a hill, an arx. Pearce. Livy calls Hannibal's garden-house, turrim. Harmer. A great palace-like edifice, Olshausen. A high palace. Oosterzee. $\psi \eta \phi i \zeta \epsilon$.-Calculates. Gr. and Eng. from calculus a pebble, used by the Greeks. American Indians and African natives count by pebbles and shells.
29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,
80. Saying, This man began to build, and was not able to finish.

Foundation. Matt. vii. 24. A frm foundation; this the preservation of the building.
Even after laying the foundation, the builder may be put to confusion.
It is easier to throw life away, than to lead it to Christianity.
"Broad is the way which leads to death, and many there be," \&cc. Matt. vii. 13.

Able. Sinner convicted of his own wealness, the victory is begun. He flies to God, to provide him for the battle.
Mock. Verse 10, Christ appeals to a man's sense of shame; here pride.
The complete and decided Christian alone enforces the respect of men. Half Christians, like unfinished palaces, are objects of contempt.
This condemnation, maliciously passed by sinful men, fore-shadorvs anc fore-announces the condemnation of God.

If men praise us for returning to the world, the Devil will finish the mockery, in his time and way.
There never will lack mockers at true, or false Christianity.
$\mu \eta$ ioxúovtos. Da quod jubes, et jabe quod vis. Memorable prayer of Augustinc. These warnings not vitiated by the doctrine of the perseverance of the saints. Doddridge Trutha have a theological and anthropological aspect. Stier.
31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten tiousand to meet him that cometh against him with twenty thousand ?
Going. A beginning of discipleship is here hinted at.
Make war. The man building without counting the cost, implies folly.
The king going to war without taking counsel, implies danger.
These parables therefore convey instruction to four classes of persons-

1. To the inconsiderate Christian. 2. To the mistaken Christian. 3. To the timid Christian. 4. To the steadfast Christian.
From the word building we derive the term edify. 1. Cor. iii. 10.
The Christian's life is a life of warfare and a life of watchfuiness.
He has to contend against all the unfruitful works of darkness.
Against the enemies of God and of his own soul.
Having for his armor, truth, righteousness and faith.
A war discreetly carried on requires reflection.
A knowledge of the enemy's power and of the stratagems to which he may resort.
Satan, the world, and self are the forces combined against the Christian.
Of no one of them must he ever desire conditions of peace.
He must take counsel and that by frequent prayer.
He must follow Christ as the Captain of salvation and the Lord of hosts.
And look to Him for direction in the warfare and for support when pressed by the foe.
You must "endure hardness, as a good soldier of Jesus Christ." 2. Tim. ii. 3.

Solomon hints, "With good advice, make war." Prov. xx. 18.
King. 'Behold the Lord cometh with 10,000 of His saints." Jude verse 14. Dan. vii. 10.
"Who may abide the day of His coming?" Mal. iii. 2.
notes.

The Christian warfare has sometling kingly about it.
His foes not alone mortal, but "principalities and porers."
Sitteth down, at the council table; implies deliberation.
The wise ministers of state, consulted, seldom rashly rush into folly.
Cometh. The Lord may delay His coming, bnt judginent is sure.
Against him. All our equipments of moral excellence God converts into sins.
If one is filled with good resolves this test will expose them.
However well armed to appear before Him at His coming, He will at last remain mightier than thou.
Twenty thousand. Contest for salvation is unequal with us.
But human will, by faith, can overcome the world. 1. John v. 4.
Self must be absolutely surrendered to God or we are lost.

Baondeùs. The king, an emblem of a believer. The 20,000 , of Satan, \&c. Augustine. Herod. Isaac Newton. But he does not appear to have been weaker than Aretas, king of Arabia. Baбthê.-Prince of darkness. Lange, Braunc. God. Stier, Bengel, Alford, Lisco. The spirit, not the phraseology, to be noted. Brown. If the parable stood by itself, it might show the danger of conteading with God.
"Sitteth down." Magnus sedet. Eneas. Virgit. "Ten thousand." Ten commandments. Liseo. "Tower" builders, refer to inward conficts; the "war," to ontward enemies. Oosterzee. Our Lord had been giving high and heavenly precepts; He tells us if we will erect our tower, i.e. build up our lives, we must frame our account for a large amount of difficulty and suffering. Gregory. He had been speaking also of spiritual warfare against the powerful enemy of our souls. We must prepare our forces accordingly. Cyril.
32. Or else, while the other is yet a great way off, he sendeth an ambassage, and ilcsireth conditions of peace.
Ambassage. He who refuses to treat for peace fights against Goi. He who takes up his cross submits. John v. 23.
From beginning to end the cost of being a Christian is great.
It is not too great for the broken heart and contrite spirit.
Desireth. Gr. begging, as one entreats for alms.
With greater ease the king prevails on himself to sacrifice an army thar to seek peace.
The request for peace expresses the hatred of one's own soul, by whicl he entirely renounces and resigns him unreservedly to grace.

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33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Forsaketh. We renounce all when we do not set our affections upon the things of this life.
We renounce all when we are ready to forsake all at the command of God.
We renounce all when we use it only, like travellers, as a provision for our journey.
That journey being daily onwards towards the Heavenly Canaan, and in obedience to a Divine command.
The builder renounces and expends money; the warrior, troops; and the disciple, parents and all social ties.
Self-reuunciation and humbly acknowledging our poverty and helplessness alone counts the cost, and is the submission to our King.
It is a mighty undertaking to compass being a disciple!
Better leave Christ sorrowing than stay dissembling.
All he hath. Gr. possessions, both persons and property.
If you do not love those things you possess, you forsake them, even while you possess them. We may retain them; and yet leave them. Gregory.
àтот $\alpha$ ббєта. 1. Range into parts. 2. Take apart. 3. Bid farewell. 4. Renounce. Gesenius. Bids farewell to, implying deliberate arrangements. The present tense is used to announce a general truth. Webster's Syntax.
34. IT Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

Salt. A figure of nourishment and preservation.
For the third time He repeats the saying concerning salt. Matt. т. 13; Mark ix. 50.
Salt is, in Scripture symbolism, the whole life-retaining, purifying influence of the Spirit of God.
A symbol of heavenly wisdom and of perpetuity. Col. iv. 6.
Symbol of barrenness. Judges ix, 45. Of hospitality. Ezra iv. 14.
Symbol of gratitude. Eating salt, Arabs esteem you a friend.
Mixed with fodder. Isa. xxx. 24. Sprinkled on sacrifices. Lev. ii. 13،
liomans and Greeks used salt on all animal sacrifices.
Incense perfumed (K.x. xxx. 35), had salt in it.
It does not exclusively refer to salt in sacrifices. Num. xviii. 19.
Every oblation of the meat offering, seasoned with salt. Lev. ii. 18.

NOTES.

Christianity arrested the corruption begun, and imparted a fresh and lasting savor.
God manifests the savor of His knowledge, by His Church. 2. Cor. ii. 14.

Good. It prevents corruption, and promotes life.
Saints faithful in persecutions, prove themselves good salt.
Lost. Pure salt dissolved, ceases to be, is annihilated.
No one really converted, will ever be finally lost. Johu xvii. 24.
Angels rejoice over conversions; no possible error can take place. Lrike xv. 10.

Salt, the inner power of divine grace, preserving the believer.
It cannot any more become saltless, than light, darkness.
Without salt, the " earth is cormpt before God." Gen. vi. 11. Abiding virtue within, divine energy without, strictly inseparable. He who ceases to salt others, shows himself saitiess.
They had no root in themselves, who perish under persecutions.
If the world persecute, it is because they feel the salt.
Saltless salt is despised, hypocrites are ever scornpd.
"They went out from ns, because they were not of us." 1. John ii. 19. Nominal professors are oft among the most abandoned of men.
Savour. It gives a relish to the food of man and beast.
It forms an essential element in human blood.
In the hot climates. no meat can be preserved without it.
The most familiar and necessary substance of life.
It seasous what is insipid, and preserves the corruptible.
Seasoned. Snlt cannot be restored, nor an apostate, remaining such. If the Gospel cannot change them, what else can?
It is impossible to renew them again unto repentance. Heb. vi. 4-6.
If the earth, bearing thorns, is rejected, how will backsliders fare? Heb. vi. 8.
äגas.-Chloride and sodinm. After кàòv, add oviv. Tischendorf, Oosterzce. Mesne the disciples. Bengel, Alford. Salt of learning, savolless of grace. Hamann. Srlf, lost its saror, cast on the great road of life, exemplifed, 1. By heathen antiquity. 2. By Theocratic Judaism. 3. By mediæval traditionalism. Lange, Oosterzec. Add кai after
 inanimate objects, insipid, unsalted. Salt may never lose its saltness, it still illustrates the point. Infatuated if it were possible. Markland. Residuum of wood ashes. Le Clerc. Any saltish body. Hammond. Travellers profess to find salt, literally without saltness. Schoettigen. Four hours from Alcppo, I broke off a piece of ground, exposed to the rain and sun, I found it contained particles of salt, which had wholly lost its peculitur suvor. Maundrell.
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"Be salted." What can be salted therewith? Tyrdale. What shall be seasoned therewith? Cranmer. What can be substituted for seasoning? Alcxander. If even the salt, may become rejected salt, then a soul can become a lost soull the noblest thing gxposed to the greatest ruin. Sticr.
35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Neither fit. That is, it is directly and indirectly unprofitable.
Nature of salt to be good for nothing but its peculiar use.
Professed believers in Christ failing to glorify Him are useless in the universe.
Love announces this warning, inexorable Justice will execute it.
Land. Salt was not used for land. Psa. cvii. 34.
Promotes barrenness, an emblem of sterility. Jer. xvii. 6.
Jerusalem sacked and ploughed-sown with salt.
Dunghill. Not used for mingling with manure.
Cast it out. Trodden under foot. Matt. v. 13.
Salt was used as sand to sprinkle the pavement in the temple.
A dead profession, a dead ministry, useless to the church.
Ears. To be used seriously, prayerfully, and practically.
Hear. A proverbial formula, by which attention was desired to things of serious import: but, alas!" Israel doth not know, My people do not consider." Isa. i. 3.
"Cast it out." Allusion to the formal degradation of unworthy ministers. The excommunicated penitents, in primitive ages, used to cast themselves on the floor, to be trodden under foot, of those entering church. Hammond. Thus did Eubolius, on the death of Julian. Socrates. "Quo sale sal condietur? non datur sal salis." Maldon. Jansen.

## OHAPTERXV.

1. THEN drew near unto him all the publicans and sinners for to hear him.

Drew near. Gr. were drawing near: not specially at present, but this was their habit.
Long treated with scorn by Pharisees they still fear rejection.
Curiosity brings some, but most come craving for life and peace.
They approached Him not with the body only but also with the heart.
They drew near freely, and through their sense of the great need of a Saviour.
Though He came to save sinners, He required then, as now, that they draw near to Him.
Those drawing near as sinners, depart having been made whole.
Yet their draucing near the effect of His love in first seeking them.
All. Withont distinction of rank and condition, all who felt that they were sinners.
This hints at the character of our Lord's audience.
Secret but divine attraction ever drew the wretched to Him.
The fresh and delicious scent of Thy wonderful mercy invites us to "run after Thee." Bernard.
Publicans. Luke iii. 12. Their character and history. See Notes. Ranked by the Saviour himself with "harlots." Matt. xxi. 32.
For the most part apostate Jews, traitors to their country and their God.
Their evidence was not received in courts of justice.
It is thought they were left out of the census of the population.
They were more abhorred than even the very heathen.
Most of them may have probably deserved the contempt they received.
Men knowing they have no character to lose, often throw off all restraint and plunge into wickedness.
Sinners. Open and notorious offenders against the law of God.
Probably Gentiles, drawn by His words and acts of grace.
Tenderness towards the most abandoned sinners the highest instance of a Divine and God-like soul. Law.
A physician's special work is among the sick and perishing.

There are three classes of sinners :-

1. Open and notorious sinners, hardened in sin, who come not near to Christ in any way.
2. Secret sinners, who make a show of religion like the Pharisees, and who draw near to Christ outwardly.
3. Penitent sinners, who, feeling their need of a Saviour, come to Christ to be taught and saved.
Those whom He received during His earthly ministry were only testimonies of His saving mercy now.
As He drew Mary from her notorious sins, as He forgave the penitent thief, as He looked with pity on Peter whilst denying Him, and took Saul even while breathing out thrcatenings and slaughter against His saints, so now does He receive those, however greatly they may have sinned, who sincerely draw nigh to Him and hear Him. Denton.
 ment. DodIridge. ̇̀ $\gamma \gamma$.-just within hearing distance. Resorted. Tyndale. Busied in drawing near. Alford. This form denotes habit or the uninterrupted continuance of an action, as Luke xiii. 10. Webster's Syntax.
4. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Pharisees. Character, Luke v, 17, and vi. 2. Scribes. Luke v. 21. Murmured. Gr. audibly, so as to be heard among the audience.
Envy had for ages held the key of knowledge.
Void of all sympathy, they pretended the multitude were desperately ignorant.
They scored those who kindly mingled with the downtrodden crowd. They censured His eating, but more intensely hated His preaching. The three parables hint at heavenly sympathy for the lost.
He would shame these murmurers out of their selfishness.
God and angels rejoice, Pharisees grieve, at a sinner's conversion.
His very presence was fulfilling His Divine office.
Receiveth. Gr. with a willing welcome to His society.
What a precious truth they unconsciously uttered!
The very thing they censured was His special delight.
notes.

A malignant mind converts all virtues into vices.
They murmured against Him for doing that He came on earth to do.
In their pride and blindness they rejected Him for the cause which should have led them to see in Him the Messiah.
, Our Lord not only received sinners, but allowed them to receire Him.
He receives promptly-He keeps none waiting in suspense or anxiety.
He receives unreprovingly-He never upbraids with remembrance of the past.
He receives tenderly-even little children find a place in His heart.
He receives securely-"None can pluck them out of My hand." John x. 28.

In the New Testament the Lord seems to have selected some of evgry kind and class to show He will receive all.
He will receive the rich-Joseph of Arimathea, an example.
He will receive the poor-Lazarus the beggar, an example.
He will receive the learned-Dionysius the Areopagite, an examplo.
He will receive physicians-Luke, an example.
He will receive soldiers-the Roman centurion, an example.
He will receive fishermen-Peter, \&c., examples.
He will receive extortioners-Zacchæus, an example.
He will receive tax-gatherers-publicans, examples.
He will receive thieves-the dying robber, an example.
He will receive harlots-the woman who was a sinmer, an example.
He will receive adulterers-the woman of Samaria, an example.
He will receive persecutors and murderers-Saul, an example.
He will receive persons possessed of devils-many examples.
He will receive backsliders-Peter, an example.
He will receive persons in trade-Lydia, a seller of purple, an example.
He will receive statesmen and courtiers-the eunuch of Ethiopia, an example.
He will receive families-that of Bethany, an example.
He will receive whole multitudes-those at the Day of Pentecost, an example.
Eateth, \&c. This social recognition of them as human beings was tu their bitter selfish hearts a special aggravation.
It seemed to them to imply that He must secretly sympathize with the wicked.
Instead of repelling their very touch as pollution, as did the Plarisees, He actually encouraged their approach and confidence.
Alas, neither the cold formalist nor boasting philosopher ever had a remedy for the wretched.

This world's physicians hare admitted the heart's disease is beyond their skill.
We have here both the tenderness of Christ, and His oneness with the penitent expressed.
His arms were open to receive, and those He received He united so closely to Himself as to make them companions and friends.
"If any man hear My voice and open the door, I will come in to him and sup with him and he with Me." Rev. iii. 20.

Steyóypǔ̆ov.- $\delta i a ̀$ intensive-implying frequency, or in parties among themselves. Cumpbell; eagerly. Wordsworth. тробסéxєтal.-He may that day have been entertained. Sepp.

## 3. TI And ke spake this parable unto them, saying,

Spake, to publicans, but intended for Pharisees and Scribes.
Their murmurings and complaints the key-note of the entire chapter.
He would shew, the greater the degradation of the converted, the more it illustrated the glory of God.
There is no greater sign of holiness than procuring and rejoicing in another's good.
$\pi \alpha \rho \alpha \beta o \lambda i n \nu$. The three grouped to express one idea; imitated by latter Rabbis. Sepp. Stupidity represented by lost sheep. Self-deceived by drachma. Voluntary crime by the lost son. Bengel. The Good Shepherd, the Woman, the Father, represert the Holy Trinity, Ambrose, Origen. 1. The innocent state of man at first-sheep. 2. He bears God's image, though lost-drachma. Sons of God, though prodigals. Denton, Trench.
4. What man of you, having an hundred shecp, if he lose one of them, doth not leave the ninety and nine in the vilderness, and go ajter that which is lost, until he find it?

Man. The man having the flock, is plainly the Son of God.
David an eminent type of Christ, was a shepherd.

1. The cares of a shepherd and of a pastor, must be unremitted. 2. Tenderly exercised. 3. Ever watrhful of the enemy of the flock. 4. Wisely to provide for wants of both of lambs and sheep.

Hundred. Represents Israel tended for ages, by under-shepherds. Spiritual rulers are thus named in Ezek. xxxiv. and Zech. xi.
They ought to have sought the lost and brought back the straying.
They censure the Good Shepherd for doing, what they neglected.
Thus the Spirit narued Jesus, long before by the prophets. Ezek. xxxiv. 15.
"I will feed My flock, and I will canse them to lie down, saith the Lord."
Sheep. Peculiarities. Luke x. 3. See Notes.
Sheep noted, 1, for stupidity. 2, for innocence. 3, for unconsciousness of perils. 4. Having wandered they seldom find their way back to the fold.
Sheep in the fold represent the race of man unfallen in Paradise.
Each lost sheep represents each sinner wandering far from safety.
The perils of starvation and of a hungry cruel foe await him.
Lose. Daily experience proves the danger of sheep wandering.
Sheep perchance may very rarely return to the fold.
But sinners never return. Once lost, lost for ever.
Sinners are lost, 1, to God. 2, to holiness. 3, to happiness.
They are lost, 1, to the Church. 2, to safety. 3, to themselves. 4, to usefulness
$M y$ sheep wander through all the mountains. Ezek. xxxiv. 6.
A mother shows herself most a mother when she loses a child.
Also a pastor, faithful and true, when he loses one of his flock.
On`. Having an hundred, He might afford to lose one.
It is but one, let it go.-A hireling would say.
Leave. Not for want of care, but since they are quite secure.
Folded in the heavenly enclosure, they rest from their labors. Rev. xiv. 13.

Ninety and nine. Some refer to His great flock throughout the universe.
This thought admissible, but is no exposition of the text.
Wilderuess. Luke i. 80. Some few in Judea, for a brief season, have grass.
The flock is left in comparative safety from wild beasts or wandering hordes.
Go after. Christ's love is an active working love.
He did not sit still in heaven, bewailing the lost sinners.
He never rested until He had made an atonement.
"And how am I straitened till it be accomplished?" Luke xii. 50.
Christ's love is a self-denying love.
Shepherd brought the sheep home on his own shoulders. Isa. liii. 6.
"He endured the cross, despising the shame." Heb. xii. 2.
"Greater love hath no man than this, that a man," \&e. John xv. 13.
Christ's love is deep, mighty, everlasting.
He rejoices to save sinners-It was "His meat and drink." John iv. 34. If He did not seek us, we would never seek Him.
Which is lost. Greek has the artiele, the lost, i.e. the well-known lost sheep.
The image of a silly, wandering sheep, amid unknown dangers.
The sinner knows not what he does, and sins through ignorance.
In one aspect, he deserves wrath, and in another he elaims pity.
Some rander without knowing they have a shepherd or a fold. Acts xvii. 27.
"All we like sheep have gone astray." Isa. 53. 6.
"For ye were as sheep going astray, but are now returned." 1. Pet. ii. 25.
The gentlest view of the apostasy, a wretched wandering sheep.
Until, \&c. He rests not until He has found it.
We see our Lord following sinners to daily meals even to their tables, where $\sin$ abounds.
Love is enduring, and continually increasing in effort.
God does not wait for the lost one, to return himself.
We should beware of losing what God wishes to be saved.
God is ever represented as the souree of man's repentance.
The Father first loves us before we can love Him.
He seeks us, and without His seeking we shall never seek Him.
He labors for our salvation while we are dead to all care for our soul.
He labors perseveringly, not giving over till He hath found the loat sheep.
As He came into the world by His incarnation, so He comes now Himself in every act of grace by which He recalls us.
As Christ is, so His ministers shonld endeavour to be, good shepherds.
Good shepherd. 1. Unexampled eompassion. 2. Long-suffering. 3. Sparing tenderness. 4. Blessed joy.
$\check{\epsilon} \nu$. The lost sheep is Mankind. Wordsworth. "Ovis illa, quæ perierat in Adam, lovatur in Christo." Ambrose. Every sinner before his conversion. Oosterzee. tà ivveıŋкovтaєขvéa-those who have not become conscious of evil. Draune. All Israel. Fichter, Alford. His unfallen thousands on the heavenly mountains. Cyril; the myriads of heeven.- " Angclorum, Archangelorum, \&c., innumerabiles greges." Ambrose, Brentius. Saints in heaven. Stier. Established saints. Doddridge, W. at W., Rheimish Noles. Ironically of the Scribes and Plarisees. Trench, Major. But our Saviour neves animittod irony in so solemn a scele.

Épńrem-not a barren place, but one abounding with pastures. Alford; down or pasture land, woodland, \&c., opposed to the city-not necessarily a harren wildcrness. Wordxworth. "Mille meae Siculis ervant in mantilus agnae." Virn. Fc. Ëws tivon-The certainty of ending does not nullify the necessity of effort. Divive decrees cmbrace means as well as ends.

## 5. And when he hath found it, he layeth it on his shoulders, rejoicing.

Found. Christ's incarnation, was the girding of Himself to go after His lost sheep.
His whole life of obedience and suffering, was following the straying.
He was not "wearied by the greatness of the way." Isa. lvii. 10.
He shrank not when the thorns wounded His flesh.
With strong crying and tears He offered prayers and supplications. Heb. v. 7.
He followed us in the depths of our misery, and to the extremity of the curse.
It implies seeking the lost till the death of the cross.
There alone it was completed, He cried "It is Finished!"
Shoulders. An image of the sustaining grace of Christ. Isa. liii. 6.
He layeth it not on the shoulders of His ministers, but on His own shoulders.
His twofold nature, the Divinity by which He supports us, the humanity by which He sympathizes with us.
He strengthens the weak and penitent soul by the grace which flows from His whole nature.
He bore our sins, laying the burden of our transgressions upon IIis shoulders.
He bears us still upon His shoulders, enduring with us in our frequent falls from grace.
He will not cease till His rescued are made final partakers of salvation.
He sought His own and would not panse until He found it.
He does not smite or drive it harshly back to the fold.
"He shall gather the lambs in His arms, and carry them in His bosom." Isa. xl. 11.
The sheep is weary with long wanderings, hunger, and thirst.
The pastor is "to bear with the infirmities of the weak."
Nothing is burdensome to charity, nothing is troublesome to true love.
Love and joy make labour pleasant to Himself.
Rejoicing. 1. Renentant heart of the simer. 2. The envious heart of Pharisees. 3. The loving heart of Jesus.

NOTES.

His love, free from all reproaches, thinks only of the recovery of the lost. "For the joy that was set before Him, He endured the eross." Heb. xii. 2.
"He shall see the travail of His soul and be satisfied." Isa. liii. 11.
"He will rejoice over thee with joy, He will rest in His love." Zeph. iii. 17.

Shepherd-feeling indicates much more than the care of property.
In Christ, love and self-interest are one.
He who has untold myriads of sheep is unwilling to find one wanting.
He counts that lost which He cannot feed and bless for ever.
He rejoices over the accomplishment of His work, and the rescue of the soul He has long sought to save.
${ }_{\omega}^{\mu} \mu \mathrm{ov}$, est suavis significatio inserta passionis Christi, qui fit victima pro nobis. Melancthon. Humeri Christi, crucis brachia sunt. Ambrose.
6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
Cometh, to heaven at the time of His ascension.
Home. Christ has returned home and will take all believers to Himself. Eph. i. 20, ii. 6.
His friends. Those happy myriads dwelling in other unfallen worlds.
Neighbours. Those blessed hosts of angels filling the heaven of heavens.
The great Proprietor summons others to share His joy.
What immeasurable depths of divine sympathy are hinted at in this figure!
Is there joy at thy conversion? will there not be greater at thy glorifieation? Baxter.
Friends, beeause they do their Father's will, "ministering spirits," \&c.
Neighbors, because they stand in his presence and gaiher brightness from His glory.
"When one member is honored, all the members rejoice with it."
Rejoice with me. As if too much for Himself to bear, He seeks relief by imparting it to others.
A law of our nature-excessive joy or grief relieved by sympathy.
His joy exceeds His gratitude for the quiet possession of the ninety and nine.

NOTES.

The redemption of a sinner is a cause of greater joy to the Saviour than to the releemed one himself.
Christ alone knows the worth of a soul, and the blessedness of eternal salvation.
Our life is His joy. Gregory.
A parent rejoices more over a child raised from the borders of the grave, than those in health.
I have found. Implying that the penitent's name is written in heaven.
A soul is a kingdom; souls converted are so many kingdoms reconquered.
My sheep. Gr., that sheep of mine-which you well know.
The heavenly beings are aware of the loss and recovery of souls.
My sheep. Though the sheep was lost the Shepherd's right remained.
Even when we are wanderers from God, we are still His, and still the objects of His solicitude and love.
"I will seek out My sheep which are scattered." Ezek. xxxiv. 12.
In this parable God's great love to man shown in three particulars :

1. In the manner of his creation-IIe made man upright.

Created in innocency, he has wandered from the fold of God by his own will.
The confession of the penitent is, I have gone astray, like a sheep that is lost.
2. In the work of man's redemption-His care in seeking us, His patience with us, His power in strengthening us.
The price of our redemption was the precious blood of the Son of Goa.
3. In that glorification which is the inheritance of all whom He has re-deemed-the Shepherd bears back the sheep to His own home; the Saviour ceases not from His care until He gives us a share in His heavenly joy and in the happiness of angels. Denton.
In His life He sought the sinner till He found him, in His death He laid him on His shoulders, in His resurrection He rejoiced for him, in His ascension He did open the doors of heaven and bring him to His Father's house. Panygarda.
tòv oikov. His own dwelling, Heaven. Wordsworth. Jesus Christ returned home at His ascension, for heaven is His home. Bengel. фídovs and $\gamma$ círovas-Angels. Meyer. The spirits of the just made perfect. Alford. Angels in heaven, and those engaged in foreign labors. Bengel. т ро́ßatóv rov. Many gems, seals, fragments oi glass, relies of the primitive chnrch, represent the Good Shepherd, bringing home the lost sheep upon His shoulders. It was painted upon the communion cup. Tertullian. It is found in bas-reliefs on sarcophagi, and paintings in the catacombs. Sometimes He holus the
$\square$
$\square$

seven-reeded pipe, to show the attractions of divine love, or sitting down, as if weary of the length of the way. MacFarlane's Catacombs of Rome. They are amorg the most deoply intcresting memorials of the Chureh of God, found in the Vaticun, that vast Treasure-house of classical and sacred antiquities.
7. I say unto you, that likewisc joy shall be in heaven over one sinner that repenteth, more than over nincty and nine just persons, which need no repentance.

I say. Our Lord often thus introduces his revelations of the unseen world.
The majesty of this expression forms the sublime transition to its interpretation.
I, the Great Shepherd, say unto you shepherds of Israel. Ezek. xxxiv. 7.

Unto you. Murmuring Scribes and Pharisees, who understand not the deptlis of Divine love.
Murnur not, for I know full well what passes in hell and heaven.
What grieves you on earth, causes a jubilee of joy in heaven.
Likewise. Gr., in like manner.
Joy. Solemn and festive, at the news of the salvation wrought on earth.
Joy, a deep natural feeling springing up in the heart, at any happy but unexpectcd event.
The Pharisees' murmuring sternly rebuked by the announcement of this joy.
The church militant, the church triumphant, have but one heart.
The Jews represented angels as weeping over the ruins of our race.
The joy of Christ runs over and wets the fair brows and beautiful locks of Cherubim and Seraphim; and all the angels have part in the banquet. Taylor.
We may well suppose their joy is "not without song."
In heaven. The divine compassion of those exalted beings strangely contrasts with the vexation of the Pharisees.
Among the most deeply interesting revelations of the secrets ef heaven.
Implies acquaintance and concern of holy beings in the salvation of sinners.
Angels intensely desire to look into the mysteries of redeeming love. 1. Pet. i. 12.
"Unto the principalities and powers in heavenly places is made known by the church the manifold wisdom of God." Eph. iii. 10.
The law of loving sympathy prevails amougst all holy beings.
The source and home of this law is in the bosom of the infinite God.

## だOTES.

Joy over a sinner's conversion is as natural as a shepherd's over a lost lamb found.
Angels rejoice, 1, for God's sake ; 2, for Jesus' sake ; 3, for the sinner's sake ; 4, for their own sake.

1. No loss so great as the soul. 2. No pains too great to save it. 3. No joy so great as over its salvation.
No penitent siuner too mean to become the object of joy in heaven.
How does the joy of angels put us men to shame:
Repenteth. The joy is not because he is a sinner, but because he is a penitent returning sinner.
The sinner hearing the voice of the Shepherd irresistifly follows Him.
With the call to Levi at the receipt of custom there weut power to make it effectual. Mark ii. 14.
More. The mother rejoices more over her recovered child than at the health of the others.
We rejoice more at finding a lost treasure than if we had ever liept it.
The conqueror triumphs more in a victory than if there had been no perils of battle.
The sailor rejoices more from escaping a threatened shipwreck than if the sky had ever been calm.
The husbandman rejoices more over one bad field that now brings him a good crop than over all the rest of his land.
xapa. This fact must be revealed to angels as there ean be no deception in heaven -the repentance must result in the salyation of the soul. A proof of the preservation and perseverance of the saints. Divight. Sucaios-Scribes and Pharisees. Calvin: like the well-behaved brother. D. Brown. Children trained religiously, who have, under parental faith and fidelity, grown up in the fear of the Lord. Hammond. Sıкаioss. To angels who have never simned. Ambrose, Hilary, Chrysostom. Dwellers in the worlds unfallen. Cyril. Glorified saints. Doddridge. Living believers. Luther, Spener, Bengel. Those thinking themselves righteous, as Pharisees, \&c. Meyer. More just than publicans and sinners. De Wette. A mere addition to the picture. Grotius. Used ironically. Oosterzee, W. \& Wews. Whitby. It seems strange that the sinner returning is elevated more highly than the just persons. Olshausen. To reason it remains an insoluble problem, how God can pardon sinners simply on repentance, and yet remain righteous towards the unsinning. The only key that unlocks this mystery, was found hanging on the cross. Stier. Subjectively righteous in their own estimation. Or it may apply to the worlds that have not fallen. Alford.
xpeix -A hint at the conceited hypocrisy of Pharisees beliering that they had mo need of repentance. Wordsworth.

MEMORANDA.

8. If Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she fini it?

Ten pieces of silver. Gr. ten drachmas, sixteen cents each.
The numbers in the three successive parables a climax-one hundred, ten, two.
The sense of loss is in proportion of the part lost to the whole. Trench.
The nine remaining drachmas may hint at the part of God's creation retaining their integrity.
The comparatively small value of this coin may indicate the proportion the human family bear to the vastness of God's empire.
The Jews never coined any money of their own.
Herodian coins of that age were medals struck on particular occasions.
This had not, like the Roman denarius, the image of the emperor.
Athens had no sovereign; the image of an owl, tortoise, or the head of Minerva commonly found on their coins.
One piece. The soul, originally stamped with the image of the Great King.
It was precious because it bore the image and likeness of God.
It still retains traces of its original beauty, though by sin they are much effaced.
This piece of money was lost for all useful purposes to its owner.
Man has become altogether unprofitable unto God.
Yet, however fallen and defiled, he is still God's creature and capable of restoration.
Candle. Luke viii. 16. Ancient mode and materials of light. ilass was very rare and windows very small in ancient houses.
Hundreds of dwellings now in Egypt have no window whatever.
Dwellings at Pompeii, covered by an eruption of Vesuvius 40 years after Christ, reveal a similar fact.
The candle is the Word of God, which the Church holds forth. Not to light Jesus' way to us but to show us the way to Him.
"Thy word is a lamp unto my fect, and a light unto my path." Psalm exix. 105.
Jome see the Saviour's divinity shining through the flesh.
Sweep the house. This corresponds to the shepherd going out after the sheep.
Incient dwellings had the earth generally for the floor.
This was covered with straw instead of a carpet.
Dwellings of the rich had floors of marble in mosaic work.
It represents the various methods of God to bring home lost souls.
Or the lighting and sweeping may show the office of the Spirit.

Implies also purging the Church from pernicious principles.
How unweleome to those who have no interest in finding the lost.
Evermore the charge is, the Gospel turns the world upsile down.
Secret aversion becomes open enmity, quiet alienation becomes active hostility.
There is an outery against the best Christians as troublers of Isracl.
The sweeping chastisements of the law necessary to the sinner.
The house must not only be penetrated by the light, it must be swept diligently.
Diligently. Her heart is intent upon recovering the lost coin.
The witnesses of Jesus are said to torment the dwellers upon earth.
But they, bearing the candle of the Lord must not cease their diligence.
Sinner imaged by the lost drachma. 1. His original splendor. 2. His present fall. 3. His recovered value.
yuv̀̀. Qui sunt isti, pater, pastor, mulier? nonne Deus pater, Christns pastor, malier ecclesia. Represents the Holy Ghost. Bengel, Alford, Stier; the Church. Ambrose, Wordsworth, Olshausen; Christ's mission. Owen.
 hand, equal to six obodoi or bars of iron, of such a size that a man could grasp but six of them. Hempstcrhuis. The coin was not hers, but property of another; it was lost by her. Wordsworth. Her joy might scem unseasonable over so smail a sum, were it not the tenth of all she had.
$\lambda$ úx vov, by means of the ministration of the word, the search is made. Gapoi. This is not to be done without dust on man's part. Bengel. Everrit. Old Vulg.; by the error of copyists it was written "evertit," " turneth np so down." Wickliffe. Pope Gregory wrote a long commentary on "c vertit," from which he defends persecution. Trapp; indicating a low state of scholarship, auring the dark ages, and the pope's ignorance of Greek. Beza.
oikiuv is bere the Church, and yvin the indwelling Spirit. Alford. Ast the wells (Gen. axvi. 18), stopped by the Philistines, were opened by Isaac, the son of gladness, so the money was found within, and not without, the house. Thus, at the bottom of every man's soul is this image of God, covered with dust and defilement, which may recover its first brightness in the hands of the Spirit. Trench.
9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Calls. The Spirit abides in the church, and angels are ever present. Rejoice with me. All holy beings are invited to share in her mysterious joy.
$\square$

Found. The piece of silver had never been found, had it not been sought.
The sheep harl never returned, had it not been brought.
Lost. The sinner lives all unconscious of his real worth.
Like a precious coin, he lies valueless in the mine of this world.
Observe the woman does not call the riece of silver her own.
The penitent sinner, stamped with God's image, though marred and bedimmed is God's.
The woman owns that she lost it, perhaps by neglect, not imputable to Christ. Wordsworth.
"He came to seek and to save that which was lost." Luke xix. 10.
He employs means and agencies, but to be successful all must be animated by His Spirit.
The special work of the Gospel ministry here indicated, viz. the recovery of the sinning, the erring, and the lost.
yeirovas. The finder, being a female, invites her female friends and neighbors, which is not expressed by the E.V. Herein the proprieties of language are observed. W. © W. $\sigma v \gamma \chi a \rho \eta \tau \epsilon$. Exclusively to the Holy Ghost. Bengel, Stier; the Church. Luther, Liseo; both. Oosterzee. Sum nummus Dei Thesauro aberravi, miserere me. Augustine.

## 10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Joy. God the Father has no pleasure in the death of a sinner.
The sons of God shouted for joy, at the first creation. Job xurviii. 7. Greater joy finds place at the birth of a soul unto everlasting life.
One, void of interest in the welfare of Zion, should mistrust his piety. Woe to those pastors, who should be angels in their ministry, but envy even the good performed by other hands.
Some are ashamed of penitent tears, as signs of weakness.
While man is mocking, angels are rejoicing.
The presence, not among. The Great Shepherd rejoices.
In verse 6 , Rejoice with me, angels catch the rapture.
Having been "ministering spirits to the heirs of salvation," their interest abates not, returning to their bright abodes.
Pharisees murmured-In heaven the recovery of one is hailed with jov. In these outcasts, Incarnate Love is revealed. Luke xix. 10.

NOTES.

Angels. See Luke i. 11. Their history and character.
The angels are introduced rejoicing, in contrast with the sullen silence of malignant Pharisees.
Instead of slighting penitents, they wait with joy to receive them as companions in service and sharers in blessedness.
Angels rejoice more for the conversion of one penitent, becanse he rises again from his state of $\sin$ more watchful, more humble, and more full of godly zeal and charity. Gregory.
xapà. The tears of penitence are the wine of angels. Bernard. Their conversion canses Te Deums among the heavenly hosts. ̇̇עש́mLov-not with, among, or on the part of. It is the Great Shepherd manifesting this joy. D. Brown. áyjè $\lambda \nu$-angels anc saints, they being all on an equality. Rheimish Notes.

## 11. II And he said, $A$ certain man had two sons :

Said. This parable has been styled The Pearl and Crown of all $B:{ }^{\circ}$ parables.
It has the silver lining of Mercy gilding all its scenery.
It is transparently artless, as a chapter of human life.
It reveals many of the sacred mysteries of the kinglom of heaven.
Saints and sinners find themselves reproduced in it.
It is a gospel within a gospel.
Main design twofold. 1. To show God's willingness to receive penitent sinners. 2. The causeless ground of Jewish jealousy toward Gentiles.
Certain man. The Creator and Father of all mankind.
All nations are of one blood, His offspring. Acts xvii. 26.
Two sons. Man originally bore the image of his heavenly Father.
Generally applied as denoting the two classes-Jews and Gentiles.
Pharisees were brethren of publicans. Jehovah, God of Jew and Gentile. Rom. iii. 29.
All men morally are on an equal level before God.
Those trained nuder one roof with equal fidelity, at times take different ways. Grace runs not in families.
"A wise son gladdens his father, but a foolish son is," \&c.
Jacob and Esau, Absalom and Solomon illustrate this truth.
Abel and Cain were doubtless brought up in sight of Paradise itself.
28
NOTES.

Ev́o vioús. Jews and heathen. Augustine, Bede. Angels and men. Herberger. Pharisees and publicans. Alford, Oosterzee. "Elder brother." Those content with legal obedicnce. Trench; Pharisees of the better sort. Neander; saints. Bengel ; scribes. Calvin; angels. Maldonatus. All sinners in their federal head sons of God. Oosterzce.
12. And the younger of them said to his father, Father, give me the portion of goods ifui juiition to me. And he divided unto them his living.
Younger. His departure hints at the great apostasy of the Gentiles. His return, their reception into the privileges of the New Covenant. Estranged in heart, he cannot longer tolerate holy restraints of home. Fie is strougly urged by the lust of setting up for himself.
Said. His claim is urged in technical, almost legal form.
This delicate towch shows a stranger's heart in his fathers's house. It requires far advance in alienation to utter such a bold demand.
It may be called the practicai atheism of every sonl forsaking God.
Give me. No proof of this being his right, or a custom among Jews.
Levitical law would give him half of his elder brother's inheritance. Dcut. xxi. 17.
A far better prayer had been, "Give us this day our daily," \&c.
He had lost conscious dependence on God, the true source of peace.
The demand at the close, outweighs the petition at the beginning.
This is no sudden impnlse of a fiercely tempted soul.
The father watched the germ gradually growing into a spirit of rebellion.
Unthanlfulness and forgetfulness of God's goodness are precursors of apostasy.
Ho proclaims the sad severance of an internal bond.
Pride and sensuality are fruits of the root, selfishess.
Desiring to be one's own master the beginning of $\sin$; all afterward the unfolding of this germ.
Supposed origin of sin, the pride of an archangel. 1. Tim. iii. 6.
Some vainly apologise for the waywardness of youth.
Alas, he will no longer tolerate the holy fellowship of his father.
TVe see the death and extinction of the filial sentiment.
He passionately contemns his only true possessions in God.
He would be independent of God, the root of all evil.
He seems to regard his rights as equal to his father's.
A sure sign of Divine wrath when such a prayer is hearã.
A simner's prayer granted, often the final token of perdition. Mark $\boldsymbol{\nabla}$. $\mathbf{1 7 .}$

Portion. Custom of distributing an estate daring the father's life known in the East, but not among the Jews.
The elder son had a double share in his father's estate. Deut. axi 17.
The object was to enable him to provide for his sisters.
Fach child of Adam receives a portion in this state.
Goods. What a mockery of the wants of a man's soul are earth's treasures !
He had grown weary of living upon his father's fulness.
He trusted to become a fountain of joy to himself.
He seems desirous of carrying away his own share as spoil.
He fancies that his infatuated plan is wisclom.
Thus men deem health and wealth the only goods.
He seems to have esteemed things of sense above gifts of grace.
Falleth. A polite term for grasping after what he had a right to.
Ingratitude, one of the fruits of original sin.
A most fatal error to mistake God's gifts as debts.
The sinuer's ruin is not being satisficd with what God gives.
Paradise ought to have made our first parents content.
License to $\sin$ is a most perilous liberty.
Men madly deem they have freedom, when they break all the bands binding them to God.
A filial spirit of dependence on God, only true blessedness.
Divided. The father is unwilling to find a servant in a son.
The only true freedom for a creature is in God's service.
He knows all restraints fruitless in keeping him as a child.
Divine mercy will never dragoon a creature to share His love.
In bestowing the inheritance He foresarv it would be all consumed.
That the prodigal in deep distress must learn the folly of his course.
He suffers ns to chose our own path, but hedges it with thorns. Hos.ii. 6.
Thongh he forgat his parent the father's heart ever follows him.
Unto them. Unto the elder as well as the younger.
The elder's share remains moder the father's guidance.
The younger, conceited in his folly, bids his aged father and wisdom " farewell," at once.
Living. Herds, grain, and other oriental treasures.
$\nu \in \dot{\omega} \tau \epsilon \rho 0$. Publicans and Gentiles. Hilgenfeld. The sinner within the covenant. Tertullian. ধ́mィßád入ov. A singular but genuine Greek expression. Grotius. The phrase, like so many in Luke, is classicnl. Wakefield. Descriptive of the mind of the Gentile world. Wordsworth. $\mu$ épos. Those marrying Amazons obtained their portion
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first from their own parents. Herodotus. A picture of the Gentile world leaving the tents of Shem. Stier. The perwission of free-will to man. Alford. But though the Fall has so benumbed or paralyzed man's powers, that his freedom is imperfect, his responsibility is as entire as in Paradise. His bondage of soul to Satan is his sin and ruin.

Sucìcv. Reserved his lands, family, servants, \&c. Bloomfield. Biov. The substance of man is the capacity of reason, accompanied by free will. Theophylact.
13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

Days. He had his prayer granted, and believed himself happ.
But secured in possession he hastens to his ruin.
It marks the impatielice of the sinner, in breaking away from God.
Gathered. He converted them into ready money.
Like men unrenewed, he mistook entirely the chief end of his creation.
All, he could command; he left his best treasure behind.
In his father's heart was a depth of love he little understood.
With deliberate resolve, he collects all his energies and goods.
He intends the earth shall yield him a rich harvest of joy.
Sinner turning his back on his Father, trusts his own feeble arm for the future.
He defiantly declares the creature better than the Creator.
Journey. Liberty unseasonably obtained, is commonly intemperately used.
Sin first is sweet, but afterwards is bitter. X
The young prodigal dreams he has all he desires.
"Lord of himself! that heritage of woe."
He knows not the terrible bondage of his own lnsts awaiting him.
Sad experience proves true liberty only in the restraints of our Father's honse.
Apostasy of the heart, oft precedes the apostasy of life.
Man cannot wander long in safety by his own guidance. 4
Fatal experience will prove the heart a most deceitinl guide. Jer. xvii. 9.

Selfishness, set to guard divine gifts, will sooner or later bankrupt a soul for time and eternity.
Far country. Distance from God is not in space, but in affections. Any place where the heart can play atheist. [Beide.
A disbelief in Omniscience the root of myriads of sins.
Departure from God is the full consummation of guilt.
Even allusions to a faithful father become irksome to a profligate son.

## NOTES.

Sinners at first think such a Life the only one worthy of the name!
But God calls it death begun,-" My son was Dead, but," \&cc. v. 24.
The history of all simners:-1, independence ; 2 ,apostasy ; 3 , indulgence ; 4 , sensuality ; 5 , solf-destruction, if not arrested by God.
Away from Christ is to be without God, without hone, without a home. Eph. ii. 12.
1, Christless, 2 , Godless, 3 , hopeless, 4 , homeless are all unbelievers.
Wasted. Gr. dissipated. Figure taken from winnowing the chaff.
The sinner is the greatest waster in God's universe.
All creature possessions consume themselves in the using.
Even riches the surest "make themselves wings and fly avay." Prov. xxiii. 5.

Covetousness makes the soul lean in wishing, and turns all wealth into poverty.
The more men's goods increase the less and less do they satisfy.
Lords of their means but slaves to their desires.
Adam squandered the finest inheritance ever bestowed on man.
Folly thinks life long and wealth to be inexhaustible.
But misery comes treading on the heels of riot.
Pleasures of sin are very brief but its sorrows are long.
Vanity desires to outshine those in the same race of folly.
"He that follows vain persons shall have poverty enough." Prov. xxviii. 19.

Substance. His shelter, his raiment, his food, his gold are ended.
With loss of these his credit is bankrupt: the poor have but few friends.
Mankind avenges itself on its dupes ky first betraying, then disowning them.
If the world injure one it is sure to scom its own victim.
The envious Sanhedrim first ruin Judas, then scorn him.
But there are greater treasures squandered than gold.
Spiritual bankrupts lose that which angels might desire, the true riches, without which they are poor in time and wretched tbrough eternity.
Riotous living. Gr. Not caring to save any portion.
Sin makes men reckless-they parn their fortune, their credit, their character, and at last their souls!
The world has its attractions and the flesh its pleasures.
One element they continue to forget-
For all these things God will bring them to judgment. Rom. xiv. 12 Ecc. xi. 9.
The path of $\sin$ a descending path-1, pride, 2, departure, 3 , waste, 4 , servitude, 5 , misery.

The path of salvation an ascending path- 1 , reflection, 2 , penitence, 3 , return, 4 , liverty and liie.
$\chi \dot{\omega} \rho \alpha \nu \mu a x p a ̀ \nu$. Forgetfulness of God is that far off land. Augustine. $\dot{\sigma} \sigma \dot{\omega} \tau \omega s$, $\dot{\alpha}$ and $\sigma \omega \check{\zeta} \omega$, without salvation; accursed, ahandoned, desperate. Iidd.\& Scott. Selfdestroying life. Stier. Incorrigible. Alford. Latins called such perditum, ruined. Olshausen, Trapp: dissolutely. Wordsworth. Tho adjective äбwtos is defined by Aristotle to mean, ruined by himself: the noun $\dot{\alpha} \sigma \omega r i \alpha$ denotes prodigality combined with intemperance. Bengel, Luxuriose. Vulyate. More than luxuriose, implies a wastor of himself, faculties, time, health. à $\sigma \dot{\lambda} \lambda y \epsilon \iota a$. A synonym with ă $\sigma \omega$ tos, supposed by some to be derived from Selge of Pisidia, of infamous morals:-one doing all that caprice or wanton insolence suggest. Trench. One who cannot be sared, Bloomfield. Dead to his native country. Vers. Ger.
14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

Spent all. "Wherefore spend ye money for that which is not bread?" Isa.1v. 2.
He called the goods his own, but they were his father's goods.
Time passed merrily for a while, but such pleasures soon die out.
While his substance lasted, conscience was silent.
Relish for carnal joys often lost, long before they arrive.
It shadows forth the deep internal gnawings of the soul.
Dreadful horror, bitter emptiness, agonize the heart.
He found slavery, when he fondly hoped for independence.
Seducing, apostate companions, now mock over his ruin. Prov. xxriii. 19.
Degraded to the level of beasts, he covets swine's husks.
Strong colors, but He who paints, knows the sinner's heart and history.
More is spent than gold can buy. Riches of sovereign grace.
Bible, sabbaths, admonitions of conscience, Spirit's strivings, throne of grace, hope of glory, all madly flung away.
Arose. Sent in mercy to bring back the prodigal to penitence and his home.
Let sinners thank the Lord for such rough warnings to a slumbering conscience.
Famine, of truth and love, whereon the soul can alone live.
It is an evil thing and bitter to forsake the Lord. Jer. ii. 19.
Calamities in this sinful world, are visitations of mercy.

NOTES.

The misery was general, but God's aim was personai.
Mysteriously held back until in hoart he could feel its rigors.
The storm did not descend, until Jonah was in the ship.
In that land, there is always a fannine of the Spirit.
Tho candle of the Lord had almost gone out within him.
Trying to keep goods without God, is to recklessly scatter them.
This famine does not come with earthquake suddenness.
Natural delight is a scanty cistern, not a living fountain.
But the faster prodigals live, the sooncr comes exhaustion.
Iet ofttimes a man's earthly wealth remains while his soul is famishing.
This famine sits down an unbidden guest at rich men's tables.
His boasted freedom, is bondage, under another name.
Belshazzar wus starving at his own princely feast. Dan. v. 1.
Like all prodigals, he soon made himself a beggar.
"They became vain, \&cc., and their foolish heart was darkened." Rom. i. 21.

Greeks and Romans had thoroughly tested all earthly good.
With Solomon they agreed that it was "vanity of vanities."
All child-like faith in the olll allegiance, had departed.
Worn out creeds, could not nourish the spirit of man.
Some, in mockery and some, in despair, asked "What is truth?"
But the oracles were silent and none seemed to regard.
They had exhausted every energy for that which satisfieth not. Isa. lv. 2 ; Ezek. vii. 19.

They had for long sad ages cried, "Who will show us any good?" Psa. iv. 6.
Heaven answered back, "No peace, saith my God, to the wicked." Isa. lvii. 21.
This foretaste of coming woe should have summoned him to his home.
Self-confident, his proud heart was still unsubdued.
Barrenness, shame, and death the fruits of persistent sin. Rom. vi. 21.
In want of what he once enjoyed, and of what his father's servants ther. enjoyed.
This famine is the shepherd seeking his stray sheep, the woman sweeping to find the lost.

кai av่тòs ท̆pgato. Ho began kimself. Et ipse cæpit egcre. Vulgate; he, as well as others; he, who had lived so recklessly. ávròs is used to give emphasis to the action or state sirnified by the verb, especially where a series of actions or circumstances is recordea respecting a certain subject. Luke xvi. $23-24$; xvii. 16; xxiv. 81. Webster's Syntax. Sin reigns where the love of God is not. Quesnel.

MEMOLANDA. _-
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MEMORANDA.
$\lambda c \mu \mathrm{~s}$ s. A poet, in the noon of life, of fortune, and full pursuit of pleasure thas w:ote:-

> "My days are in the yellow leaf,
> "The flowers and fruits of love are gone-
> "The worm, the canker, and the grief,
> "Are mine alone."
> "The fire that on my bosom preys
> "I lone as some volcanic isle,
> "No toreh is lighted at its blaze,
> "A funeral pile." Byron.
15. And he went and joined himsslf to a citizen of that country; and he sent him into his fields to fced swine.

Joined. The stricken sinner cries, "Bricks are fallen, I will build with hewn stone." Isa. ix. 10.
Resolved in defiance of heaven and earth to hold ont to the last.
The wretched, in want, legin trying to help themselves.
Human devices are utterly unequal to secure the soul's peace.
"He that commits sin is the servant of sin." John viii. 34.
" Nake me a lieeper of swine," he asks, " lest I starve."
He had become bofore a slave to his own wicked lusts.
Now he surrenders his liberty as a slave of the world.
Satan verily is a hard master, and sooner or later it will be known.
His being in the service of another hints at the relation of publicans to the Romans.
Citizen. Some suppose him to be Satan or one of his angels.
It sets forth a deeper depth of the sinner's downward course.
Niserable as he was the prodigal was a stranger, not a citizen of that country.
It hints at a self-conscious yielding of himself to the world.
He had not cut off the last link binding him to his fatherland.
The famine it seems had not yet reached the citizen.
But, though he kuew it not, he was more miserable than the prodigal.
There is hope for the sinner as long as he feels he is an alien in the service of Satan.
Hope becomes dim when he has no longings after Hone!
Feed swine. Swineherds the ouly class excluded from temples in Egypt.
Flesh of swine was forbidden as food to the Jews. Lev. xi. 7; Deut. xiv. 8. Held in abomination. Isa. lxv. 4.

Eleazar, an aged scribe, died a martyr rather than eat it.

## notes.

Mosloms forvidden by the Foran to eat it.
This degrading office was another step in the prodigal's downwar progress.
He who begins by using the world as servant to his forbidden pleasure: will end by becoming the slave of his own passions and desines.
The world who seduced him will then scorn the voluptuary.
He who cronches to the workd for a crust of bread must not be surpriseto be sent to feed brutes. 1. San. ii. 36 .
It was the very lowest grade of infamy among the Jews.
There is no master so cruel as Satan, no joke so heary as sin. "All thy lovers have forsaken thee." Ezek. xvi. 37, also xxiii. 22.
liefusing to be God's children-Satan secures us as his slaves.
Behold the son sumk into a swineherd!
 obtrusit, thrast himself on him; adhaesit. Vulgate. Contempt not implied in the word, but in the person to whom one clings. Campbell; bound himself. Major. Bóбкecv. The rich Gentile would insult the needy Jew. Oosterzef. Xoipovs, Eunaeus in the Odyssey of Homer was a chief swineherd, a proof of low civilization. Footc. Egyptian priests could not eat it. Herodotus, Wilkinson. 1. 322. Arabians did not use it. Pliny; neither Phœnicians nor Ethiopians. Its unhealthiness the cause assigned. Rawlinson. Ques. tioned by Hamilton, Smith. Among the Egyptians this animal was sacred, because by turning up the soil it taught ploughing. Plutarch, Bochart.
16. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

Fain. Gr. intensely desired. His soul was fainting within him. A thousand criminal desires of worldly pleasure mock his hopes.
Some "feed on wind,"-Hosea xii. 1; others " on ashes." Isa. xliv. 20.
Filled. Sensual pleasures fill but never satisfy the man.
Soul never saith, It is enough, until "filled with all the fulness of God." Eph. iii. 19.
Husks. A kind of pod 6 inches in length, of the carob tree. Around the seed, a sweetish palp is found. Tree bears 800 pounds. War horses were fed on these pods in the Peninsular war. Now ealled locust honey, or St. John's bread, in Palestine.
In times of famine, the fruit is eaten by the poor in southern Europe. He conld barely hope to satisfy by them, the gnawings of hunger. The food of beasts, cannot satisfy the eravings of man.

The type of the gross sinners fleshly lusts.
Sensual appetites of men, oft wear the guise of fair names.
The Spirit of God calls things by terms sisnificant of truth.
Sin ceasing to be disgraceful, the lowest depth is reached.
Even in such depths, God's tenierest calls are wheeded.
Refusing to be a son to his father, he is compelled to be a slave.
He who wonld not be ruled by God, will be found serving Satan.
He who abides not in his father's palace, is sent to the field among hinds.
He who would not dwell among brethren, is doomed to herd with brutes.
Refusing bread among angels, he must melcome the husks of swine.
Men seem resolved to ignore the teaching of 6000 years experience.
No degree of gratification to the appetites can appease the soul.
"It enlarges its desire as hell, and as death cannot be satisfied." Hab. ii. 5.

Fire cannot be quenched by adding fuel. Ezek. xvi. 28.
Tho monstrous luxury and frantic prodigality of Rome's monarchs, stand as despairing efiorts of man to fill his belly with husks.
Their incredibly sumptuous feasts. Apicius cost $£ 2,000,000$ a year!
Their golden palaces, their gigantic baths, still stupendous in ruin.
Their immense circuses, their costly spectacles in theatre and Coliseum, were men's inner wants, uttering in thunder, their depth and strength.
Without God, all dainties in golden dishes, are but husks still.
The prodigal had sinned with both hands and in dead earnest.
Iet his long departure from God, rendered not return impossible. Isa. i. 18 .

Though forsaking God-God has not forsaken him.
His very misery in that far off land, was an expression of the father's love to him, and of anger toward his sin.
Gok oft helges the way with thorns to make sin bitter. Hos. ii. b.
He allows the world to make its bondage felt, to those He loves.
They will learn the difference, between God's and the world's service.
"It is an evil and bitter thing that thou hast forsaken the Lord." Jer. ii. 19."
"He feedeth on ashes, a deceived heart hath turned him aside." Isa. xliv. 20.

God alcone can "satisfy the longing sonl, and fill the hangry soul." Ps. cviii. 9.

No man, tronlled himself, whether the prodigal perished or not.
The sinner finds no pity from those who ruined him.

The prodigal could not get bread by working, and takes to begging.
But the world heeds not the cry-It can poison, but not feed the soul.
The world will exhanst your purse, credit, health, and then mock your folly, and requite all your favors with a curse.
The soul finds no sympathy from those who urged to ruin.
In the lowest depth of despair, neither deserving nor receiving pity. Ready to perish, conscience long hushed, at length is heard.
Miduight before the dawn. Manassch's woes drove him to God.
2. Chron. xxxiii. 12.
 deprive him ; the remark oúסcis ésíiov applies to more suitable fooa. W. \& W. кai forthrough the avarice of his employer. De Wette. кєpari $\omega \nu$, the siliquæ, or pods of the carob. They were given to swine, and are called кepátla, from their horn-like form. Wordsworth. édíiov, кєpárıa understood. Meyer, Gresuell; absolute. Alford, Stier. \$aүє $\frac{1}{}$. Major.
17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

## Came to himself. Before this, he was beside himself.

"Madness is in the hearts of the sons of men, while they live." Ecc.ix. 3. He who would return to God, must first return to himself.
He finds himself, when he is found of God.
Greatest torment of the lost, that they realize their madness too late!
Of all diseases, insanity is the greatest enemy to its own cure.
Many deny their misery, until they seek consolation in vain.
Conscience long unheard, first makes itself heard among the swine.
Conscience if unheard through life, will compel a hearing when dealh is desired and not found.
Brooding over sorrows, is not a change of heart, but precedes it.
"When he thought thereon, he wept bitterly." Mark xiv. 72.
Conviction is not conversion, but a step in the right way.
In the depth of his folly, he sought relief among kindred profligates.
Now he seeks it in penitent tears, at his father's knees.
No repentance more bitter, than that, for rejected love.
He had wilfully veiled his heart, with delusions of sin.
The Spirit tears off this veil, and reveals himself to himself.

He sees all nature calmly sleeping under the smile of the Creator. The rejoicing animals are undisturbed by his achings of heart.
"The curse fell on unsinning nature, but not in rengeance."
He beholds all around him, peace and joy, himself only condemined.
"To be a jarring and dissonant thing,
Amid this general dance and minstrelsy."
Many now, wretched as he, endeavor to disguise their heart-aches.
Endeavor to dress their husks, after the likeness of human food.
Others glorying in their shame, claim kindred tastes and end of brutes.
Horace boasted he was a beast from the sty of Epicurus.
Hired. Allusion to his being hired but receiving no hire.
Servants. Gr. slaves. History and laws. Luke rii. 2. See Notes. Poor sinners whom He had graciously and hospitably received.
My father. His heart's first utterance is of his father's forsaken house.
H6 remembers his filial relation although all rights are forfeited.
Bread. Contrasts strongly with the husks for swine.
Christian privileges are embraced in one word-" children's bread." Matt. xv. 26.
The Spirit reminds him of the fulness of the provisions of grace.
Spare. Reminding us of our duty to distribute to others in want.
Many a prodigal at this hour longs for the crumbs under his father's table.
And how many in that world where Dives thirsts!
Perish. "Here" is in the Greek, omitted in the English Version. This is my sin, my misery, which I have deliberately chosen.
Thus sin makes light hearts heavy, and repentance heavy hearts light.
Hunger. The most terrible of all capital punishments is starvation.
The prolonged, feverish, excruciating agonies, are all written out.
The doomed ones have been dying eighteen days, and its end is madness!
Vilest need not despair; sins of scarlet and crimson dye are forgiven. Isa. i. 18.
The prodigal's experience is renewed by all lovers of pleasure.
"Miserable comforters and physicians of no value are ye all." Job xiii.4.
"In adversity consider." Ecc. vii. 14. "He considers and turns." Ezek. xviii. 24.
Though compelled to fly to Jesus He receives us gladly.
Young men of Succoth needed "briars and thorns to teach them." Judges viii. 16.
God's storm pursuing fugitives first awakens sensibility in the sinner.
eis iavròv. Repontauce in tho back gromud, is distinctly here pre-suppord. Olshausen. Conviction no eubjective delusion, but the roice of God in the conscience. Oostcrzee. $\pi$ óvol, \&c.-brute creation, Gerlach; saints. Paulus; men in wortaly prosperity. Stier; overseers of farms. Oosterzee. í $\delta \epsilon$, beforo $\lambda \iota \mu \hat{\omega}$. Griesbach, Meyer, Alford; after $\lambda_{\iota} \mu \bar{\omega}$. Cod. Sinai. $\lambda \iota \mu \bar{\omega}$. His master was bound to furnish him food. Kuinoel. Oriental' masters know little of any binding law, but that of the scimitar. kai, cancelled. Tischendorf, Qosterzee; omitted. Cod. Sinal.
18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
I will arise. From the lowest depths of helpless despondency he looks up to the tbrone of mercy for help.
He despairs of any help being had from his own plans.
Grace alone preserves the convicted soul from absolute despair.
He consults no profligate companions.
They might have mocked his pious resolve with ironical malice.
"You return home, poor besotted one, there is no bread for you!"
"Hinder me not," he cries, "for I am starving here."
"Your father will never oun one who has so deeply wounded his heart."
He answers: "It is like Him to pardon, I will arise and go."
"But you have disgraced your family, abil they will repel yon."
"What matters all beside if there's room in my father's heart?"
"They will treat you as one of the dogs or slaves."
'"Let them. I am willing to share a slave's part in my father's house."
"Hinder me not; I saw the tear in my father's eye, when he said to me, adien."
"Hinder me not, I am bound for my blessed home on high."
And go. Many would prefer joining some other citizen of the land. Many would listen to fairer promises or higher offers.
He who delays an hour perils the salvation of an eternity.
Every moment's delay, every step back, must be retraced in tears and sorrow.
He must resolve to risk all, to stay is to starre.
This is the spirit of adoption, inspiring him with filial love.
"He gave them power to become the sons of God." John i. 12.
Father. The name Father remains though the son be so degenerated.
His confidener in Lis father's affections not extingnished.
This filial trust and fear the constant fruit of true repentance.
Sinned. The change has come at last, and what a change !

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It is expressly framed as the form for all true heart-broken penitents.
Terms are of divine choice, and of exquisite simplicity and power.
He first discerns sin in its root and essence.
It is the sinner's heart cry to an all-merciful Father.
Paterual compassion alone could teach a sinning. son thus to speak.
The shepherd's voice goes out after the wandering sheep.
A willinghess to confess sin the fipst step towards pardon.
With the mouth confcssion is made unto salvation. Rom. x. 10.
Refusing, a sure sign of continued incorrigible obduracy. Prov. xxviii. 13;
Jer. ii. 35 ; Hosea xiv. 2 ; 1. John i. 9.
This heart-breaking fulness is given the soul by the Holy Ghost.
All the details of a sinful life cannot be set before God.
Although at the moment of supposed death memory seems invested with almost omniscient power as to one's past life.
Unlike Adam, the prodigal does not palliate sin by pleading some extenuation.
We can see him in the dust, bitterly lamenting his folly and madness.
The earth becomes the natural throne of the desolate heart.
"So they sat down on the ground seven days." Job ii. 13.
Heaven, i.e., against God; sins crying to heaven. Gen. xviii. 21.
We may urang our neighbor, but all $\sin$ is, in its fulness of guilt, against God alonc.
Malignity of sin aims high. Psa. Ixxiii. 0.
It is impatent and insolent madness shot against heaven. Psa. vii. 16.
Before thee. As well as in the presence of angels and saints on earth. First of all, in thy sight I stand convicted.
Cain and Judas would not retarn to God or confess their sin.
Undutiiul children are guilty of great sin arainst God.
"The eye that mocketh his father, and scorneth to obey," \&c.
The prodigals of earth sooner or later will learn that a child breaking a parent's heart "will reap the whirlwind." Hos. viii. 7.

тореи́qouar. No Pelagianism here. A.D. 420, Pelagius adduced this as proof that man needs no divine grace to repent. Modern freethinkers erroneously affirm that repentance alone will reconcile the soul to God, without an atonement. Channing, Norton. John vi. 44, teaches another way of salvation. Panl also, Hob. x. 19, witl 22. Events beyond Luman control (famine, \&c.), compel him to realize the bitterness of sin. Oosterzee.
$\dot{\epsilon} \rho \hat{\omega}$. "Dtsi Dens novit omnia, vocem tamen tuæ confessionis expectat." Ambrosc. rarépa $\mu$ ov. He receized the adoption of sonship at baptism. Trench, Denton. Moly Neripture teaches that it is by repentance towards Good and faith in our Lord Jesus Christ the sinner is received. 2 Cor. vii. 10 ; Acts xi. 18 ; Psa. sli. 4 ; Ezek. xvi. 61 ;

NOTES.

Rom. ii. 4 ; Joel ii. 13 ; 2 Cor. v. 19 ; Rom. iii. 2 ; Jer. xxxi. 19 ; Ezek. xxxvi. 81 ; Psa. cxiz. 1®8; Ezek. xvii. 30 ; Jer. זxxi. 18 ; Lam. iii. 40 ; Pse. cxix. 59 ; Tom. vii. 6.
eis tòv oúpavòv - Great God of heaven. Dorllridge. Against (rod. Major. As the abode of Crod put for Jehorah himself. Gesenius, Wetstein. His father's yoke had been so easy, that filial disobedience was sin against Jehovah. Tertullian; against the right order of hearen. Stier. Some render it--Even unto heaven, that is excecdingly.
10. And am no more vorthy to be called thy son: make me as one of thy hired servants.

Worthy. Confession that his father's door might be justly shut against him.
Humility is chief of the graces, not esteeming itself to be a grace. Petrer with self-reliant pride, refused to let the Lord wash his feet.
Peter humbled, gladly welcomed this act of condescending love.
Thy son. Although once was rightly called thy son.
Now an alien. I deserve banishment among thine enemics.
Father receive thy penitent, and call me son nnce more.
Make me. Only suffer me to dwell within thy sight.
A sinner never learns his utter helplessiness and misery, until he tries to make himself what be desires to be. Isa. vi. 5 .
As one. Emphatic, on a level with, in every respect.
Hired. Slavery was the normal condition of help among Jews.
Voluntary toil was the exception, and of rare occurrence.
Elisha's servant was hired.- 2. Kings iv. 12. Amnon's.-2. Sam, xiii: 17-18.
Here in the back ground, the incradicable self-righteousness of the human heart, appears.
I will toil as a servant, and earn my morsel of bread.
In coming years, I may win back the right to be called a son.
Man fallea, clings desperately to that delusion of the evil one, that mutual obligations, bind sinners and God alike. Rom: vii. 19.
Or that all our mercies are not fruits of sovereign mercy alone. Rom x. 21.

Servant. He was not a reputable servant offering himself for service: Rather a worthless wanderer, deserving the father's rod.
The cutrance into the kingdom, is by the gate of humility.
Sinners lost, degraded, deíled, are encouraged to return.
A lost relationship may be re-established, son made as a servant.
Once it was, any place but home, with its restraints.
Now, Oh that I could but hope my father's heart and door are not clesed for ever!

Conversion gives no new powers, but renews all old affections. Desircs, affections, hopes, plans, all are sanctified by the Holy Ghost.

кai, omitted. Tischendorf, Alford, Cod. Sinai. moínov. Fac me kicut. Vulgate. Tractare tanquam. Bengel. Mark me, once thy son. Siier. Claiming baptiemal rights. Trench. $\mu \mathrm{\sigma} \theta \mathrm{\theta} i \omega \nu$. Ha does not yet understand grace. Stier, Oosterzce. viós $\sigma o v$. He nowhere gives up his relation. Alford. Baptismal regeneıation inferred. Trench. How could it have availed him, when he is twice pronounced dead? Whatever relation he sustained, it availed nothing now. Ho must be born again. St. John; created anew. Eph. iv. 24.
20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fcll on his neek, and kissed him.

He arose. Perhaps from the prostrate posture of penitential prayer. Orientals ofteu publicly pray, lying with their face on the ground.
Between the resolve and doing, many a fatal delay, ruins men. Baxter tells us hell is paved with good resolutions, but broken. Many vibrate like a pendulum between duty and sin. Judg. v. 15.
He who counsels with himself or the ungodly wili never come.
As the angel said to Lot, so to each prodigal "Escape for thy life." Gen. xix. 17.

He must feel that he is a "stranger" on earth. 1. Pet. ii. 11. Many a son says, "I will arise," and yet sits still.
The most "blessed" said and done in the history of a soul.
Came. Gr. denotes an object in view, but not attained.
Father. One thing to come to himself, another to come to his father.
Great way. Son might have paused, fearing a repulse.
Defore they call, I will answer. Isa. lxv. 24.
Father actually showed this kinduess, before the sinner showed his repentance.
Divine grace kindled the spark in that smoking flax.
With boundless love, he listened to the first sighings for reconciliation.
The Lord draws nigh unto them who draw nigh, \&c. Jas. iv. 8.
A dreary apprenticeship of servile fear, is not a proper part of conversion.
Convictions may endure for a season, "Lord is long suffering."
But the moment he is adopted, he is cleansed and robed.
Saw him, i.e., quickly recognized at that distance his long lost son.
notes.

Picture of one waiting anxiously for the prodigal's return. This secing him afar, was a Divino drawing of the heart. It cxcites a bope "Perehance my Father will reecive ine."
He dare not once imagine that He will welcome him.
The atmosphere of paternal love begins to warm his cold heart.
Had his father kept silent, he might retire in utter despair.
Self-abhorrence drove him back, but hunger urged him ouward.
"All that a man hath will he give for his life." Job ii. 4.
Compassion. Gr. His bowels yearned, estecmed the seat of pity, by Jews.
Paternal affection recoils not from swiny vestments.
The worldly heart would in dignity, withdraw from tatters and filth.
Pardons from God are absolutely sovereign and gratuitons.
No depths too low for that merey to reach. Isa. i. 18.
Knowledge of divine love, turns the bitter streams of remorse, into the healing waters of repentance.
Ran. God makes greater haste to the sinner, than the simner does to God.
"He is wont to do more than we desire or deserve," and is more willing to hear than the sinner is to pray.
In the running, is foreknowledge, in the embrace, there is mercy.
Though the mountain burden of shame made prodigal move slowly.
A father's steps are winged by urgent, deep-toned affection.
Son came shamefully and doubtingly: father ran.
The father's haste contrasts beautifully with the son's hesitation.
God is slow to anger, but swift to show mercy. Neh. ix. 17.
The consciously guilty child, enters his father's presence slowly. Gen. xxvii. 18. 2. Sam. xiv. 33.

God's love, 1. A pitying love. 2. A preventing love. 3. A forgiving love. 4. An all-restoring love.

Fell neck. Salutation among Orientals a well-known sign of reconciliation.
Public salutations re-instate him as a son.
What a weary and heavy-laden burden fell from that aching heart!
Verily "There is a joy, with which, the world intermeddleth not." Prov. xiv. 10.

Kissed. Literally, eagerly kissed. Luke x. 4. Various forms of oriental salutation.
Salute and bless, were intcrehangeable terms with Hebrews.
Travellers saluted or blessed the worker in the field. Psa. exxix. 8. Members of the family exchanged morning greetings. Prov. xxvii. 14.

Salam, Arabic salutation is a prayer for peace, "Peace be with thee." Luke x. 5.
In silence! a full and ineffable answer is given the penitent.
The father reads a confession in the prodigal's look and heart. How often preventive grace, answers prayer before it had been uttered! He who knew how to show merey, inspires also the petition.
The noblemen's sad steps were direeted towards the Saviour.
Before his prayer is attered, the Eye of compassionate power is healing the child. John iv. 52.
tò veatépa, Repentance issuing in regeneration, must be deep, earnost, long continued, and self-mortifying. True theology makes repentanae continue throughout life. No saint has ever retched the proint, when he need no longer utter the Lord's
 classic writers $D_{0}$ Wette. ג̇ө́Xoyтos. If a man dray an inch towards God, He will draw nigh or all to the sinner. Oriental Parable. No neccssity of a plain notice of a Mediator here. Sone seek the Mediator in the person of the father. Melanethon. Others in ties fatted calf. Siier. Our Saviour's olject whe not, most evinently, to teach a systematic schemp of divinity. The great eentral truth here is, that God as a Sovereign, in merey forgives penitent sinners, without regard to nutional or ercturicu prejudice or bigotry. "Kissed him." According to our thoughts and ways his cusht to hare kieked him, but God is Pater miserationum. Trapp.
21. And the son said unto him, Father, I have sinned against heaven, axd in they sight, and am ro more worthy to be called thy son.
Said. Observe, he persevered in the resolution expressed before in his exile.
He waz not spoiled by his father's kindness.
Earnest repentance is not satisfied with a single listless thought.
He never knew, until affiction came and until forgiveness came, what a father be had slighted.
The sin of men and plan of redemption make new diseoveries of God's grace to a wondering universe of cherubim, seraphim, and angels.
"Which things angels desire to look into." 1. Pet. i. 12.
Father! A conflict between filial confidence and humility.
God loves to be called a Father, "Is not Ephraim a dear son?"
"If I be a father, where is mine honor?" Mal. i. 6.
Worthy. Acknowledging the sin the debt is cancelled.
Thy scn. That word touched the depths of Divine compassion.

The prodigal penitent is prodigal no more-a son !
Why should he utter the words of an alien whilst his heart is linit to liis father's?
All the rest is repressed by the father's overpowering embrace.
This confession is made after the kiss of reconciliation.
ä $\xi$ los. Infernns sum Domine, \&c. "I am hell, but Thou art heaven," said Hooper the noble martyr, at the stake. Trapp. Onit rai, before oviкє́ть. Tisehendorf, Alfo,d,

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his jeet:
Servants. "Those heavenly ministers of His that do His pleasure." Psalm ciii. 21.
Heavenly Father makes household servants sharers in His joy.
Bring. Implying it is done in the presenee of all the family.
Best robe. Gr. first robe. A long wile white outer garment of the upper classes.
If he had performed the noblest achievements, he could not have expected greater honor.
Of custom, this robe belonged to the first-born.
Here the implication is, that the prodigal's rags were yet upon him.
Romans, whon adopting a son, flung a rove around him.
Typical of transferring to him rank, name, and right of inheritance.
This alien, "dead" son, is thns adopted among his father's children.
It is generally thought to typify Christ's rightcousness. Rev. iii. 18. Isa. Ixi. 10.
The polluted garments, all stained, were removed. Zech iii. 4.
A robe and ring highest tokens of favor in the East. Gen. xli. 42.
Among Romans, given to a slave, when lifted to a state of freedom.
"Thou shalt not die, the Lord hath taken away thy sin." 2 Sam. xii. 13.
"Thou shalt wonder when I am pacified with thee." Ezek. xvi. 63.
When Ephraim bemoaned, then God comforted him. Jer. xxxi. 18.
We hear not a word of the rod, when God forgives.
They who put on Christ's robe of righteousuess, are clothed with the sun. Rev. xii. 1.
Ring. Symbol of elevation to office among Orientals. Gen. xli. 42. As monarchs seldom could write, the ring was used to stamp their initials or the name to a law or a despatch.

In the absence of locks, it was used to seal a door or chest.
Presented by Pharaoh to Joseph; Ahasuerus to Haman. Est. iii. 10.
Antiochus to Plilip. Highly valued. Jer. xxii. 25. Hag. ii. 23.
lings containel a stome engraved with the owner's name. Ex. xxviii. 11.
Slaves wore iron rings : one becoming rich had it caserl in gold.
The number of rings worn by Jews, Romans, and Greeks was remarkable.
A rich man is called, Jas. ii. 2, "golden-ringopl" not with one gold ring.
Every freeman in Greece wore a ring, Romans wore gold rings.
Freedmen wore silver rings, some were of immense size.
Some had sets for summer and winter.
Originally they were confined to high officers of state.
Lacedemonians always wore iron rings, and used iron coins.
Jewish females wore rings in their noses.
Signet ring of So, king of Egypt, was found in Nineveh. 2. Kings xvii. 4.
Some thought to possess magic power, preserving those wearing them from dlanger.
[t was typical of a sealing by God's Sjirit of a right to a better inheritance. Eph. i. 13.
Ring was also a pledge of betrothnl. Hos. ii. 19,
Shoes. Manner and customs and materials. Luke iii. 16. See Notes. Made of various materials, hence named, Athenian, Persian, and Milesian shoes.
Weak and rain persons then injured their gait, by tight shoes.
Slaves and prisoners compclled by usage, to go barefoot. Isa. xx. 4.
Voluntarily going barefoot also indicated deep grief and calamity.
At funerals, moncmers laid aside shoes in the procession.
Prodigal's days of servitude ended, he is now shod as a freeman.
Orientals ornament shoes in a costly manner.
-How beautiful are thy feet with shees, O prinee's daughter!" Sol. Song vii. 1.
Thou shalt not walk in thy father's honse, with the step of a slave.
Entering a house in the East, shoes are withdrawn.
Especially temples or mosques; derived by Moslems from Ex. ifi. 5.
' I give you power to tread on scorpions." Luke x. 19.
Jhristian warrior's panoply incluales being "shod with the preparation of the gospel of peace." Eph. vi. 15.

Soúdous. Sharera in the Father's jny. orodìv $\pi \rho \omega \dot{\tau} \eta \nu$. Stolam primam. Fulgate Loug robes alone worn by freedmen, Friedlieb. Nuptial garment. Jerome. Robe of the

Bnirit. Tertullian. That which we lost hy Adam. Augustinc. Regeneration of baptism. Trench. God's righteousness. Rom. iii. 21. Olshausen. The robe lying last in the chent,
 and their assuming it, a sign of the doclife of lione. Rosemmuller. Celebrated ring of Folycrates made b.c. 5S0, was so spiendid, that it was described as an emorald. Herodotus ; as a sardonyx. Pliny. Carried to Rome and freed in temple of Concort. in a horn of gold, presented by Augustus. The artist was Theodorus, of Samos. Its form was that of a lyre. Greswell. Pythagoras forbade his followers the use of rings, except on the tip of a man's finger. simply for a signet. Clcmens Alexandrinus. Rings still worn by oriental rulers. Chardin, Hurmer. Pledge of the Spirit. Augustine. Spiritual marriage. Clemens Alexandri. As baptism is called a siguaculam fidej. Tcrtullian. Seal of Christ's image. Jerome. A filial right to scal in the father's name. Lange. ímoঠŋ̇mata, by no means generally worn by ancients. Socrates, Phocion, Cato, frequently went out barefoot; children and slaves universally. Bccker's Char. A sign that the reformed one may go in and out when he pleases. Lange.
23. And bring hither the fatted calf, and kill it; and let us eat, and be morry :

Fatted calf. That fatted calf. Grcek article is repeated, denotivg something extracrdinary.
Abraham brought fatted calf for the angels. Gen. xriii. 7.
Sorceress of Endor brings a fatted calf for Sanl. 1 Sam. xxviii. 24.
Gideon was commanded to kill his father's young bullock of 7 years oid, rendered in the Sept. fatted calf.
Thus the father solemnly re-instates his son in all the honors lost.
Let us eat. This festal banquet is now celebrated throughout the world.
Earth's starving millions are invited to come and eat freely.
Merry. Among orientals, feasts come but seldom in a lifetime.
Hunger and want are the rule among the down-trodden crowds.
Life is one long, hard battle for bread with the many.
 Bengel; that the father spared no expense. Lange. Simple festal entertainment cele. brating the return of the son. Greswell. Chist's vicacious sacrifice. Maldonatus, Jerome, Augustine, Mclanctlion. Questioned by Sticr. One of the phases in the plan of salvation. Richter. Encharist. Augustine, Rhcimish Notes, Wordsworth. Mediation enncealed in the kiss. Rigqenbach. As dawn to mid-lay, so is this parable to the dectrine of atonement in Paul. Oostcriec. Pascitur in vestrum reditum votiva jucenca. Horace, Ep. 1.

Gitevtov, fatted with corn-article in the singular, implying a raluable animal C'mplell. Sowe calf fotted for a particular foust or anniversurv, and standing in the
MIETIOBANDA.
stall. Alford. Egyptians presented Agesilaus with fatted calves. Athenar us.
Givarc-ovet, originally ennfined to offering fruits and flowert an ong the Dorians. Aristuphanes; incense to the gods. Homer; sacrificing rictims. Thucydides.
24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

This my son was dead. This great festal hymn the father himself intones in this sublime Psalm strain.
This the lofty announcement of the Father's joy over repentant simners.
He who was lately a beggar amid the husks, scorned by many, is now acknowledged a son before the holy universe.
Dead. He had lost his proper spiritual life, the only life worth the name.
To the love and glory of God he was dead.
Under the sentence of the spiritual law. Gen. ii. 17.
Spiritual death benumbs the affections and the will.
It darkens not the eye, but obscures the understanding.
It paralyzes not the feet nor hands, but all desires for virtue.
It parts not soul and body, but makes a wide gulf between soul and God.
Its funeral is not with the trappings of earthly pomp.
But the gathered millions at the judgment bar as witnesses, God and angels hearing the saldest funeral note-Depart !
The soul apart from Christ, \&s the branch eut from the vine, is dead.
"Awake thou that sleepest, and arise from the dead, and Christ will give thee light." Eph. v. 14.
A sinner's life called death. 1 John. iii. 14 ; Eph. ii. 1; 1 Tim. v. 6.
Alive. Death and life stand for sin and conversion. Eph. ii. 1. 1 Tim. v. 6.
The true penitent becomes alive, and never dies through eternity.
Lost. "Ye were as sheep going astray, but are now returned." 1 Pet. ii. 25.

Lost to honor, virtue, to obedience and happiness.
As a traveller out of his way in the desert, or a ship without a compass at sea, so is a soul lost to the fellowship of God and the happiness of heaven.
Found. Prodigal restored, 1, to his former possessions. 2, former rank. 3, his lost enjoyment.
Be merry. Joy in the prodigal's home, corresponds to the joy of tho angels. Verse 10.
ört. A rythmical formula often rercated. Ancients expressed strong emotions in verse. Bengel. Although this hints at sovereign grace, yet it does not aet arbitrarily. vexpos, qui me a morte ad vitum, a desperationo ad spem revocarit. Cicero. Dead to him. Paulus, De Wette: thought my son was dead. Rosenmullir; spiritual death. Theophylact. Bad men even alive are dead. Jewish proverb. The living dead man is truly dead, Arabic maxim. The death and luss ane of sin; the living again nnd finding are of repentance. Euthymius, in Meycr. When one forsook the school of Pythagoras, the philosopher, he placed a cofin in his place, as one morally dead. cúppaivco日arepulari. Kuinoel. Glad of heart.
25. Now his elder son was in the ficld: and as he came and drew nigh to the house, he heard musick and dancing.
Elder son. Made coll in heart by trusting alone to legal righteousness. The Plarisees said, ver. 7, we are the ninety and nine just persons.
The sin of the elder son, before hypocritically concealed, now be trids itself.
The Pharisees see themselves mirrored in his condu-.
His heart is not right, therefore be is not askl in join his fatlic1:s counsels.
Knowing him well, the father passes him in gatiucing to the festal board all who would share his joy.
He had no sympathy with the scenes transacting within.
His father leaves him in his selfishness and solitude.
In the field. Speuding the day in self-imposed menial service.
In the evening he returns when the feast was in progress.
These supereilious ones are not at hand when the lost sinner returns.
Drew nigh. While the house is ringing with festal joy, the ellur son returns, and hears the music and dancing.
Music, to a heart out of tune, kindles rage. Prov. xxv. 20.
Jubal was the father of all such as handle the harp aud the organ. Gen. iv. 21.
Laban would send away Jacob with song, tabret, and larp. (itu. xxxi. 27.
Mirian with timbrels celebrated Pharaoh's defeat on the licu Sea.
In social gathering:s music was ever welcome. Isa. v. 12. Amos vi. 5. Silver trumpets used to call public meetings. Num. x. 2.
Battle was begun, Josh. vi, and enemies terrified by music. Job. xxxix. 25. Musie introduced in the temple service, 4000 Levites. 1. Chron. xxiii. 5. Damsels with timbrels seemed to take part in the service. 1. Chr. xiii. 8. 288 were skilled, under the lead of 120 priests. 2. Chr. v. 12-13.
Bridal processions have always been accompanied with music. Jer. vii. 34.
During war, famine or pestilence, no music at weddings. Ezek. xxvi. 13. Vintage harvest celebraied with music. Jer. xlviii. 33.

The Hebrews had music at their feasts.and funerals.
The wicked prostitute the tabret and pipe at their feasts. Isa. v. 12.
Such abuse of God's mercies leads to the world, where music never cheers.
Dancing, as proctised at present in the East, is very lascivious.
Respectable persons in the East never dance.
Dancing in itself not sinful, but often surrounled with sinfol and dangerous associations.
Religious influence is often destroyed by worldly gaieties.
The worldly (their assertion notwithstanding) have no confidence in dancing Christians.
Living and dying, their inflnence is against the cause of Christ.
It was alien to the manners of those in the East, to suppose the host or guest ever engaged in dancing.
Those hired for singing and dancing were of the lowest class in society. Dancing first introduced heathenish abominations. Ex. xxxii. 19. 1 Kings xviii. 26.
The earliest notices mark its practice by worldlings. Job xxi. 11.
Virtuous heathens like Cato retired from the theatre when the dances began.
"No one dances who is not either drunk or mad."-Cicero.
John was murdered by Herod, inflamed by the lust of the dance and wine.
Salome well knew that waiting until morning the passion might cool; her request was at once.
Gestures of oriental dances are lascivious to the last degree.
There is a world where none will ever desire to dance.
No one of our Lord's hearers supposed the host or guest engaged in dancing.
It is a donble triumph when Satan's kingdom lessens and Christ's increases.
The third repetition of this idea may have irritated the Pharisees.
Their visible displeasure leads Him to mufold the elder son's course.
Thus human perrerseness orizinates a beautiful passage.

[^5]attended. sritner. This parable breaks off exddenly, learing it ancertain whether the elder son became a prodigal also. Ammon. Others, Pharisces, whose righteousucss was of A low sort.
ovцфwvias. Ereu of angels. Wordsworth. The ancient Grecks had music at their feasts. "Music and dancing." Have we not here the lawful, innociut, and even religious use of these recreations, as at Matt. xiv. 6, the licentions and unlawful? Furd.

Some make the angels the harpers, lier. xiv. 2. xopîv-a choir of musicians. Le Clcre; minstrelsy and dancing. Tyndale; melody. Geneva; symphony and a crowd. Wickliffe; Gr., symphonies and cheruscs. Cumpbell; bands of dancers exulting. Bengel.
26. And he called one of the servants, and asked what thesc things meant.

Called. He sullenly remained without as an uninvited guest.
He imperiously summoned a servant to explain the affair.
Servants. So estranged from his father, he goes to the serrant.
These things. He inferred a person of distinguished rank had arrived.
Meant. Formalists know not, and caro not, for the joy of salvation.
$\pi a i \delta \omega \nu$. Foot boys; same as $\mu i \sigma \theta \iota o c, \delta o \bar{\lambda} \lambda o c$, all denote the wealth of the father. His servants. Stevens; the servants. Elzevir, Tischendorf, Alford, Lachmann, Cod. Sinai., Brown. é $\pi \quad v \nu \theta$ áveto, inquiring; this tense, expresses admirably the earnestness of one wishing satisfaction.
27. And he said unto him, Thy brother is come; and thy father hath killcd the fatted calf, because he hath received him safc and sound.
Safe and sound. Literally, in health. The servant looks upon the external common blessing.
vyaivovta. The lesser proprieties of the narration are nicely obscred. The father, in the midst of his natural affection, thinks only of the joy concerning his son, who was dead, and is alive, and who was lost and is found. Wut the servant confines bimself to the external features. After his various hardships, he has returned home in good health.
28. And he was angry, and would not go in: therefore came his father out, and in treated him.
Angry. Amid the general joy his sonl was full of envy.
A graphic picture of the jealous self-righteous Pharisces.
It shows supreme contempt of the heathen world.
It contrasts with the humble submissiveness of the younger.

NOTES.
NIENORANDA,

TL tias a suldien throwing off of the hypocritical mask.
. Gateful selfishness contrasts with the love of our Heavenly Father. sun, like love, shines more brightly upon the guilty and miserable. - Cod spared Nineveh, with 60,000 children within lier walls, Jonah was displeased exceedingly and he was very angry. Jonah iv. 1. $\therefore$ i. is were angry when the Gentiles were converted to God. Acts xi. 1; Rom. xi.
Crs forbade Paul even to preach to Gentiles.
$i$ i the wilfully obdurate this love becomes the fire of Divine wrath.
Vould not go in. He shows his displeasure and envy of his younger brotiler.
(f. would not go in except his brohber was turned out.

This elder is now the lost son ; he has lost all childlike feeling.
6. Stand by thyself, for I am holier than thou." Isa. lxv. 5 .
"I am not as other mren, or even as this publican." Iulke xviii. 11.
A relicion that cannot receive those whom Christ receives is of Satan.
He blackens his brother's faults that he may incense bis father against him.
II represents peevisl; professors, who find fanlt with everything.
Came. The love and forbearance of the father contrast with the envy and uncharitableness of the son.
The benignant father comes out because the proud son will not go in. Ordinarily no man, as a father, would do this.
Through Jesus Christ the Heavenly Father thus acted at this very time. Ho c.me out through this very parable which fell from His lips. Ambassadors of God must come forth with the same kind words of entreaty.
Entreated. Instead of his father commanding him, he entreats. The law does not work a filial loving obedience. Gal. iii. 2.
"Like as a father pitieth his children, so doth," \&c. Psa. ciii. 13.
He might have thrust him ont of the door and shut it against him.
The father had a right to dispose of his house and his fatted calf as he pleased.
God's sovereignty will ever displease the Pharisee. Rom. ix. 19. He reasoned with Cain-Why art thou wroth? Gen. iv. 6. He gently bore Israel's mapners in the wilderness. Acts xiii. 18.
$\dot{\omega}_{\rho} \gamma i \sigma \theta \eta$. A distinct prophecy of the conduct of the envious Jews towards converted Gentiles, Acts vii. 51, proving the prescience of our Lord. Wordsworth. mapeкádetprayed him. Luther: called. Kininoel; required him. Meycr; persuaded. Oosterzee. For oũv, therefore, read Sè. but, Tischendorf, Alforl, Cod. Sinai.
20. And he answoring said to his father, Lo, these many years do I serve thee, neit . trancgressed I at any time thy e mimaxdment : an ll yet thou never gavest me a kud, the . I might make merry with my friends :

Serve thee. The loving "Father" of the younger son is not namel. With greatest effrontery possible, he reckons up his services.
Mechanical obedience, wanting the power of love.
The want of a heart, rendered all his efforts vain.
In his blindness he forgat both love and increy.
Hypocrites always think injustice is done them.
Emboldened by his father's entreaty, expostulates with his father.
He reckons like a hired servant, but rebukes like that servant's mast $r$.
In his father's house, he has utterly lost all filial feeling.
He stands diselosed the perfect Tharisec.
The slave concealed in the son, betrays himself in this, "I senre."
"Here am I, who have been serving thee as a slave."
A son speaking in this slavish style, is worse than he serving for bread.
Here the Pharisee still more strikingly appears in the mirror which he himself unconsciously holds up.
Transgressed. Almost the very spirit of the Pharisees to Christ. John viii. 33 and 41 ; Rom. ii. 17-19.
As if it were no breach of a commaudment to murmur at the sutration cl a brother. Jerone.
Proves $l_{k}$ is trausgressing at once two laws. Matt. xxii. 38-39.
"Tliy commandments are exceeding broad." Psa. exix. 96.
"In many things we offend all." Jus. iii. 2.
"There is not a just man upon earth, that doeth good, and siuneth not." Ecc. vii. 20.
"If we say we have no sin we deceive ourselves." 1 John i. 8.
The lharisees poison all, by their murmuring against poor sinners.
Their envy and pride betray an evil heart, which pervades all their go l works.
Unconsciously, they enter into a league with simers agaiust him wh repents.
They believe in no conversion, because they have never experienced it.
They mock the gracious joys of the pardoned sinner.
This reproach throws a dark shade over all his lustrous virtues.
His regard is bestowed upou good things alone, instead of his father"s love.
True love says-Give thy gifts to whom thou wilt, but as for meGive me thy heart with it, all things else are given.

He has riajed the hypocrite, for the sake of the whole inhcritance.
His serving his father had been no joy to him.
His service, instead of a debt of love, had been a constrained bondage. Transgressed. It is common for those who think themselves better than their neighiors to boast of it.
On the contrary, trne piety confesses, "I am not worthy of the least of? all thy mercies."
At any time. He parades his comstancy in contrast with his brother.
Job, resenting charge of hypocrisy, challenges accusers, xxiii. 10-12.
Hypocrites often boast their religion, while defiantly sinning.
"Blessed be thou-I have perforined the commandment of the Lord." Saul to Sannuel, 1 Sam. xv. 13.
Never gavest. Those desiring temporal rewards, are selling beforehand their eternal inhoritance.
Esall for a mess of pottage sold his birthright and fathor's blessing. Heb. xii. 16.
ITE. Emphatic, to me, thy dutiful and affectionate son.
A kid. Why did they ask for a kid? God gave them a Lamb !
Hi!h conceit of one's self is apt to think hardly of God.
I dio not say a calf-not cren a kid.
Merry. It is better to be happy with God, than merry with a world of friends.
Here was his mistake,-The feast was not for the prodigal-
But the father's joy felt at his recovery.
My friends. Who are these friends whose society he relishes apart from his father?
The same sinful love of pleasure which made his brother a prodigal, is the ground of this suspicious love of independent merriment.
His forbidden commerce with his friends, is only a decorous name for the brother's intercourse with harlots.

Sovicúw. I slave; as thotgh the glad obedience of a loving child was slavery. Hordsworth. mup $\bar{\lambda} \theta \mathrm{ov}$. Neander calls him a Pharisee of the better sort. غ́pipiov. Euald, Oosterzee. àvtov̂ admitted. Tischendorf, Oostcrzec, Lachmann. All the selfishness, coarseness, and depravity concealed in the Jewish heart here breaks forth, as in the days of the Apostles. Thus the priests, in Luther's time, and has been repeated a :housand t.mes. Lange. Angry rationalists, in their allusions to Augustine's writiuge, aniold the same spirit.

## NOTES.

80. But as soon as this thy son was come, which hath devoured thy living with hatlots, thou hast killed for him the fatted calf.

Thy son. A rude and impertinent designation of his brother.
Ho may be good cnough to be thy son, but not my brother.
He lifts the veil hitherto covering his sinful life.
The proudest scorn betrays itself in this finger-pointing.
Thou mayest aclinowledge him as thy son.
I will not own hun, a wretched prodigal, as my brother.
Thy living. Is au ironical allusion to "thy son."
Thon foolish father, didst give up thy goods to be wasted.
Devoured. A gross exaggeration of his brother's sins.
A correct worlding ever dwells on the failings and sins of ponitents.
Vainly thinhing the violence of the disease reflects discredit on the, physician.
Some good people, looking with disdain upon others, show the spinit I the Pharisee instead of Christ.
The elder son is in sad state, 1 . He may lose his father's love. 2. Mi: brother's affection. 3. The joy of his father's house. 4. The fame of his seeming virtue.
Fatted Calf. Above an equal, thou hast preferred him before me.
For his father's sake he should have sympathized with his joy.
None but the disloyal refuse to sympathize with the joy of their Lord.
Was come. It does not say, was returned, but speaks of him as a stranger.
ó viós $\sigma 0 v$. He wonld not $\alpha Q y \dot{a}$ à $\delta \in \lambda \phi o ́ s \mu 0 v$. Contrast with this the langungुo of the servant (verse 27), and of the father (verse 32), and contrast also $j \lambda \lambda \in \nu$ with $\dot{\alpha} \nu \in \epsilon^{\prime} r_{i} \sigma \varepsilon$ 'verse 8 g).

бov tòv fiov, Remark the emphatic position of $\sigma 0 \hat{v}$, "ad augendam invidirm." Wordsworth. avitê; the dative of advantage. Bengel. The chacr brother means, for that pronigate. Vers. Ger.
[1., Pharisees were "invardly, ravening wolves." Matt. vii. 15. i , assuming holy forms, becomes dangerous and ruinous.
if re difficult to be detected, and takes a deepor hold of the soul.
-ulass of sinners so hopeless, as those living under the mask of piety.
IUPr with me. Thou art my heir, therefore owner of all.
Tiless estranged in heart, thou be disinherited also.
It icad of judging the self-condemned Pharisee, he would graciowsly opers his heart to instruct and humble him.
Ili: father had long known his selfish habitual hypocrisy.
All thine. Everything shall be yielded to filial love, nothing to thy demand.
Int thou shalt have all, but all is thine. Augustine.
I $t$ he is looking for rewards from God, instead of possessing all things in God. Trench.
Ais I not better to thee than many friends?
11 herefore hast thou coveted merriment apart from me?
Are thy friends nearer to thy heart, than thy father?
Dost thou seek my goods, instead of my protecting love?
The idea is, He should lose notling by either his brother's prodigality or his father's kinduess and forgiveness of the wanderer's sins.
itod's treasures are infinite for both Jew and Gentile.
But poor selfish humanity cannot comprehend how a neighbor can receive so much, without lessening lis share.
The father's long suffering alone tolerates this dissembler in his house. The toleration of thís self-deceived one is a wonder of grace.
There impends over the undutiful one the danger of being disinherited. He thought that the gifts to his brother, must impoverish himself.
Decause He had enriched Abraham's seed so much, Rom. iii. 2; can He not also adopt the Gentiles into His heavenly family?
"Though Abraham be ignorant of us and Israel acknowledge us not,"
"Yet thou art our Father." Isa. 1xiii. 16.
But in heaven, one has not less, because another has more.
(irace is not a little scanty spring in the desert.
Travellers need not struggle and muddy the waters, in their conflict. They cannot he drawn dry by others, before they partake.
It is an inerhaustible ocean which remains full after all have drunk.
If any one is straitened in the kingdom of love, it is not in God, but in his own grudging heart. 2. Cor. vi. 12.
The Lord did not declare the elder son refused to the last.
The Jews refused to take part in the great festival with the Gentiles. Acts xiii. 45 ; xiv. 19 ; xvii. 5.
tékrov. The text proves not the elder son humble, charitable, or acquainted with his own heart. He had no right to complain of his father, but the father had a right to complain of him. Riyle. tálvta $\tau \grave{\alpha} \dot{\epsilon} \mu \dot{\alpha}$. It is incomprehensible how this conld be applied to this hypocrite. All shall be thine if thou becornest my son in truth. Stier. The selfish brother, thinking the Infinite Father altogether such an one as himsiclf, vainly believes all bestowed on the prodigal will be only a lessening his own inheritance. The law, prophets, temple services, gospel promises, hope of glory in reversion. Wordsworth. Is thine, in thy conceit at least. As the mudman at Athens claimed as his every ship entering the Piracus. Trapp. Thou majest nse mine as thine. Kuinonl. Our Lord here shows there will be no partiality with God. Doddridge.
32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Meet. He might have said, it is my pleasure, my will.
God will be justified when He speals and all flesh shall be silent before Him. Hab. ii, 20.
The festivities shall by no means be interrupted for his sake.
He must decide, whether he will exclude himself or no.
The Pharisees may refuse to share the joy of heaven over sinners converted.
Nevertheless heaven's banquet.and music shall welcome all penitent ones.
Merry. There is here an oblique hint and a denunciation of his envy.
Nothing was taken away from him, nothing given to his brother but the festal joy.
Providence frequently gives preference to the younger son.
Abel, Seth, Shem, Peleg, Abraham, Jacob, Joseph, Ephraim, Judah, Pharez, Moses, and David were all younger sons.
Glad. Since God acts the Father to sinners, we should act the brother's part.
Proving ourselves void of a brother's heart, shews us unworthy of a Father's treasures.
Thy brother. This implies a reproach.
Thou shouldest have been glad in common with myself.
He had said, "this thy son;" the fatl:er says, "this thy brother."
The penitent prodigal had become a son, and the elder son was fast lecoming a prodigal.
Was dead. This great festal hymn sounds out once more undisturbcd.
The brother must hear its glad strains from the father's own lips.
What father is there among you, who would not do the same over a returning prodigal ?






This parable contains, 1. The history of all. 2. Warming for all. 3. C'omfort for all.
Wi: we ell in turn examples of both brothers; having the seeds of both , vil courses in our hearts. Alford.

1. T e loss one soul is felt to le. 2. Pity for one sonl. 3. Care devoted t) one soul. 4. Grace magnified by the salvation of one soul. 5. Joy caused by one soul.
ësc. Not only is it implich, thou shouldest rejoice; but also, rejoicing should begin at home. Bengel. The Pauline doctrine of the incapacity of the law, and necessity of faith, is taught in this parable. Olshuusen, Osterzee. The erown and pearl of all parables Sticr. The parable sets forth human ageney in conversion. Olshausen. The divine agency. Lange. The parable of the Lost Sheep would hint the work all to be God ${ }^{\circ}$, as $H$ ge gons after the wanderer. The absence of a mediator is noted. The mediator is concemled in the father's kiss. Piggenbuch. Elder left home, became worso than his brother, a slave, was at length taken by robbers,-might complete the picture. Liichaelis. Object twofold-1, ostablish His prophetie charaeter, foretelling the condnot of Jews and Gintilos. 2, to encourage sinuers to repent. Jortin.

## CHAPTER XマI.

1. AND he said also unto his disciples, There was a certain rich man, tioct tiod a steward; and the same veas accused unto him that he had wasted his goods.

The last chapter left the father rejoicing over the lost found.
The restored prodigal not to have daily music, but daily dnty.
He said. Jesus draws instruction from the cunning of men aud birls of the air.
Ingratitude condemned by the ox, that knoweth his owner. Isa. i. 3 . Indolence condemned by the ant. Prov. vi. 6.
Heathen's trust in idols, condemned Israel's instability. Jer. ii. 11. A crafty steward, condemns indifference in providing for eternity.
Disciples. Not exelusively, Pharisees and Publicaus were present.
They had left the service of the world, and taken a decided staud as believers.
Steward. Generally old slaves, this man a freeman.
Ruler over all his goods, as Eliezer in the house of Abraham. Gen. xxiv. 2.

One principal duty to give food to the household. Luke xii. 42.
Ministers are "Stewards of the manifold grace of God." 1, Pet. iv. 10.
Implies they are not depositarics as Papal priests assume.
"It is required in a steward, that he be found faithful." 1. Cor. iv. 2.
Accused. Implying a secret envious information.
He was not culumuiously accused.
Chaldeans accused three Hebrew youths of refusing to worshir the image.
Daniel was accused malignantly, not falsely, of praying to his God.
Spies to inform of unjust stewards are never wanting.
Leader of all accusers, "the accuser of the brethren." Rev. xii. 10 .
Many would desire to get the place, and do as he had done.
Sooner or later, all unfaithfulness will be known to God.
Wasted. Gr. was wasting; literally, scattcring, stern necessity, makes even a reckless spender, thrifty.
He had lived in unblushing extravagance.
In a moment, he finds himself a beggar and friendless.
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NOTES.
MINORANDA.

We scatter our goods, that are God's, when we do not spend for His glory.
Whole system of the world's conduct, a wasting and scattering.
The thrifty seem, but only seem, to gather, rather than waste.
He alone who scatters for Christ's sake, gathers treasure for heaven. Goods. Those the Prodigal wasted, bodily and spiritual resources.
These refer to more than money.
He lost honesty, character, and conscience, but enriched not himself. He proposes no defence, thereby acknowledging his guilt.
aúroû omitted after $\mu a 0 \eta \tau \grave{s} s$. Tischendorf, Alford, Cod. Sinai. $\mu a \theta \eta \tau a ̀ s . ~ T h e ~ L o r d ~$ was speaking, not to them, but at the Pharisees. Treneh. The newly received publican. Bengel, Stier. The multitude. Brown. $\pi \lambda o v i \sigma o s$. The parabolic machinery is from the stand-point of the children of this world; mammon. Meyer, Lange; Romans. Schleiermacher; Judas Iscariot. Berthold; Pontius Pilate. Origen; devil. Olshausen; God. Oosterzec, Brown, Alford; Roman Empire. Gossman; nothing essential to the parable. De Wette, Alexander.
viкoгó $\quad$. Villicum. Vulg. Dispensator, cashier, procarator. In the Egyptian tombs, paintings shew the steward, taking exact note of the amount of the harvest. Steward not an image, but an example of an unrighteons man, exercising the virtue of prudence. Ebrard. An oblique parable. Weisse. It was not addressed to the people of the world, ever ready to put a wrong construction upon His words. Reiger. The Divine speaker not only withholds this censure, but leares the doctrinal application very far from being obvious. Miehaelis.
$\delta \iota \in \beta \lambda \dot{\eta} \theta \eta$. Sometimes said of a true, at others, of a false accusation. Olshausen.
 the reason, Acts xxiii. 20, ws $\mu \epsilon \lambda \lambda \lambda o \nu \tau e s, ~ o n ~ t h e ~ g r o u n d ~ t h a t ~ t h e y ~ i n t e n d ; ~ s o ~ A c t s ~ z x v i i j . ~$ 19. Webster's Syntax. Dissipâsset. Vulg. Evidently an erroneons translation, as the charge is of an actual and present unfaithfulness. Campbell. The most difficult of onr Lord's parables, called crux interpretum. Delivered at same time as the last. I uinoel, Rosenmuller.
2. And we called him, and said unto him, How is it that I hear this of thee? give an accu unt of thy stewardship; for thou mayest be no tonger steward.

Called. Gorl calls by whatsoever speaketh of a judgment to come. Hitherto, he had reposed entre confidence in him.
Heathen would not condemn one unheard. Acts xvi. 37.
Elow is it. Gr. Why do I hear this of thee? Alford.
Expostulation of indignant surprise, not an examination.
Implies that God puts trust in man.
I hear. God represented as hearing, as though He did not see.

NOTES.

He is the Great Listever, "The Lord hearkened and heard." Mal. iii. 16. Controls all our actions, but never interjeres with responsibitity.
Give an account. Give up the account, the reckoning, the account oook.
This remonstrance to the simner, the roice of Crad.
Brings home to his conscience the abuse of his stewardship.
Means sermons, sickness, losses and other providences.
The Spirit makes him feel the day of reckoning is near.
Knows full well he cannot answer for one in a thousand. Job ix. 3.
Was not to be dismissed, unless he failed to clear himself.
God supreme proprictor of our goods.

1. Man placed in a dependent position. 2. Bound to be faithful. 3. To give a strict account of our blessings, of our thials, of our time, of the messages of mercy.
Life a time of grace preceding the final reckoning.
2. Short. 2. Uncertain. 3. Decisive.

Mayest be. Gr. canst be. Interpretation of this announcement-- the certainty of conscience.
We must at death give an account of our stewardship.
This great truth lies in the background.
Wasting our goods results in dismissal or death.
\$wrijas. In the presence of his Master. Brainc; in his absence. Oosterzre. ti
 precluded from. Major.
8. Then the steward said within himself, What shall I do? for my lord taketh awny from me the stewardship: I eannot dig; to beg I am ashamed.

Shall I do? These reflections spring from a consciousness of gailt. The sinner's sad note of utter helplessness.
In wasting his Lord's property he has not enriched himself.
Has lived effeminately and now cannot do an honest day's work.
Observe contrast between worldlings and professed believers.

1. Worldings are careful; believers are too often careless
2. Former see danger; latter often self-deceived.
3. Former ingenious; latter too ofteu indolent.
4. Former decided; latter frequently procrastinatiag.

Cannot. Indolence exclaims cannot, rather will not.

## NOTES.

Dig. A worldly wise man planning to extricate himself.
He would cast off everything burdensome or unpleasant.
The delicately educated steward asks, What, not how, be should act.
Unable to dig, but ashamed to be a beggar before God.
How often are men ashamed of what is right!
In the night of the grave no man can work.
His lnxurious life unfitted him for labor.
It implies impotence of natural man to pray or repent. Johe vi. 65.
"There is no work nor device in the grave, to which," \&c. Ecc. ix. 10.
Implies also the soul in this world, cannot be provided for at all.
Beg. Aslamed to beg for that merey he thinks might be refused.
Pride disqualifics from begging, as indlelence from toiling.
Sinner ofttimes thus abandons himself to reprobation.
Prodigal and unjust steward, in trouble, seek to help themselves.
One at last applies himself to penitence, prayer, and return.
The other, with pride, indolence, and frand, plunges deeper into ruin.
$A$ :hamed to explore the recesses of his impure heart.
A sirner begging, is a penitent on his knees, crying for mercy.
Prayer, a heavenly carriage, brings a blessing, if driven well.
Ashamed. The wicked shall arise to shame and contempt. Dan. xii. 2.
": What fruit had ye in those things, whereof ye are now ashamed?" Rom. vi. 21.
Implies an utter failure, of all resources of the impenitent.
oкámтetv, used for all kinds of manual labor. Alford. ioxúw. "I am not strong anough," \&c., refers to both physical and moral power. Chrysostom. Natural feebleness or self.indulgence may have been the cause. Olshausen. Fallen are unable to do any good thing. Quesnel. This proposition was condemned by Clement ii., 1713, in the Bull Unigenitus, èmaıтєiv, to become a beggar. Wordsworth. á兀oxívoual. Excess of modesty. Bengel.
4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

Resolved. A sudden thought strikes him, and he resolves what to do. Determination, if not honest, promptly taken.
Children of the world are unfaithful from the beginning.
Stern nccessity urges them to a crafty prudence.

NOTES.

The Lord hears all thoughts; and will reveal them at the Great Diy. What to do. All the craft of worldlings ends in insane forgetfalness of eternity.
His purpose, I will provide for myself a pleasant home on earth.
He forgets he will not be there, to have or enter a home.
Put out. Gr., transfer, soft term for depose. Col. i. 13.
He had the miserable prospect of utter destitution and want.
Time allowed to arrange his accounts.
Time given to the sinuer to set his house in order.
Knows his dismissal certain, the Master's inexorable reselution.
Entertains no vain hope of compassion and feeling.
Sinner, despairing of God's mercies, has no refuge of his own.
 at the knowledge, as it were єv̈p $\eta \kappa \alpha$. Sticr. סéscuvral. The subject here, as in verse 9 , is omitted as the action alone is regarded. See Notes Luke xii. 20. Here it means the man whom he had in his mind; these with whom he was going to treat. W. \& W. oikous. Families. Schultz.
5. So he called every one of his lord's debtors nuto him, and said unto the first, How much owest thou unto my lord?

Called. A collusion probably between the steward and his lord's debtors.
Every one. In order to lay as many as possible under obligation to him.
But two instances therefore are subjoined as examples.
The enormous amount of oil and wheat proves the lord to have had great possessions.
They were evidently men of wealth whose payments were in arrear.
Doubtless had given their notes of hand as evidence of debt.
The steward returns them and substitutes athers in their room.
He seems generous, but it is at his lord's expense.
All men are only stewards at God's will, and debtors to His justice.
Unwilling to sin alone they draw others with them.
How much? Sinners owe a debt, ever increasing and unable to pay. Euke xi. 2.
Beiievers gratefully acknowledge to eternity that they owe all to infinito love.

MEMORANDA.

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NOTES.

тô̂ кирíov éavtov, his own lord. Alford. Ëva ëкабrov" one by one: ${ }^{n}$ he summoned them singly and privately, a mark of his worldly prudence. Wordsworth.
6. And he said, An hundredmeasures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Measures, or baths. The largest Jewish measure, a tenth of an homer. Contains 3 pecks 3 pints, dry ; or about 9 gallons hquid measure.
Oil. Lnke vii. 46. In Judæa, pressed from olive-tree berries.
Take thy bill. "See how much more merciful I am than my lord."
Quickly. Implies the haste with which the stealthy business is done. Was not done secretly, for his affairs were desperate.
Being reckless he braves all consequences, however perilous.
It intimates the absence of his lord; debtors all present.
How willingly all these debtors became accomplices in this fraud!
A sad comment on the low state of morals in business circles.
Write fifty. These debtors true children of the world, unfaithful in their trust.
They hasten to share in this advantageous piece of villainy.
The frands of others make the possessions of men uncertain.
The most trusted are often the most treacherous.
Friends in this world are too often gained at a great cost.
He adapts his plan to the circumstances of the debtors.
In this case he deducts 50 measures of oil and leaves 50 to be accounted for.
He desired to make the contract square with his accounts.
ßáтos. Ten gallons each. Hammond, Elsley. The tenth of an homer; and was for liquids what the ephah was for solids, and held 72 sextarii, about 9 gallons. Josephus, Winer. $\quad$ рáuца. 1. A picture. 2. A letter. 3. A writing. 4. A bill. 5. A book. 6. Letters or learning. $\sigma$ ov тò $\gamma \rho \alpha \mu_{\mu} \mu a$; not $\gamma \rho \alpha^{\prime} \mu \mu \alpha \sigma o v . \sigma o v$ is emphatic here and in verse 7. He makes him write the bill, his own bill, that he may have the evidence of his hand writing aud so protect himself, and secure the tenant on his own side-another proof of his worldly shrewảness. Wordsworth.

тaגéws. Characteristic of a man who wishes to conceal his faults. Bengel. To pruvent further demurs and misgivings on the part of the tenant's conscience. Wordsworth. Sì $\delta \dot{\epsilon}$, and thou, slightly indicates the presence of many debtors at the sam: desk. Stier. $\pi \in \nu$ rícovta. It was within the prerogative of the steward to lower the debts. Schleiermacher, Stier, Gerlach.

## Notes.

7. Then said he to another, And how much owest thou? And ke suid, An hundred mea* sures of wheat. And he said unto him, Take thy bill, and write fourscore.

Measures. Same as homer, largest dry measure, $8 \frac{1}{2}$ bushels.
Wheat. Egyptian wheat had six or seven heads on one stalk. Gen. xli. 57.

The meat offerings of the Mosaic service, were of wheaten flour. Whoat often eaten in the field, being rubbed, to separate the kernel.
Parched wheat formerly food of the Israclites and is now used by Arabs.
Fourscore. Attempts to mitigate the dishonesty of this act, hopeless. Dispiays weak side of the relation, between the steward and his lord.
The earthly relation inadequate to set forth the divine.
The iaterests of this steward and his lord, entirely diverse.
But the interests of Jehovah's stewards and His, identical.
Why does he not remit to any of them, the whole debt?
With rare knowledge of the heart, he knew they would forget to be thankful.
He would keep the sense of obligation, in the minds of the clebtors.
He deducted 170 bushels and leit 680 to be paid.
$\bar{\epsilon} \pi \epsilon \iota \tau a$ is closely connected with $\dot{\epsilon} \pi \epsilon \dot{i}$, marking the sequence of one thing from another; therefore, immediately afterwards. Webster's Syntax. кai. Cancelled. Tischendorf, Oostcrzec, Aljord. Cod. Sinai, has dè кópovs. The same in size as the homer. Wordsuorth. Ahout 12 Attic bushels, according to Josephus. Alford.
"Fuurscore." Our Lord here teaches a discreet distribution of our benefits, according to prosent need. Olshauscn. He acts recklessly in the first instance, and yields to more prudence toward the close. Lange. These easy-minded people may havo still found themselves out of their reckoning. The steward, used to high living, might cost them more in the long run, than the amount he remitted. Sticr. Fcmits in proportion to their ability to pay. Brown.
8. And the lord commended the unjust stevard, bccause he had done wisely: for the shildren of this world are in their generation wiser than the children of light.
The lord. Gr. his lord, of the steward in the parable; not our Saviour.
Commended. The cunning of selfishness, triumphs over righteousness.
And men forget their personal interests for the gains or pleasures of a moment.

## notes.

The steward by vistue of his office fixed the amount of rent.
This rent was a certain portion of the produce and to be paid in lind.
Diminishing the quantity that was afterwards to be rendered, was reducing the rent.
Thus by his craft the steward made friends of the tenants.
By his wickedness be made them sharers in his guilt.
He secured their hospitality, and by hospitality they secured his silence. His lord conjectured the artifice, and extolled the worldly wisdom bat not its perversion.
The forethought exhibited by the steward was commendable-bat, the mode in which it was exercised was criminal.
Hence the importance of distinguishing between things tlrat differ, and not employing the gifts of Cod in the service of Satan.
Done wisely, prudently, would more happily translate the Greek.
Wisdom in the Scriptures, never disconnected from moral goodness.
He inad the deltors in his power, so that be could extort favors afterwards.
The crooked policy of worldlings is but the wisdom of the serpent.
There is a wisdom, not from above, worldly, sensual, devilish. Jas. iii. 15.

There is a wisdom, pure, peaceable, and without hypocrisy. Jas iii. 17. True wisdom cannot exist apart, from true fidelity.
This world. Whose portion is of the earth, adopting its spirit and maxims.
Men of the world, who hare their portion in this life. Psa. xvii. 14.
Children of this world. Eph. ii. 2. Worldlings. Psa. xvii. 14.
In their छeneration. Gr. unto, or toward their generation; in their dealings with each other, worldly things as opposed to spiritual. Sarthy mon more prudent, than spiritual men in earthly things. They give more thought, and bestow more labor to procure them.
Owls are far better than eagles, in the dark.
Worldly men are often wiser in worldly things, than believers in spiritual.
Scoffers cry "A good religion, but Christians are very simple."
Our Lord hath said the same, before the malignant critic.
Clmistions are loss provident in heavenly things, than worldly men, in earthly.
The world is better served by its servants, than Christ, by His. Thieir forecast for this world, condemns our improvidence for the nexto But children of the earth, live as though they were immortal.
He stirs up our jealousy, to roll away the reproach.

## notes.

It means more than earnest exhortation to liberal alms-giving.
Wiser. Not absolutely, but with reference to the things of this generation.
A grain of heavenly wisdom, surpasses all the prudencc of earth.
The latter reaches its farthest goal in the grave.
The fruits of heavenly wisdom, are only fully seen in the everlastins habitations.
True wisdom consists in knowing how to make everything instrumental to our salvation.
True wisdom can make a treasure of poverty itself.
Earnest diligence and prudence of worldings should put us to shame.
We should copy their industry and energy, but sanctipied.
We should provide for our reception in etemity, as they do in time.

1. There is no true wisdom, without fidelity. 2. No fidelity, without resolution. 3. No resolution, without sacrifice. 4. No sacrifice, without reward.
They show 1. More ingenuity of contrivance. 2. More unity of plan. 3. Greater earnestness of purpose. 4. Greater perseverance.
"They are wise to do evil, but to do good, no knowledge." Jer. iv. 22.
"If any man seemeth to be wise in the world, let him become a fool." 1. Cor. iii. 18.

Not wiser, but they show more sagacity and energy and determination in their affairs.
They take a clear and firm grasp of earth's entire interests.
What sacrifices of time, what risks of life, what wounds of conscience!
What vivid apprehensions of the value of this world's wealth!
What habits of untiring diligence, in gathering !
What mighty desires firing the soul in its career of sense!
God's children oft cold and heartless, reaching after heaven.
Our Lord's apostles furnish au example of spiritual negligence contrasted with the simer in his pursuit of evil.
They slept when bidden to wateh with Christ, whilst Judas was wakeful to betray Him.
Merchants and tradesmen more unceasing in their exertions to promote their trade, than the Church to extend the Gospel.
Sinners more active to corrupt others than saints to convert them to Christ. Denton.
Children of light. Children of Him who is the True Light.
Children of earth, cliildren of darkness, in self-deception.
This makes their narrow prudence, unutterable folly.
"While ye have light, believe in the light." John xii. 56.
"Grod who commanded the light to shine out of darkness." 2. Cor.iv. 6, This parable is not a picture of life, in its innocent realities, but of its unrighteous worldliness.
It is a parable for instruction in righteousness, in the hands of Jesus.
i кúplos. It seems strange how any interpreters (as Origen and Erasmus) could understand this of the Lord Jesus, sinee it has been already twice used in the parable, verses 3 and 5, and the special address of our Lord begins so distinctly at verse 9; moreover the epithet "unjust," applied to the steward, quite puts the idea of his being praised by Jesus out of question. The steward and his lord were botb "children of this world." Prescott. "Commended." He praised him because he had acted prudently. His injustice is montioned lest it should be supposed that shrewdness can be a substitute for bonesty. Wordsworth, B. Crusius. The steward, the Pharisees. They were aceused hy the Prophets of negleeting their stewardship. They seek to make wicked men God's debtors, by loweling the standard of the law, thus obtaining themselves favor with men. Jitringa.

Tis ádckias means much more than "unjust steward," as it implies that the quality of injustice was an essential and component part of his character. "The steward, the minister, the servant, the son of injustice." Compare the expressions-son of peace,
 nuted for forgetfulness." Webster's Syntax. The rich householder, the Romans; the steward, the P'ublicans; the debtors, the Jews. The lesson:-If the Publicans slow themselves indulgent toward their nation, the Romans will praise their skill, and they will be favorably received by their countrymen, who now hate them. Schleiermacher. The blending of simplicity and prudence. Wakefield. The translation of exil example into good, Heubuer.
$\phi \rho o v i \mu \omega$. Never used in the N.T. in a bad sense. But this must not imply that
 the best of things, doing good or evil; wisdom, a suseeptlbility to higher influemees, Olshausen. Formerly "wisely" had another sense, that of cunning: compare Jer. iv. $22_{1}$ "they are wise to do evil." Prescott. Our Lord strives to win us by even adapting himself to this passion of men, showing ns how we may eternally enjoy our possessions, Hiegcr.
vioi. Constant Jewish term for disciples or followers. This man's acts have two aspeets-dishonesty, which is blameworthy; and his foresight, which is praiseworthy. It supplies a sufficient analogy to Cbristian virtue, showing the boldness and decision of bad men, rebuking the deeds of vaeillating good men. "Martyres Diaboli alacrius currunt ad morten quam nos ad ritam." An Egyptian hermit, seeing by elance a beautiful dancing girl, was moved to tears. In reply to the question, why he wept, he said, that she should be at so much pains to please men in her sinful rocation, and we use so little holy diligence to please God. Trench. The ehildren of light cannot adopt their meaus. De Wette.
 their generation, in arrangement of plans, choice of means, and decision in action. $\gamma \in \nu \in \grave{a}$ stands for what we call society. W. © W . $\dot{\epsilon} \nu \tau \hat{\omega} \hat{\omega} \dot{\omega} \omega$, Th ophylact, but $\dot{\epsilon} \iota s$ eannot be changed for $\dot{\epsilon} \nu$. It signifies, unto or towards their generation. In business, Grotius, Campbell. To their noighbors. Kuinoel, Rosenmuller. Are more shrewd for the purpose
of their self-interest than the children of light. But fìv éavt $\bar{\nu} \boldsymbol{i n d i c a t e ~ t h a t ~ t h e r e ~ i s ~ a ~}$ better and higher $\gamma \in \nu \in \grave{\alpha} \nu$. Stier. A sermon of good works. Luther. In some expositions it is taken for granted that the lord found out the artifice of the steward. But this supposition impairs, if not destroys, the beauty and moral of the parable. How could he be said to have acted $\phi \rho o v i \mu \omega s$ if his device was detected and exposed? His lord knew him only as a wasteful person; he knew nothing of his collusion with the debtors; he only saw its results, viz., his reception into their habitations. Wordsworth.
9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Unto you. The children of light, who ean do no such act, yet "I sey unto you."
Make to yourselves. Not palaces, nor barns, nor estates, but friends.
When earthly riches fail rents may be still received in heaven.
When turned out of one home they may secure another.
Friends. The hard-hearted man prepares for himself accusers at the eternal bar.
The benevolent man on the contrary makes friends.
Many by mammon make themselves tools and companions.
But it is not in gold to buy or hire true friends.
He alone makes himself friends who wins hearts.
They are not made by what we give but by the manner of giving. Money cannot be made a key to heaven.
A mere test of character, not of merit, in judgment.
Works of charity to the poor must be for Christ's sakic.
"He that giveth a cup of cold water in my name." Mark ix. 41.
What is done for His poor He considers done for Himself. Matt. xxv. 40. God hath left his poor to receive his rents.
"Cast thy bread (that is, seed) upon the waters." Ecc. xi. 1.
Unfaithfulness in their use is a forfeiture of His grace.
Almsdeeds from a wrong motive are not promised a future reward.
Charities performed from wrong motives are only shining sins.
"God is not unrighteous to forget your work and labor of love." Heb. vi. 10.

Mammon. Uncertain, unstable wealth.
Wealth, a creature of God, becomes a curse if coveted.
Fundamental unrighteousness ever adheres to wealth when men make it an idol.
iviost publicans, for its sake, were double slaves of Satan and Rome.
Men seek the security of title deeds, in principle of well defined right.

NOTES.

But God allows no such rights to human hearts over their possessions.
Ceasing to esteem it as a loan from God its owner becomes its slave. Prov. i. 19.
Unrighteousness converting gold into Mammon avenged by deceived hope.
Let the "unsanctified gold" pass through your hands to benefit others.
Worldlings, in gathering, practice a self-deception, ending in eternal want.
God's stewards only are gathering when they are scattering.
The band which binds each soul to the world and its prince makes worldlings dread death.
Unrighteousness. Not so necessarily or essentially, but-

1. Because ofteu unjustly acquired or retained.
2. Because unrighteously, that is, unequally distributed.
3. Because often the means of lasting injury to the possessor.
4. Because dangerous to purity even in the holiest of men.
5. Because perishable and transitory, therefore vain. Denton.
6. Riches promise much and perform nothing:
7. They excite hope and confidence, and deceive both,
8. In making a man depend upon them for happiness, they rob him of the salvation of God and of eternal glory.
9. For these reasons they are represented as unjust and deceitful.

Clarke.
"The love of money is the root of all evil." 1. Tim. vi. 10.
"The deceitfulness of riches." Matt. xiii. 22. "Uncertain riches." 1. Tim. vi. 17.

Jiches make themselves wings, fly as an eagle. Prov. xxiii. 5.
By making wings it avenges itself on its idolaters.
Active charity alone extracts this power of becoming winged.
Ye fail. A mild way of saying, when ye die.
The expression implies a peaceful and happy end.
Is there joy in heaven at thy conversion? will there be none at thy, glorification?
The recipients of earthly charities, whose burdens we lightened, may then receive us and share in the joy of our salvation.
I houghts of death an antidote against covetousness.
A tradesman is said "to fail" when he is bankrupt.
The impenitent at death become bankrupt for eternity.

1. An evil conscience. 2. Judgment. 3. Loss of all on earth.

Receive you. Some refer this to angels, others to saints, aided in want.
BJ being witnesses of what was done for them, by believers.

Others regard it as a Hebraism-they may reccive you.
Everlasting. Contrasts with the temporal shelter, which the steward obtained.
The children of the world, plot, by cunning and dishonesty, but they are but pilgrims at best.
The eartlly house of this tabernacle, will soon be dissolved.
The building of God, not made with hands is eternal. 2. Cor. v. 1.
Heaven is, as it were, the estate of the poor, out of which they can bequeath legacies to their benefactors.
Charity bears interest in charity, even to the cup of cold water.
Habitations. Gr. Tents, frail structures, common in the East. Heb. xi. 9.

Of planks, skins, hair, cloth, branches, emblems of frailty. Heb. xi. 9. Their color was yellow, red, white, or black. Cant. i. 5. Psa. exx. 5. The pins held them to the ground. Isa. xxxviii. 12. Job xxvii. 18.
With one of those pins Jael pierced the head of Sisera. Judg. iv. 21.
Tonts were pitched in the evening, and taken down in the morning.
Those pitched by God shall not be taken down ; no stake removed, or cord broken. Isa. liv. 2.
The heavens are called "the tabernacles of Jehovah." Psa. 1xxxiv. 1.
Body, the tabernacle of the soul, taken down at death. 2. Cor. v. 1.
Our tents taken down, we may find ourselves shelterless for eternity.
Houses of stone, and cities of rock, were tents unto Israel. Jos. xxii. 4.
We are pilgrims, before reaching the sure dwellings in the heavenly Canaan. Isa. xxxii. 18.
These words show the social character of future life.
Human ties sanctified will provo a blessing in eternity. 1. Thess. ii. 19-20.

фídous. Make, \&c., by liberal almsgiving. Theophylact, Augustine, Athanasius. Ircnaus, Erasmus, Calvin. The Lord and Father. Lightfoot. Pre-eminently God and Christ. Wordsworth. Poor brethren aided, and Christ. Matt. xxv. 40. Prescott. A master might tell his maid serrant that the fruit in the garden is hers, to distribute among heneighbors, that the poor orphan may thus raise up unto herself friends. Flattick. Goi somewhat recedes from His right, and gives up His goods. Make thyself rich by thy Lord's goods, it is no loss to Hinc. Hiller. Secure rich friends to aid you, poor. Hart man. "Mammon." Alms given from wealth acquired by fraud, condemned by Plutarcl Some actually practised it. Augnstine. Inherent defilement of wealth. Leightor Icmporal, opposed to spiritual riches. Lightfoot. Deceitful riches. Elsncr, Campbel. Wetstein, Hammond. A hope entrusted to the enjorment of wealth. Tertullia) Melancthon. The demon of avarice. Lange. Irichos, worldings idolize. Brown Exercise charity with ill-gotten gain. Oosterzce.
$\dot{\alpha} \delta t \kappa i a s$. The idea of falsehood pertains to this word, throngh the Sept., Dent., xix. 16, false witness; Job xiii. 4, physicinns of no value. With a deceitful mammon. Major. False riches, net to be relied on. It is opposed to $\dot{\alpha} \lambda \dot{\gamma} \theta \in \iota \alpha$, in Rom. ii. 8. Because ordinarily obtained dishonestly. Euthymius, Oosterzee. Deceitful and transitory. Kuinocl, Wieseler. Conduct springing from false principles. A moral condition, orlinurily intended. Mcycr. Unrighteeus to you, who are betrayed by it. Gerlaeh. Because it deceives the hope reposed in its promise. Quod si dolosi refulserit spes nummi. Persius.

 ye die; retained. Prescott, Werdsworth. Euphemism. Major. Stewardship finished by death. Elsley. After your discharge. Campbell. When your wealth fails, Grotius. Like a thankful guest, Rise cheerfuliy from life's abundant feast.

> "Lusisti satis, edisti satis, atque bibisti, Tempus abire tibi est." IIor., Epis. ii.

סéswytac. Impersonally, Starekc. Rosenmuller, Hammond. An impersonal ploral. You may be received. A reception effected by benevolence. Oosterzec. Angels. Blackwell, Wolf. Exclusively to the Lord. Schultz, Olshausen. Make friends with God, by charity, \&e. Kuinoel. Glerified saints. Trench, Stier (verse 22). Befriended poor, ailling the sich in the future, a Rabbiuical idea. Grotius, Mead. Deeds of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the unjust mammon,-providing ourselves with friends out of it. God renays in their name. They will receive us there with joy, if gene before. Alford. Our Lerd cautions us against two opposite mistakes about money. (1) The idolizing it, as if it was a goed in itsclf. (2) The supposing it so profane, worldly, unclenn, that it cannot be employed in the service of God. W. d. W. Spirits in the kingdom of heaven, Matt. xxv. 34, 40. Alford. By these heaven-stored treasures, John Howard, Francke, and others, made a "perpetuum hospitium," a life-long abode, wihich alone the children of light should care for. Stier. Futare kingdom of the Messiah, Meyer.
10. He that is faithful in that which is least is faithfui also in much: and he that is unjust in the least is unjwst also in much.

Faithful. He passes from the prudence which the steward had, to the fidelity which he had not.
Fidelity to God, in the least, always has in it, the greatest.
The least fault, oft leads to the most fatal consequences.
He condescends to point ont to us the way of true thrift.
Those securing possessions for the future, alone are prudent.
That farmer loves not his corn, refusing to plant it, for an hundred fold. Unfaithfulness diverts God's gifts, from their proper channel.
He that buries the one talent, would not improve five.
Least. The Lord here casts a slight upon the possessions of earth. But their right use, He comnts an earnest of future hope.

## NOTES.

He may be entrusted with that, which is of enduring value.
David, as an under shepherd, was found faithful in the least.
Therefore God took him to rule the flock of Israel.
True conscientiousness, will discipline for greater things.
Fidelity in great things, and dishonesty in little things, hypocrisy.
"Straining out the gnat and swallowing the camel," defines a Pharisee.
Tuco mites well laid out, will gain you friends in eternity, (Luke xxi. 2.) when the millions of Croesus are forgotten.
All earth's treasures, are turned by the ungodly into the "least."
The use men make of the trifling possessions of earth, shows what they would do, with treasure of infinite value.
Fidelity depends not on the amount entrusted, but on exercising a sacred responsibility.
Unjust. Appiying God's property to our own use, a breach of trust.
Parable of the talents, embraces all endowments.
Here it is money alone, whose "love is the root of all evil." 1. Tim, vi. 10.

Ev ĖAaxiotc, what is least ; for such is all earthly substance, when compared with heavenly wealth, which is $\mu$ ' $\gamma$ cotos; and the use we make of our earthly substance, which is liast, is our trial whether we are fit to bo possessed of what is greatest, the eternul west th of heaven. Wordsworth.
11. If thercfore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

Mammon. In this world, two masters claim our allegiance.
The commands of the upstart lord, if obeyed, will eause those of God, to be slighted and despised.
If Gorl bid us gather, during the harvest, for eternity, liammon bids as spend all, upon our present pleasures.
Abraham. Jacol, and Job, though rich, were servants of God.
True riches. Naturally, intrinsically, and really true, as affirmed.
Nammon by reason of its perishuble nature, can never be true riches, to the immortal nature of man.
Alien, earthly goods, can never be really personal property.
It changes owners in every generation.
Our very homes eject us as tenants, at death.


Treasures which russt be relinquished, at death, prove those to be fools, who, thought them true riches.
Man has on!y a life interest in his property.
Let him 'ake heed not to give more for a life interest than for a perpetual possession.
He a'one is wise who regards himself as a steward of this world's goods and not as an owner.
rò $\dot{\alpha} \lambda \eta \eta_{\imath} \nu \grave{\nu} \nu$. "Richcs," not in the original. A king appointed one servant over his gold treasures, another over his straw; the latter's honesty being suspected, he was angry because the gold had not been trusted to him. The king said, "Thon fool, if thou couldest not be trusted with straw, how can any one trust thee with gold?" quoted by Trench.
12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?
Ye have not. Hitherto hirelings of Cæsar, henceforth stewards of God.
The rewards promised to virtue, a stimulus, not a motive.
Though the hypothesis of its being practised for its own sake, is reasonable.
Pious endowments at the approach of death to atone for past remissness, have no sanction here.
Another man's. That is, God's. He is the real Christinn's nominal owner.
The wealth of this world, is forfeited by sin.
Put into our hands not as depositaries or owners, but stewards.
They are foreign to the nature and interests of the soul.
The title of these things is, in God, and we are His tenants.
Eternal riches become ours by inheritance, through Christ.
Let no one use another's goods, as his own.
Your own. Inheritance of the faithful above, their own, by grace. Knowledge, righteousvess and boliness, wasted in the fall. By a sure tenure, an everlasting possession, bestowed in Christ. If one embezzles, who will trust him with an estate in perpetuity? Money is neither to be idolized, nor despised.
 by several Gr. and Lat. authors, Plato. Nam proprias telluris hernm naturi, neque

NOTES.
fllum nec me, nec quemquam statuit. Horace. Originally yours in the counscl of Gon, to be yours by redemption. Meycr. "Your own." According to that which is apro priated to your own true nature. Meyer.
13. TNo servant can serve two masters: for evther ne will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve Gud and mammon.

Can serve. Be entirely at the command of two masters.
Worldliness, hidden under the garb of false spirituality, unmasked.
It means to dedicate all that we have, and are, to another.
Masters. Prince of this world, concealed in the enticements of the creature.
All are verily idolaters, who serve another, besides God.
Such duplicity. of liie, ever springs from hypnocrisy of heart.
The Pharisees dreamed, of combining the service of heaven, with that of earth.
The heart and life fully fixed on God, subordinates everything else.
Created in His image, the Leart has unrest, until it reposes in Him.
Samaria anciently professed to fear the Lord, but served their own gods. 2. Kings xvii. 28-29.
"Oh housc of Isracl, go ye, scrve ye everyone his idols."
" But pollute ye no more My holy name, with your gifts." Ezel. xx. 39.
The idolatrons Chemarims "sware by the Lord, and by Malcham," i.e. by their king. Zeph. i. 5.

Hate. Our Saviour exalts this simple proverb, into in important sermon.
A man cannot travel north and south, at the same time.
This worldling makes his religion, subserve his sccular designs.
Despise. If we despise Satan's mastery, we soon shall reject his service.
They only serve Satan, who love to have it so.
The principle is truc, where no hostility exists.
Much more where a deadly opposition divides the masters.
Cannot. Seeking heaven in the world, is acting contrary to sound reason.
A solemn warning against any attempt at compromise.
The Christian must live alove the world while living in the world. A donble minded man, through his duplicity, fails in all. Jas. i. 8.
He traces will-worship, and all forms, to their true source, self.
Their interests so diverse, their service can never be confounded. 30

F̃od, \&c. Proves an uncompromising hostility between them.
Mammon. The greatest of all the idols of earth.
[radition, that this was a Syrian god of riches, historically untrue.

1. This is the idol of all times. 2. The idol of all nations. 3. The idol of all unrenewed hearts. 4. The origin of all idolatry.
The first and last, among all the hidden idols of God's people.
Service of Mammon converts the service of God into a lie.
We may hate but cannct cast ofi God's authority.
Pharisees outwardly served God, inucardly Mammon.
The service of Christ is liberty.-"Thy service is perfect freedom."

Sugi кvpiots. Chinese have their saying:-"Lay not two saddles on one horve." A true subject serves not two sovereigns. A virtuous woman cannot bave two husbands. Treneh. цьójocc. Will love but little, Meyer, De Wette. This and àánn (love) must have their full meaning, and not be interpreted by posthabere, and praefcre. Stier. Attend to the one, and neglect the other. Campbell.
14. And the Pharisecs also, who were covetous, heard all these things: and they derided him.

Pharisees. Luke v. 17; vi. 2. See Notes.
Covetous. Gr. grecdy of gain, lovers of money.
Making Mammon their friend instead of Gor.
Regarding worldly wealth and glory as the criterion of Divine power.
The covetous heart hardened is hard beyond all others.
It pre-eminently extinguishes all faith in invisible things.
Christ had touched their Delilah, their darling lust.
Derided. Gr. snecred; as thongh they said, "Poor creatures like you may well despise riches."
They thought themselves so wise as to be able to blend the service of God with that of Mammon.
His words pressed hard upon their avarice.
It is far easier to ridicule than refute.
Their wincing the best evidence of the Teacher's power. Truth, opposing love of earthly things, treated with contempt. A preacher, striking at the darling passion, unuillingly heard.
God in His turn will laugh at those who now deride His word. Prov. i. 26.
Mockery is the last resort of those silenced by argument.
Men hate the light of truth when their deeds are evil.
"I am a reproach of men, and despised of the people." Psa. xxii. 6. A scoruer loveth not one that reproveth him. Job. xii. 4.
"I am in derision daily, every one mocketh me." Jer. xx. 7.
Panl, speaking of the resurrection, was mocked by the Athenians. Acts xvii. 32.
"There shali come scoffers in the last days, walking after their own lusts." 2. l'et. iii. 3.
"How long will scorners deliglt in scorning?" Prov. i. 22.
$\phi$ idápyopot.- $\pi \lambda \epsilon o v \in \xi$ ̧ia. The former the passive, the latter the active, sin. The former speks to retain, the latter to grasp. It is joined with äprag. While фc入áprupoc on the other hand is cautious, and consistent with an outward show of holiness.
 geod out of himself. It is the lierce and ever fiercer longing of the creatare, which has tunned away foom God. This remurseless desire resembles the sieve of the Danaidec, which they were ever filling, but might never fll. Having abandoned God, by a just retribution, it is abandoned by Him. Trench's Synonyms.
 Hebrew word signifying "laugh," Psa. ii. 4. Wordsworth. Suspendere ommia naso. Horace. Snuffell at. Bloomfield. The deep solemnity of our Lord suppresṣed audible insult. Major, Stier.
15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your kearts: for that which is highly esteemed among men is abomination in the sight of God.
Justify. They constantly asserted their righteousness before the people.
They made an ostentatious display of pretended goodness.
The lawyer desired to justify himself. Luke x. 29.
The young ruler said, "All these commands have I kept from my youth." No one can justify himself before God.
However daringly we boast, "God knoweth our heart." Psa. vii. 9. The applause of the world is his main spring of action.
"It is a small thing that I shonld lie judged of men." 1. Cor. iv. 3.
Knoweth. Fellow creatures deccived, but "I the Lord search the beart." Jer. xvii. 10.
"Look not upon his countenance, the Lord seeth not as man seeth." 1. Sam. xvi. 7.

Highly esteemed. Our Lord"s words express "that which is 'ofty." He addressed the dominant sect among the Jews.

NOTES.

Notorious for ambition, self-righteousness, vain-glorions pride.
They fence themselves within the sanction of the law.
"To what purpose is the multitude of your sacrifices unto Me?"
"Your new moons and your appointed feasts My soul hateth." Isa. i. 14.
"The wieked blesseth the covetous, whom the Lord alhorreth." Psa. x. 3.
Abomination. Over their love of gold they cast a garment of zeal for God.
He knoweth that you are alive to the world and dead to God and gooduess.
Therefore, however esteemed among men, ye are an abomination before Him.

Sikalov̀vтєs. By pretended sanetity, impose on others. Kuinoet. Effected by parade of ceremouies. Rosenmuller. íұ $\begin{aligned} & \text { iòv. "Highly esteemed," which magnifies. Tyndale; }\end{aligned}$ is high. Cov.; exalted. Norton. High, lofty, opposed to tanєıyós. Rom. xii. 16. Pride opposed to lumility. They proudly scorned Jesus, as art unauthorized tencher of the Law. Schlciermasher. Bסédurua. Abomination, from $\beta \delta$ éer to stink. That which you worship-mammon, is abhorred as a false god by the Most High. For micovegia is eifwiodatpicia, Col. iii. 5. Wordswarth.
16. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presscth into it.
Frophets. God's ambassadors revealing His will. Luke i. 70. See Notes.
Until John. Thence through his agency began the free preaching of Messiah's kingdom.
Every man. "Then drew near unto Him all the publicans and sinners." Luke xy. 1.
Every used as a universal term; here, a great number.
Publicans and sinncrs avail themselves of the open ark of God's satvation.
Pharisecs left wrecks of obstinate blindness and unbelief.
Presseth. With holy violence or agony. Luke xiii. 24.
Publieans wrest the lingdom from the Scribes and Pharisees.
Every one who enters it, enters by force. Matt. xi. 12.
Those unworthy take it from those to whom it reems of right to belong. As Canaan of old was wrested from its ancient possessors.
Pharisees, in their privileges, "dwelt carelessly, after the manner of the Zidoniaus." Judg. xviii. 7.

Ancient theocracy, and husks of Levitical forms, were their glory. Holy violence made Jacob wrestle with the angel. Genı. Xxxnı. $\dot{4}$. Holy violence characterizod Christ in Gethsemane. Luke xxii. 4.4. We must be thoroughly in carnest, if we will ever reach hoaven. It implies that there are great obstacles in the way.
ò vómos. The Lord tanght the Pharisees, that their day mas passed. Lange. The Gospel is the perfection of the Law. Wordsworth. Eк₹pvioбovito supplied. De Weite, Ewalh. The O.T. dispensation not yet abolished. Olshuusen. Supreme selfishness and sensaality are here condemned; characteristics of the Jews, at Jerisalem, at this day.
 now great the number was, but the manner of ootaining admission. "Ye Pharisees strive mightily against the Kingdom of God. Use a noble violence in prayer, and strive to enter into it. Ye, in scorn, think such a gospel, and such a kinglom, only fit for publicans and harlots." Stier. It implies that those who ought to have opened the door, had barred it against the many. Augustinc. Every one breaketh in by force. Beza. Commits violence. Vulgate. Violence, that is, persecutes it. Lightjoot.

## 17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Heaven and earth, A Hebraism for "the world;" a proverbial ex. pression.
The dangerous impression of the Pharisees was, that a change of $i n$. stitution would also change moral principles.
The frame of nature a standing emblem of immutability.
The changes of the universe are entirely left out of vicw.
The whole drift requires an absolute assertion of immutability.
Pharisees hoped to be delivered from the ceremonial law.
The ceremonial law a temporary form of the law, not the law itself.
Pass. Christ came to destroy nothing but sin; holiness is immortal. Earth and sense are transient, only a likeness; heaven is reality.
"The grass withereth and the flower fadeth." Jas. i. 11. 1. Pet. i. 24. All is transient but God and His promises.
Our Saviour refers to the eternal principles of law.
Paul to the form or scafiolding, the external restraints.
Tittle. A little "dot" inserted in the smallest Hebrew letter-2ota. The immutability of the Divine Word yields as much comfort to the righteous as it gives despair to the wicked.
Law. Christ's appearance was its fulfilment.
His life carried it out, His church is still developing it.

The law. in its esseuce, is eternal-a reflection of its Author. Christ inas fulfille.l the law by His obedience and suffering.
A carnal observance of the law may be its virtnal abrogation. Unter the guise of allegiance hypocrites rebel against its authority. There is a Divine grandeur in angelic free obedience to the law.
"The law of the Lord is perfect, converting the soul." Psa. xix. 7.
"The law is holy, and the commandment holy, just, and good." Rom. vii. 12.

Fail. God would rather destroy the universe than one tittle of His law vanish.
While Pharisees held up the law to confront Jesus it would inevitably, righteously, and eternally condemn themselves.
$\pi a \rho \in \lambda \theta \in i v$. Go by, beeome invisible, and by implication, cease to be. Alexander. кєpaiav (tittle). Referenee to the apex of a Hebrew letter, or little horn. Implies never. Calvin, Luther, Zuingle. As the heavens and earth were regarded as everlasting-The end of the world. Paulus, Tholuck. vópov. Summum jus, summa injuria, realizes the sad imperfection of human legislation. Stier.
$\pi \in \sigma \epsilon i \nu$, , $\ell a \pi i \pi \tau \epsilon \iota \nu$; Josh. xxi. 45, there failed not. Since the universe shall one day be destroyed, it eannot mean that the larv will then be nullified. These ehanges are left entirely ont of view. Quid, si redeo, ad illos, qui aiunt quid si nune coelun ruat. Terence, Major.
18. Whosoever putteth away his wife, and marricth another, contmitteth adultery : and whosoever marrieth her that is put away from hor husband committeth adultery.

Whosoever. Sanhedrim had lately receded from the high standard of God's law.
They had tolerated the seandal of Herod's marriage with his brother's wife.
This solemn sanction renders the marriage relation indissoluble. Matt. v. 32.

Divoree not a relative good but a necessary evil.
Putteth. Divorce then and now most shamefully abused in Jerusalem. Polygamy, thongh esteemed lawful, was then in disuse.
The great lawgiver of the church renewed the law of marriage.
Marrieth. Marriage is an institution of God, a basis of the family. Typifying the union between the Lord and His Clureh. Eph. v. 25 . Christianity elevates woman to her primitive rights.
Cbrist is the Founder of the Christian family. Psa. Ixviii. 6.

NOTES.

Husband and wife should be one in heart as well as in flesh. Many enter the state withont God, and against His will.
Marriage, not celibacy, received Christ's sanction. John ii. 1.
Adultery. Sin has deranged marriage among other crdinances of God.
$\pi$ âs. Cancelled. Gricsbach, Lachmann, Tischendorf; retained. Alfort, Wordsrorth. $\dot{\dot{\alpha}} \dot{\alpha} \pi \mathrm{o} \lambda \dot{\boldsymbol{v}} \boldsymbol{\omega} \nu$. Luke seems studionsly to use a word which ancient Gruck writers did not apply to divorce; they called it $\dot{a} \pi о \pi \dot{\mu} \mu \pi \epsilon \iota \nu$ रuraika. Wiblisworth. Allusion to the adultery of llerod and Antipas, sanctioned by the I'harisces. Tertullian, Meyer. The spiritual adnltery of the Jewish nation. Olshequen. Indircet refercuce to Merod's sin. Stier. "Aduttery." Belicvers do not regulate their marriage relation by caprice. They do not ask divorce at every gust of passion, as onc does not amputate a limb, because it Is convulsed with pain. Augustine. A masband or wifo, guilty of adultery, ceases to be such; hence he docs not put away a wife, but the adnltcress. De Wette.
19. T There was a certrin rich man, which was elothed in purple and fine linen, and fared sumptuously every day:
There was. Many commentators think this part of the Gospel real history.
Chief grounds-the absence of our Lord's declaration that it is a parable and mention of the name of the poor man.
Others amongst the early writers regard it as a genuine parable.
Others think it of a mixed character; partly history, partly parable.
However it may be viewed the great traths disclosed remain the same.
Rich man. Evidently one who had made no friends with the unrighteous mammon.
Lised as though there were no spiritual nature in man, and no heaven or hell.
It is not said he had acquired his wealth by extortion, or that he was a miser.

- His was the iniquity of Sodom, pride, fullness of bread and idleness, Ezek. xvi. 49.
Clothed. Gr. habitually, not thas arrayed on some high-day merely.
It was his ordinary apparel of pride and luxury, indicating his love of pomp and splendor.
He exhibits his costly dress like Ahasnerus of old. Esth. viii. 15.
Purple. Originally dress of kiugs, common to the nobility in cur Saviour's day.
Although white was the usual royal color at that time. Luke xii. 27 .

It was mentioned by Moses, similar to searlet or crimson.
The curtains of the Tabornacle. Ex. xxvi. 1. The priest's ephod. Ex. xxviii. 5.
Obtained from $n$ fish, yielding but a few drops of the precious dye.
Silk and woollen garments were thus dyed.
Nero punished any subject with death who should wear it.
Babylonians clothed their idols in robes of purple.
A purple role was given by Ahasuerus to Mordecai. Esth. viii. 15.
Another was given by Belshazzar to Daniel. Dan. v. 7.
The Lord here grasps covetousness and worldiness by the root.
A godless and loveless self-seeking ruins myriads.
Saying in heart and acting in life, "there is no God." Psa. xiv. 1.
Fine linen. Distinct from silk. Rev. xviii. 12. Sold for its weight in gold.
Egyptian linen celebrated before Abraham's time. Ezelk. xxvii. 7.
Mummy linen has 270 threads double warp, 170 woof, per inch.
Linen garments peculiar to females, hence effeminate.
One denotes Syrian upper, the latter Egyptian under garments.
Irich men may be poor: 1, in true joy; 2, in sympathising love; 3, in well-founded hope; 4, in eternal consolation.
A luxurions life hardens, not softens the heart.
He forgat how many beggars this sumptuous array would clothe.
He splendidly enjoyed his substance, as no miser does.
His open house welcomed epicurean guests around his table.
He is not charged with injustice or blasphemy.
He glitters day by day in royal magnificence, as though it would never end. People deem him fortunate, and many envy his cireumstances.
Sumptuously. Gr. rejoiced or feasted splendidly, called "the rich glutton."
"They lie upon beds of ivory, and stretch themselves upon couches."
"Chant to the sound of the viol, drink wine in bowls."
"But are not grieved for the affliction of Joseph." Amos vi. 1-6.
Parable applies to those who earnestly wish to live luxuriantly.
His only erime seems to have been that he lived for himselj, and this included all.
It is not the possessor of riches who cannot enter the Kingdom of Heaven, but rather he who is possessed by riches. Augustine.
The man who does not hold them, but whom they hold and bind down to earth.
$\tau \sin \nu$. Our Lord returns to the subject of wealth, sand dunger of abusing it. Rosenmuller. "Rick men," Friare, at this duy, show the rich man's house, in Jerlsalean.

> NOTES.

Parable directed against the Saducces, who were characterized by selfishness, and hard beartedness. Poverty, an evidence of the displeasure of God, formed a part of their crock. Moskeim. Pharisces, whose sin was an uniue gatbering, rather than an undue spending, growing out of the same evil root. The fearful consequences of unbelief, ant the foolish setting of the heart on this world, result in refusing crudence to the invisible world. Trench. The future relations of Jew and Gentile are here set forth. Divec, the Jew, clothed in the purple and fine linen of the pciest, refuses to impart blessings to the Gentiles, the miserable Lazarus, lying at his gate. The Pharisces, Jewish representatives, admonished that these things must come to an end. Both are to dic. Lelieving Gentiles, Lazarus, are to be brought by messengers of the new covenaut, into the consolatious of the Gospel. But the Jews having forfeited all their privileges, will find themselves exiled from God. Theophylact.
"Rich man." A representative of the bouse of IIerod ; Lazartis, John Baytist. Tertullian, Schleicrmacher. Jewish nation, and Jesus Cbrist. Vitringa. Five brethren, Babylonish Jews. Dogs licking, Gentiles converted. Vitringr. lich and poor rewarded and punished as such. Dc Wette. Pleasure-sceking work compared with the pious, who have not where to lay their had. Olsheusen. A parallel only. Theophylact. Concealment of name, a sign of his rejection. Euthymizs. A true history. Irencus; founded on partial fact. Grotius; a Sadducec. Wetstein ; a parablo. Rosenmuller.
 shell-fish was discovered by the Tyrian Hercules, who found his dog's mouth stained with a beautiful color. The master triel its properties on wool, and gave a specimen to the king of Tyre. Purpurcus, beantiful. Gcor. i.
"Fine linen." He is mot punishel for his wealth, but for his atheism! He even confesses, in his prayer to Abraham, that he had not believed in Moses. "Sumptuously." Enjoyed himself sumptnonsly. Aljord. Literally, glad-minded. Implying that be made merry with his compauions. Stier, Wakefield.
20. And there was a certain beggar naincd Lazarus, which was laid at his gate, full of sores,
Beggar. Let us not malign providence on this account.
We know not what ministrations of angels, tho poor may enjoy.
Nor what seasons of nearness to their God.
Nor what "songs in the night He giveth." Rev. xiv. 3.
"The poor shall never cease out of the land." Dent. xv. 11.
Poverty, resulting from proffigacy, is a punishment for past $\sin$.
Spiritual training of the rightcous poor is in the way of mercy.
Though he could scarcely obtain crumbs, be had the bread of life.
Outward appearances no critesion of a man's well being.
"No man lnowcth, either love or hatred, by all before him." Eccl. ix. 1.
"Sorrowiul may rejoice, having nothing, yet possessing all things." 2. Cor, vi. 10.

Lazarus. "Hclp of God," only proper name, in the parables.

NOTES.
MIEMOIANDAQ

Lazar, in all modern languages, proves impression, this parable has madє upon the world.
Does he not seem to be quoting from that Book, where the poor man's name was found?
But the rich man's name blotted out, he is nameless in eternity.
While the righteous are had in everlasting remembrance, the name of the wicked shall rot. Prov, x. 7.
"His remembrance shall perish from the earth." Job xviii. 17.
"Thou hast put away the name of the wicked for ever and ever." Psa. ix. 5.
"I saw the wicked buried and they were forgotten in the city." Eecl. viii. 10.

Laid. Gr. habitually cast down, on purpose to get alms.
"A certain lame man was laid at the gate of the temple." Acts iii. 2.
Carried thither by his friends, himself helpless.
Beggars often sat near the porch of the wealthy.
Not only to excite the charity of the inmates, but wealthy visitors.
Gate. Luke xiii. 25. Gates in the East, the strongest portions of the mansion.
Made of iron, brass, stone and wood.
"Gates of pearls," belonging to the "Golden City." Isa. liv. 12. Rev. xxi. 21.

The word implies Dives' mansion, was of palatial character.
Dives could not plead ignorance, of this man's misery.
Why had he leisure given, if not to search out the misery around him?
The people pacified their conscience, by placing him at the rich man's gate.
Lying in the dust, before the door of festal conviviality, was his dwelling.
Diseases, which he cannot hide, are his onily covering.
A craving for crumbs, never fully satisfied, his ouly banquet.
Nalsed, forsaken, outcast, and hungry.
This paints his outward condition, but not his frame of mind.
Before men, he is helpless, but God is his help.
He sees afar off the table, to which he is never invited.
Uncertain whether any crumbs fell from that table, for him.
$\pi \tau \omega \chi$ òs is translated poor, 31 out of 32 places. Sé. Particle omitted, But there was, sc. Brown. รัv and ös, cancellcd. Griesbach, Lachmann, Tischenuory. "Lazurus,""Hrlp in God," Heb. Elenzar. Deas auxiliura. Lightfoot, Meyer. Chosen wits. reference to the brother of Mary. Wieseler, Ousterzee. Forsaken. Olshausen, Baum-

NOTES.
garten, Lange. Fefers to John Eaptist. Schleiermacher. His name proves it a history. Roos, Calvin. Historical character denied. Olshousen, Wolf.

є́ßéßддто. Was lying. Dengel; or lind been laid by others. Fausset, Wordsworth. "Gate." For the sake of the crumbs. Stier, Meyer.

> 21. And desiring to be fell with thw crumbs which fell from the rich man's table: morsover the dogs came and licked his sores.

Desiring, to be fed, but some think in vain.
His desire was modest, he was content with little.
He might have raged and "blasphemed in his heart." Rev. xvi. 9-10. Lut c.lm, patlent, serene faith in God implied.
He did not envy or condemn the rich man before him.
He did not murmur against Providence as unequal.
He was content to eat with the dogs as his companions.
The essential glory and grandeur ot his character was moral.
His profound distress made death welcome.
Yet he had less confidence in reaching heaven than Dives in his blinä pride.
Crumbs. He did not receive sufficient to satisfy his hinger.
The rich man must have seen him, but with absolute indifference.
In hell it was brought to his remembrance.
Full of himself, he troubled himself about no one else.
He certainly did not himse! $f$ send him the crumbs.
He did not command the offensive s.ght to be removed.
Nothing disturbed the hard heart, covered with purple and fine linen.
It was zarmed indeed with wine, but cold to all sympathy.
The servants secretly may have thrown him the scanty crumbs.
The meanest kennel of their master was too good for the dying saint.
Shut out of society with the brutes he lail claim to their portion.
Disprotes the Pharisaic doctrine, "A sufferer can never be one fearing God."
Though he searcely had crumbs he feasted on "angels' food." Psa. lxxviii. 25.

Though a beggar he was rich in grace.
Though in rags he was clothed in the garments of salvation.
Though his body was sick his soul was in health.
Dogs. Contrast with angels in verse 22.
Denotes the entire abandoument of him by man.
Some make them exasperate his pain and agoravate his misery.
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Anciently, a medicinal virfue attributed to the tongue of a dog.
It is mentioned to enhance the cruel neglect of Dives.
A Dives may be found in our days who fattens horses and dogs but nerlcets the poor.
Dogs thius put to shame men, abandoning him in his misery.
Not the unowned myriads of hungry dogs of the East. Psa. lix. 6.
He who sent ravens to Elijah sent them to His poor servant.
Because there were none to biul up his wounds.
More full of sympathy than their liard-hearted master.
Their half friendly, half instinctive good will, shines forth.
Mohammedans call Christians "dogs," by way of supreme contempt.
Sores. There were no hospitals or asylums in those days.
Paganism had millions for superstition bat nothing for charity.
The purple vestments of Dives contrast with the rags of Lazarus.
The sumptuous fare of the one contrasts with the crumbs of the other.
The numerous attendants of the one contrast with the dogs of the other.
The health of the one contrasts with the foul disease of the other.

This parable is not so much designed to condemn vices as to censure the absence of virtues. "It is designed to shew the danger of living in the neglect of duties, though not chargeable with the commission of crimes; and particularly the danger of considering the gifts of Providence as our own property, and not as a trust from our Creator, to be employed in His service, and for which we are accountable to Him." Campbell.
"If Christianity," says A. Clurke, " only required men to live without gross ontward sin, Paganism could furnish us with many bright examples of this sort. But the religion of Christ requires a conjormity, not only in a man's conduct, to the prinerples of the gospel, but also a conformity in his heart to the spirit and mind of Christ. Hence the solemn duty of Christian benevolence."
 them. He pined in vain for a erumb. Neander. He received them. Stier. Being contented or reckoning, it a great matter. Lycias. Orat 24. (Sept. Isa. lviii. 2). Being delighted̃, glad to be fed. Elsner, Campbell, Major. Desiring, but denied them. Grotiu*, Bergel, Meyer, Brown, Treneh. Gladly fed. Alforl, W. £ W. àró $\tau \hat{\omega} \nu \psi \iota x i \omega \nu \tau \omega ̀ \nu$ inserted from Matt. xv. 27. Alford. Not crumbs, but scraps, which chanced to be sent from the table.
$\dot{\alpha} \lambda \lambda \dot{\alpha}$ кai. Usually intensifies the word which follows. This proves the dogs came with desire, rather than friendship. Erasmus, Beza, Calvin. "Dogs," refers to their greediness, not sympathy. In the O.T. a character exclusively evil. Bengel, Olshausern That the increase of pain was not intended, is seen by the decisive àddà кai. Stier. The wretched competitors of the helpless man, for the crumbs. Lange. "Came." Not coming for Lazarus' sake, but for their own, as to a carcass. Their saliva imparts relief to a slight wound, but exasperates ulcers. Bengel. "Licked." In pity. Alford, Stier,
22. And it came to pass, that the beggar died, and was carried by the angets into Abraham's hosom: the rich mun atso died, and was huried;
Came to pass. This trivial formula, reverses their position for eternity.
Into this great world of confusion, heaven and hell, enter daily, urnoticed.
Beggar. Christianity feeds her poor, while heathenism has asylums for brutes.
Nothing was said of Lazarus' faith or patience.
His poverty never would have brought him to Abraham's bosom.
Bodily suffering however great, never of itself profits the sonl.
Impenitence and unbelief will shut out any beggar from heaven.
Abraham, into whose bosom Lazarus was carried, was rich in flocks and herds.
Died. We rejoice in this, as the end of all his trial and need.
His sorrow and tribulation came to a joyful end.
He felt the embracing arms of rejoicing angels.
Nothing is said of the burial of the beggar.
Society is too often glad to be rid of those, it styles, burdens.
Lazarus is soon delivered from his earthly misery.
This beggar's plea, may liave been Dives' last call.
Neglect of him, the last drop, that filled the cup of his guilt.
Entertaining him, he might have " unawares entertained angels."
The bittemess of his death, under a silken covering, is veiled.
No word of the doep remorse, which wrung his departing spirit.
Death is acknorledged by all, but realized by few or none.
Carried. Gr. tenderly, no more rude insults of men or brutes.

- From a place, in which he was a stranger, to his own country.

Angels. Lukei.11. Not one, but many, are eager to share the honor. Ministering spirits, waiting permission gladly bear him on high. Luke xv. 10. Heb. i. 14.

Sublimely recognizing him as a child of God, redeemed and glorions.
He had no brother upon earth, like Dives, to bury him.
Dogs give place to holy angels, who had rejoiced over his repentance.
The forsaken one is now carried carefully and tenderly, with high honor.
One angel might have sufficed, but many come to bring him out of his prison.
They were not ashamed of his rags and sores.
Amasis of Egypt had kings $t_{i}$ ) draw his chariot, but no honor like this.
Christians are too prone to judge by outward appearance.
We are prone to gaze at the chariot and not at the man.
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$\qquad$
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$\square$

Saints' death-beds sometimes irradiated by angels' visits.
Angels took hold of the table of the covenant, when a good man died, Rabbis.
Mighty ehange.-A few moments before, he had only dogs, as friends.
Abraham's. Luke i. 55. Believers not homeless wanderers, between death and resurrection. Phil. i. 23.
Bosom. Refers to the ordinary posture at an ancient banquet. Luke vii. 36. John xiii. 23.

To a Jew the chief place of honor and felieity in Paradise.
The true son and heir, and sharer in his inheritance.
For this the sons of Zebedee asked the Sariour. Matt. xx. 23.
The outcast has the most exalted ministry, and fellowship.
Communion with all the princes of God, of whom Israel boasted.
Ruch saints and poor meet in heaven.
He was among the dogs on earth, but now with patriarehs and prophets, with angels and with God.
Died. Friends, physicians, treasures, cannot detain the fleeting spirit. "There is no discharge in that war." Eecl. viii. 8.
With equal step, impartial fate knocks at the cottage and the palace gate.
The rich man was unconscious of his weeping friends.
Buried. Ancient usages in burials. Luke vii. 12. See Notes.
We may infer a splendid funeral, and world's approved pomps.
Doubtless a becoming monument marked the place of his rest.
But it is a rebuke solemu and sad upon what follows.
The flattering epitaph, too often a mockery of a ruined soul.
"One dies in his full strength, being wholly at ease and quiet." Job xxi. 23.
"Another dieth in the bitterness of his sonl." Job. xxi. 25.
"The saints enter into peace and walk in their uprightuess." Isa.1vii. 2. The rich man's "glory did not descend after him." Psa. xlix. 17.
His sumptuous fare was ended for ever.
This forms the conclusion of the "good thitags."
No attendant angels, but alas, demons hurried him away.
Funereal splendor vainly conceals his equality with the beggar, in death. Had funeral oration been in vogue, his praise would have been told.
Hurried away with festal flattery and falsehood in his ears.
There remains nothing of him upon earth, save, "There was a certain rich man."
Ls his history ended, when we read, he died?
As in relation to his dying, and being buried, so now there follows jet one nore direful "And."

Notes.

Awaking results, in consciousness, in individuality, and in memory.
Now cease for ever, delusive joys, mysterious trials of the pions, and the work of grace.
Now begin, surprising meetings, righteous retribution, aud eternal separation.
Remember the world's pleasures, pomps, and rent-roll avert not death : for He eomes alike to the mud-walled cot, and to the turreted eastle-
There is wisdom therefore in the oriental proverb, and he is wise who profits thereby.
"To day we visit the Tomb of our friends, to morrow friends will visit ours."
$\dot{a} \pi o \theta a v e i v . ~ J e w s ~ b e l i e v e d ~ a n g e l s ~ c a r r i e d ~ t h e ~ r i g h t e o n s ~ i n t o ~ p a r a d i s e, ~ L i g h t f o o t . ~$ Grecks and Romans assigned this to Nercury. $\pi 0 \mu \pi a \hat{i o s} \psi v \chi a y \omega y o ̀ s$. Tu pias laetis animes reponis sedibus. Horace, Becker's Char. $\pi \tau \omega \chi o ̀ v$. From $\pi \tau \omega \sigma \sigma \omega$, to crouch. Begrars in the Eait, crawl upon the earth, like dogs. "Carried." Greeks assign guides to souls of the derl, to conduct them to their respective seats. Potter's Ant. "Angels." The geds guide the souls of the virtuons. Platu. "Bosom," Metaphor, borrowed from the reclining at meals.

> "Quns inter Augystus recumbens,
> Purpureo bibit ore nectar." Horace, Ode iii.

The hapry side of the Matios, where the fatbers rest in bliss. Hales, not place of a festival, bat of quistness and fellowship. Trench. ä $\delta n$, verse 23 . A synonym for Paradise, or under the throne of glory. Olshausen. The perfect felicities of Paradise. Lifhtfoot. Jews believe soul and body went to Hades. They understood the Lord to say, that angel; carried Lazarns' soul and body to Paradise. Meyer. But our personality is coraplete, when the soul is disembodici. As the players going forth, lay aside their masks, and appear as they truly are, the humblest slaves; so death, when the andience is dimnissed, unmesls wealth and paverty. Augustinc.
"If thou art rich, thou art poor;
For like a beast, whose back with ingots bows,
Thou bear'st thy heary hurdens, but a journey,
And death unloads thee." Shakspeare.
23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom.
Hell. The death of the body, the beginning of reab existence. Immediately, without any sleep of the soul, or interval of time.
He awakes from his flattering dream of ease.
Has sought to save his lifc, but has lost it.

He acts the king on the stage, in the end, proves a siave.
He who is esteemed the rich man, is oft the poorest of all.
Grave strips the worldling of his mask, and remorse claims its vietim.
We here enter the world of spirits, and the parable passes beyond the range of experience.
Our Saviour appears at home, in both worlds.
He speaks without astonishment, of eternal things, as though familiar with them.
Depiets the perfect miscry of one, perfect bliss of the other.
A devotedness to self, wholly unfitted him, for the pleasures of the heavenly state.
Unmerciful to God's poor, now "he has judgment without mercy." Jas. ii. 13.
Near himself he sav devils and condemned spirits.
Lifted up. Implying that he was in "the depths of hell." Prov.ix. 18.
Torments. Mockeries are now over, eternal realities begun.
He who never knew want and rarely felt sorrow now suffers all their extremes.
The torments and unspeakable agonics of the soul are rigidly defined.
He cries and pleads as one who knows despair.
Not only a hell in his own breast but flames all around.
Seeth. We have here a recognition of spirits in the eternal world.
"The wicked are tormented in the presence of the Lamb." Rev. xiv. 10.
Yet all "see Abraham, Isaac, and Jacob in the Kingdom." Luke xiii. 28. Misery aggravated ly the views of the blest. Luke xiii. 28 ; Isa. lxv. 13. Beggar was tormented by the sight of the rich man's table.
"They shall be tormented in the presence of the holy angels." Rev. xiv. 10.

Abraham. Luke i. 55 ; xiii. 28. He knows that he was hospitable to strangers. Heb. xiii. 2.
"Doubtless Thou art our Father, though Abraham be ignorant of us." Isa. lxiii. 16.
The prodigal led by faith to a Father who answered his prayer.
In life the ground of his presumptuous confidence.
"Think not to say within yourselves, We have Abraham to our father." Matt. iii. 9.
Bosom. Implies closest intimacy, periect knowledge. John i. 18; Gen. xvi. 5 ; Isa. xl. 11.
The poor feasting with the rich proves faith the foundation of peace.
Grief of the lost: 1, at what they are deprived of; 2 , at what they see; 3 , at what they sufier ; 4 , at what they expeet.
${ }_{q}{ }_{q} \delta \eta$ p-réeva. Latier denotes a place of punishment, the former the state of the dead, righteous and unrighteous, Oreus and Tartarus, Hesiod, Homer, Firgil. Grecks and liomans believed departed spirits capable of enjoyment and suffering. Cicero, Scneca, Lucretius. "Hades," the intermediate state of the 8oul. Meyer, Bloomficld, Horsley, Bengcl. The abode of all disembodied spirits, till the resurrection; not the place of torment,-much less hcll, as understood commonly in the A. V. Lazaus was also in Hades, but separate from Dives; one on the blissful, the other on the balefal side. Alford. Only used here for hell. Grotius, Stewart. Common dwelling of the deal. Wetstein, Rosenmuller. Good and bad both went thither. Sophocles, Dio. Siculus, Plato, Plutarch, Pindar.
äìns differs from $\gamma \epsilon \in \nu v a$, as a whole from a part, "I will go down (eis äठ̄ทv) to Hades, to my son mourning." Yet Jacoh did not despair of salvation. Campbell, Rengel. As Abraham's bosom is not heaven, though it will tssue in heaven, so Hades is not hell, thongh it will issue in it. Trench. Common realm of the dead. Sticr. Some derive Sheol, ä $\delta \eta 5$, from the Heb., Rest: from Heb. for caritas. Gesenius. An insatiable abyss, becanse it inexorably requires the living. Stier. ä $\delta \eta \mathrm{\eta}$, in N.T., only in referenco to departed sinners. Valenti, Hengstenberg. Acts ii. 27, it is used in reference to Christ. The invisible world. W. \& W. Heb., Sheol, signifies the unseen land; land of forgetfulness; the region of shad $v$; the twilight of severed existence. ${ }_{c}^{d} \delta \eta$ s. A N.T. description of the place and condition of the lost, and of azarus, a N.T. saint male perfect. Valcnti. This narrative belongs to a period before the death of Christ. Olshausen, Rosslcr.

Baóávots, a touchstone, a test : anciently persons gave testimony under torture of the wheel, the rack, the iron boot, or thumbscrew. Foreign to the object of the parable, to give us any clue to the nature of future life. Neander. We hare here a veritable window open into hell, through which we see what is passing therc. Herberger.
"Abraham." Possible allusion to Jewish tenet, that hell-fire conld have no power over his descendant. Pocock, Elsley. кóגtots, plural, from the breasts to the knees. Bengel. This does not imply a painless, pleasureless, and dreary rest in the realm of the dead. Valenti. The Holy Spirit, writing by Luke, to Gentiles, has been specially studious to rccord in this Gospel, portions of our Lord's teaching, which might correct the erroneous notions derived from heathen, mythological, and poetical representation of the Neкvia, Tartarus, Elysium, \&c., concerning the state of the soul immediately after death. Wordsworth.
24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and conl my tongue; for I am tormented in this flame.

And he. Gr. himsclf. No longer enjoys the attendance of slaves, but is a beggar in hell.
Cried. Gr. mixing shrieks with his petitions, to move to compassion. $H e$, who used to command in a lordly style, now begs for smallest relief. His songs of revelry are exchanged for lamentations.
Father. There are those in hell who call Abraham Father. In his carnal mirth he may oft have ridiculed Abraham's piety.

The wicked hereafter may claim despised saints for their friends.
He still clings in his despair to external privileges.
This privilege made his sin so great and his fall so deep.
This, once his glory, is now the very stress of his guilt.
It implies the rich man was a Jew, and had therefore peculiar privileges
He dares not call on the Divine Father whom he had forgotten in life.
He seeks relief from Abraham not from God.
Praying to saints finds no encouragement in this passage.
The only invocation of a saint in the Bible-the suppliant, a damned soul; the response a declaration of hopeless misery.
Have mercy. Those making light of mercy here beg hard for it there. With all his sense of guilt he could not pray in penitence.
Send. He still thinks Lazarus as only fit for menial service.
The rich man is now a beggar at the gate of him who once begged at his.
Lazarus. He treats him in a spirit of uncon ions earthly assumption.
The smallest boon is craved from one despised before.
Dip. Gr. tinge; i.e., merely moisten, slightest possible assuagement.
He does not ask to be relieved from torment.
It shows the slightest mitigation was not vouchsafed.
This, "the wrath of the wine of God without mixture." Rev. xiv. 10. A drop of divine compassion not mixed with the rich feaster's cup.
Tip of finger. Infinitely slight was the best alleviation for which he looked.
His desires are shrunken, his hopes lowered, to one drop of water.
He that denied a crumb, is now denied a drop.
Now it is, "Ask and it shall be given." Matt. vii. 7.
"There the harvest is passed, and the summer ended." Jer. viii. 20.
In water. He cries not for mercy but for water.
Cool. Release he knows to be impossible, he simply seeks alleviation.
Tongue. With this member the glutton had sinned.
Unbridled speech the attendant of banqueting wine.
There is a tongue and a finger in Hades as there were eyes before.
There is a profonnd allusion to the awful retributive change passed upon the once so dainty organ.
Not one of the rich man's sins are recorded.
He, from whose lips this revelation came, delighted in mercy.
This is the most fearfel passage in the Bible!
Instead of water, there remains eternal fire and eternal thirst.
No unbelief or scepticism after death dare reveal themselves.
Men find out the value of their sonls when it is too late.
Hcll, a plain Bible truth, to some known too late.

NOTES.

Tormented. His purple robe had become a garment of fire. His earthly labors had been richly rewarded with wealth. But the foundations sinking the reward sank with them. Flame. Nothing canses fiercer agony than fire on the flesh. A symbol of the wrath which will consume the soul for ever. Markix. 44.
$\phi \omega i \eta$ ocs. This conversation passed in the conscience of Dives, and Abraham's reply the roice of an accusing conscience. Chrysostom, Theophylaet, Luther, Gerlaeh. The enduring existence of the lost and the saved rests upon tho same evidence. So the nnchanging condition knows no respite. Alexander. "Send."-The master trait of the whole parable. He treats the saint with the same unconscious presumption as he did the beucrar in life. Lange, Bengel. $\gamma \lambda \hat{\omega} \sigma \sigma a$, tongue.-Extemal bodily organs the expression of the faculties of the soul. Meyer, Zeller. The organs of the body have left behind their vestiges on the soul. Oetinger. Appears to be specified because he had specially sinned by sins of the palate, surfeiting, and gluttony, and perbaps by proud and wiched words, their usual accompaniments. Wordsuorth.
 Wicked are represented as ailing on those whom they have murdered, and ealing upon them to forgive the wrong. Plato. Classic fable attributes to Nessus the act of im. parting the fatal tunic to Hereules. The fiery venom cuused the garment to cling to his flesl. Restless in his agony, be ascends his funcral pyre, where his sufforinge and immortality begin together. Trench. The pains of the wicked after death, are to their pains after their resurrection only as the pains produced by a $\phi \lambda{ }^{\prime} \xi$ (fame), compared with those of $\lambda i \mu \nu \eta \pi v \rho o s^{\prime}$ (the lake of firc). Wordsworth.
25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

But. Not so; the request was, 1, unreasonable. A law of God's King-dom-Earthly desires rule not hereafter.
2. Impossible. A gulf fixed by irrevocable decree.

Son. Joshua called the wicked Achan "son," after his guilt. Joshua vii. 19.

Abraham does not deny the relationship.
But the refusal of his request rings the knell of his latest hope.
He speaks in words dignified and full of tenderness.
Son or not, this avails not here, where thou receivest thy doom.
He uses no term of severity or affected compassion.
A kind word only aggravates the denial of the request.
He graciously speaks the words of sternest juside.

NOTES.

He had been a rebellious snn, and is now a disinherited one.
There is room in perdition, even for the sons of Abrahom.
Some perish from the house of God, and the very gate of heaven. Matt. viii. 12.

The pity which he failed to show, he failed to obtain.
"Wiih what mcasure ye mete, it shall be measured to you again." Matt. vii. 2.
"How have I hated instruction, and my heart despised reproof!" Prov. v. 12.

He who would not reflect on earth, would willingly not reflect there.
Reflect and weep and sigh they must who enter the kingdom of despair.
In that dread world, the inhabitants are for ever sad.
"Their hollow eyes did utter streams of woe And there were groans that ended not, and sighs
That always sighed, and tears that ever wept,
And ever fell, but not in mercy's sight-
And sorrow, and repentance, and despair,
Among them walked
And to their everlasting anguish still

*     *         * these words * * * fell on every ear

Ye knew your duty, but ye did it not." Pollok.
Remember. The memory will never grow dull in perdition.
Everything will bring more fuel to the flame.
Memory will ring that dreadful peal "for ever" in the ear of the lost.
He would not remember his bountiful benefactor.
"Remember thy Creator, in the days of thy youth." Ecc. xii. 1.
Some refuse, until the undying worm compels them.
The human spirit eventually forgetting, is a thing impossible.
The dreaded book of account, is a man's own soul.
In hell there will be time, to think over the past.
Many have not, or think they have no leisure now for thought.
Life time. Life seed time, eternity produces the harvest.
The rich man cared for no other life but this.
Receivedst. Gr. hadst carried off, according to thy desire ; received in full.
The price is large, both of prosperity and adversity.
He sacrificed his soul's salvation, for his " good things."
But he never gave God a receipt, by gratitude, for those blessings. God's blessings all buried in him, as in a grave.
His mind ought to have been as a field, in which they were sown. Memory would tell him now, from whom his mercies came.

NOTES.

Here it is often well with the wicked, and evil with the good. Isa. iii. 10. External evil, in the appointment of God, becomes internal good.
Good things. His sin, selfish luxury, not inhumanity.
Hie failed to make a friend of the mammon of umighteousuess.
A course of unbroken prosperity, augurs a sad eternity. Psa. xvii. 14 Luke vi. 24-25.
"Woe unto you rich! for ye have received your consolation." Luke vi. 24.

His sins, those of omission, rather than commission.
The things were not really good, but he loved them as such.
He had no treasure, no hope, no concern in a future world.
Abraham pronounces wealth to be among earth's good things.
But by sin, they become a snare to the many.
Uninterrupted prosperity is a great affliction.
It is, saith the ancient proverb, "the sunny day that calls forth the adder."
The harder problem of life, seems to have been set before Dives.
If riches damaged his soul, how corld he have endured the test of Lazarus?
Evil things. Great affliction, the fruit of great guilt, here disproved. "The poor raised out of the dust." 1. Sam. ii. 8. Luke i. 52.
"Shall we receive good at the hand of God, and not receive evil?" Job ii. 10.

The patience and humility of Lazarus, matured under trial.
Henceforth an everlasting change came over their respective states.
But now. An argument based on the principle of fair compensation. Conscience, ever revolving like a wheel, self-tormenting, self-consuming.
Comforted. In his bliss, he is not permitted to serve the cnemies of God.
In man's future life "the wicked cease from troubling, and the weary are at rest." Job iii. 17.
Tormented. "He will recompense tribulation to them, who troulle His people." 2. Thess. i. 6.
cine. The patriarch spoke kindly. Not like the blessed in the Koran, mocking the damned. Nor even with that sorrow of the blessed over the lost, which Klopstock sings. "Remember." The human spirit forgetting is a thing inpossible. De Quincy. Why did cot the Lord deprive him of his property, and make himn remember, in his lifetime? But this is a mystery of grace. The Lord knew his heart, and he might not have retlectel even then. Dives' restoration was possible. Olshausen. A father's 'Remember, my son," under chastisement, causes distant designs of love to glinmer throngly all the punisbuncnts.
DIEMORANDA.
 worth. "Good things." A scholar, seeing his master, a Rabbi, in deep affliction, commenced smiling, while all were weeping around him. He replied, on being asked the reason: He had often feared, lest his master was receiving his portion in this world; but now, seeing him so afflicted, he took courage and believed his good things were to come. Trench. To vindicate our Lord, some make Dives a very wicked man. But it was not his crimes committed, but duties neglected that sent him to perdition. Campbell. "Now." His sentence is irrevocable. Foster. On earth the comfort of Lazarus was temporary.

For ö $\delta \epsilon$, he, read $\hat{\omega} \delta \epsilon$, hcre. Tischendorf, Alford, Cod. Sinai. $\sigma \grave{v}$ omitted in somө MSS. and editions ; omitted. Cod. Sinai.
26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Beside. An argument, drawn from the impossibility of the case.
This has almost the apologetical tone of grace.
Even if Lazarus and I, were ever so willing to help, we cannot.
Great gulf. Not a hand-breadth, as Rabbis fabled, and the Koran. A yawning chasm, too deep to be filled, and too wide to be bridged. The everlasting barrier between good and evil.
Not to be overleaped by presumption or sympathy.
This for ever destroys all ground for the conception of a Purgatory.
Fixed. Denotes the unchangeable nature of this appointment.
Not the slightest or briefest abatement of his woe.
This cuts off the last hope of the lost soul.
Once in hell, the doomed ones are there for ever.
Cannot. The most daring sinner cannot force his way out of that prisou.
In this world, there is no gulf, which mercy has not spanned.
In eternity, a stone is rolled to the door of hope, which no angel can remove.
Io us. A sudden multiplication of persons, showing fellowship in heaven.
$\dot{\nu} \mu \omega \bar{\omega}$. The plural does not appear in the English Version, implying that there aro many in perdition. "Gulf." Surcly this is a strong word against those who would beheve only in a temporary punishment of the wicked. Prescott. Classic writers sperk of a $\chi$ á $\sigma \mu a \quad \mu \dot{\gamma} \gamma a$, iu the unse worla. Hes. Theo., 729. Same idea occurs in Pluto, Plutarch, Luciuh. "Inter hunc divitem, et pauperem chaos magnum est, quia post
mortem nequeunt merita mutari．＂Anbrose．Do the righteous behold，and desire in comfort the sufferers？And does the sight cast aslade over their heavenly felicity ： These questions wait a solution in another world．Stier The Holy Spirit has answered already，Rev．xix． 3.

27．Then he said，I pray thee therefore，jather，that thou wouldest send him to my father＇s house：

I pray thee．On earth，his prayers might have been heard，but now too late．
All externals were changed，but his soul was the same．
Send．This apparently unselfish request，has an under tone of rebellion．
It is a murmuring objection，tending to self－justification．
Had I but rightly known，had I had sufficient testimony，I might have repented．
He has the clearest consciousness，of all that he has left behind．
One coming from the dead，would invest him with dignity．
He did not believe a gulf existed，between the upper and nether worlds．
My father＇s．＂There is no gulf fixed between this place and my brethren．＂
Lazarus knows we！l where to find his father＇s house．
They will recognise him and heed his warnings．
－He does not say，give me leave to go．
He now knows the gulf impassable to himself．

28．For I have five brethren；that he may testify unto them，lest they also come into this place of torment．
Five brethren．Perhaps five Pharisees who had especially ridiculed the Lord，verse 14，who contemned the law and the prophets，verses 16,29 ，and who resembled the sensualist，if not outwarlly at least inwardly．Bengel．
He was worse amid the blessings of Providence than amid the tortures o． hell．
On earth he never showed such compassion as he shows now．
Pharisees in name may often be Sadducees in heart．
They may have often moeked together about an unseen world． We behold here the strivings of a fruitless remorse．
He dreads the mutual torment of the presence of his brethen．

Perhaps his example or influence may have led them astray.
Judas makes restitution after Jesus is condemned.
Esau makes an exceeding bitter cry, but his father's blessing is lost.
This one would warn his brethren of danger too late for himself.
Unavailing sorrow the bitter ingredient of his torment.
While he lived he had done nothing for their spiritual good.
They svould only increase his torment by their reproaches.
A frightful contrast with their former reckless fellowship and merriment.
"Misery loves company," a reversed adage in hell.
Testify. A secret justifying of himself and accusing of God.
Implies, if he had only been sufficiently warned he might have been saved.
"Though I was not duly warned let my brethren be."
Does not simply imply to inform, but solemnly to warn.
' Believe my testimony, there is an awful justice in Hades."
The legends about "Hell" have a tremendous truth.
Let faithful preachers discharge the mission on which Lazarus was never sent.
We detect here only a certain carnal love to his brothers.
But no waking up of the heart to God.
A bitter reproach against the old economy.
Abraham's answer calmly rolls back the reproach.
"They are sufficiently warned," is endorsed by the Son of God.
Also come. He may have used his influence to ruin their souls.
Partuers in sin, becoming sharers in woe, mutual tormentors.
Are as tares, bound in bundles for the flames.
Earth's social links unsanctified become chains of fire hereafter.
Torment. Perfcct unrest, revolving like a wheel, in eternal flames.
His conscience ever cousumes itself without being consumed.
Greeks fabled a vulture as feeding upon Prometheus, bound to a rock on Mount Caucasus, which ever fed upon his unconsumed vitals.
$\pi$ สévte á $\delta \in \lambda \phi$ oùs. A perverse idea to render the parable historical, and find allusion here to the fiye sons of Annas, father-in-law of Caiaphas. The constant dignity of the Lord forbids any such offensive personalities. Stier. "Testify." Teach. Grotius; seriously admonish. Campbell.
29. Abraham saith unto him, They have Moses and the prophets; let them hear theme Abraham. The brief reply was, "They are warned."

NOTES.

For heathen, having no prophcts, the request might have force. Rom. x. 14.

The Jews have Moses and the prophets, but they will not hear them.
Saith. Abraham gives no answer to his request concerning Lazarus. The compassionate "son" of the last is here omitted.
I'hey have. Valid witnesses enongh without one returning from the dead.
Moses. Luke ii. 22. A personification of the law.
Points to relations previous to the publishing of the Gospel.
As though they had Moses instead of Lazarus preaching face to face.
Our Lord would commend the Seriptures which they despised.
Self-righteousness mullifies the law and ignores the prophets.
She prophets. Luke i. 70. The especial witnesses for Jesus.
Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and 1: minor prophets counted anciently one book.
A formula for all the Scriptures, the teachers of the five brethren.
God never suffers a lack of teachers, giviug man a conscience.
Conscience and the written Word condemn impenitent Pharisees.
A dead Moses is a better teacher than a living Lazarus.
If the Old Testament is better than a rison man's testimony how inexcusable are they who have the whole Bible!
God has promised to bless His own means.
There 18 no wizard deception, no delusion of spirit, as there might be in the questioning of the dead. Isa. viii. 19-20.
They had the Prophets themselves, in their writings, as though living in their midst.
The poor heathen, it is certain, have no such Word.
Let them hear. This is said sternly. "Faith cometh by hearing." Rom. x. 17.
Not only outward perception, but inward obedience.
The Spirit of God, will draw but never drive a man into the kingdom.
Many drudges in the Church, through motives of policy.
Faith in the word heard, not apparitions, lead men to Christ.
It is not the result of visions, signs and miracles.
Faith of the trembling devils, is of no avail. Jas. ii. 19.
Only that faith which works by love purifies the heart.
The simple Word of God, a sufficient rule of faith.

M $\omega$ üбéa каî roìs трофŋ́ras. Omits the other sacred books, as not publicly read. Lightfoot. Moses nowhere expressly teaches future retribution, but all his facts lead tc 31

NOTES.

It. Doddridge. "Surely thou canst not feel more anxious for thy friend's salvation, than Jehorah Himself." Euthymius. Here is a remarkable testimony from Christ Himself, speaking by Abraham, from the heavenly world, that the Jews have "Moses and the Prophets;" i.e. that the "Canon of the Old Testament" is what it was believed by the Jews to he, viz., the Word of God, speaking by Moses and the Prophets; and that it had been preserved by the Jewish Church, to our Lord's age, (whence it has come down to our own) in purity and integrity; that it is genuine, autheutic, and divine, and not as some, contradicting Christ, would now lave us to believe, a mere farrago of fragments put together by writers more recent than "Moses and the Prophets;" and, that its testimony is so cogent, that they who will not receive it as such, are in so hardened and desperate a state, that they would not be persuaded, though one rose from the dead. Wordsworth. This passage a sufticient reply to Dr. Colenso et hoc omne genus.
30. And he said, Nay, father Abraham: but if one went unto them from the deal, they will repent.

Nay. He thinks he knows his brethren, better than Abraham. He was wilfully ignorant of the plan of salvation in life. He carries with him to hell, his contempt for God's Word. Those who listen to Moses, will not need a message from Lazarus, dead. Apparitions from the invisible world, appeal alone to sense and fear. If the Word of God does not convert, no evidence will do it. Foolish men think, any other method better, than that chosen by God. He would not listen to Moses on earth, will not listen to Abraham now. Pride of heart, requires something stronger than flames, to subdue it. He becomes bold, his parched tongue, throws "Nay" into Abraham's face,
The Prophets, without actually hearing them, prondly neglected. He has become so infatuated, he will not receive instruction even now. As the works of the blessed dead follow them. Rev. xiv. 13. So ignorance, self-will, and demand of signs, follow this man. Is one went. This last lowered petition, searcely seems to ask at all. He presumes such an extraordinary call, might have saved his soul.
But now silently concludes, that for himzelf, it is too late.
The dead. Practical Atheisin, not Sadducecisin, implied in these words.
The five deriding mockers, would bave scorned an apparition.
Christianity's evidences clear enough, to scekers after truth.
God will bless His own means, but frowns on His focs. Isa. viii. 19. Deut. xviii. 11-12.
"In the Scriptures there is light enough to guide him who loveth light: and darkness enough to confound him that loveth darkness.' (Pascal.)
The madness of men after spirit-rappings, leads to open infidelity and blasphemy.
The rich man's brethren might charge Lazarus' ghost, with slanderina: their relative.
The dead, may frequently be thinking more of the living, than the living of the dead.
Repent. In hell, the necessity of repentance admitted.
He thus acknowledges that he had not repented, and thereby admits that his condemnation is just.
81. And he said unto him, If they hear not Moses and the prophets, neither wili they be persuaded, though one rose from the dead.

He said. He does not deny the request, but says, it will be unavailing.
The sufficiency of Scripture, is here most clearly tanght.
Fear not. Dives said, they will repent; Abraham said, they will not be persuaded.
Dives said, "if one went unto them from the dead."
Abraham, said "though one rosc," a prophetic glance at the world's unbelief.
The glorious Resurrection of the Saviour left Pharisees more hardened in their unbelief.
Greater miracles than you demand, will not produce the results.
Their true cause of impenitence, not want of truth.
But the want of a heart to believe the truth they had.
Many now side with Dives, after the express testimony of the Lord.
Be persuaded. Roman soldiers, who saw Jesus raised from the dead. on the same day hired themselves basely to slander the Icrd. Matt. xxviii. 11-15.
The risen dead could tell them no more than the Bible contains.
The weighty final declaration is, even repentance itself not sufficient.
Rose. The Pharisees' insatiable desire for miracles is here rebuked.
Devils, though witnesses of stupendous miracles, are devils still.
Miracles cannot force affections estranged from God.
Miracles may make men wonder but will not make men believe.
God will do no miracle to please Atheists.
A real Lazarus did rise, and instead of being persuaded they immediately conspired to murder him and Jesus. John xii. 10.
DEEBIORANDA.

## Herod still a Sadducee, Pharisees scoffed on.

A phantom from the realm of shadows would have been but shadowy anthority.
Saul did not repent when Samuel came preaching from the dead.
Faith is confirmed only by the proof God gives.
The risen Christ appeared to no unbelievers. Acts x. 41. All complaint of want of light is temptation of Satan.
He points at their infidelity, even after His resurrection. This parable a constant impressive revelation to man.
The sufferings of every Lazarus point us to eternal consolation.
There is no gulf between earth and hell, only a thin veil.
The voice of warning closes and leaves its echo in our ear.
ávaoti takes the place of the rich man's $\pi$ opeve $\hat{n}$, as the soul and body differ from
 -"Persuaded." Faith, a moral act, dependent on the exercise of the will or affections, as well as the understanding. Where there is a settled alienation of the will and affections from the Truth, no impression made by miracles can be permanent, John xi. 47 ; xii. 10. The mere wonder of a miracle could not produce true faith. Hence the appeal to the affections in our Lord's miracles. W. क. W. This Lazarus a type of Christ: his sores typify blasphemies; the death of Dives, the downfall of the Jewish polity; the request of Dives, the rain desire for the Messiah. Vitringa. Dives and his brothren probably Sadducees. Not a person raised from the dead, but an apparition (he thinks) could convince. Macknight. Parable addressed to the Pharisees. Sherloek. Not the evil effected, but the good left undone, condemned. Oosterzee, Campbell. Reference to the Sulduceeism of Annas and Caiaphas. Wetstein; denied by Bengel. Our sufferings on account of poverty and wealth, great exigmu of Providence, Deut. xv. 7, 9; Mark xiv. 7. Oosterzee. But He casts the light of eternity on the darkness of time. To correct the notion that wealth, as such, excludes from heaven; or that poverty, as such, ensures heaven, it is observed by the Fathers, that the beggar Lazarus is carried by angels into the bosom of the rieh man Abraham, who made Goil his friend, by a right use of this world. Wordsworth. Tible-turning, spirit-rapping, all such legerdemain, condemned as vain efforts to pierce the secret of the eterual world. Stier. Spirit communications proposed in hell, but condemned in hcaven. L.H.V.D.

## NOTES.

## OHAPTER XVII.

1. THEN said he unto the disciples, It is impossible but that offences will omse : but woe unto him, through whom they come !

Impossible. Offences inevitable as the world and men are. Unavoidable, but their authors responsible.
The circumstances of the case do not admit of any other result. Such is the perverseness and malignity of the human heart.
But God's sovereign wisdom makes the wrath of man to praise Him. Satan's wiles and the world's rage only mature the purity of the saints. Offences may be expected while the world stands.
$\times$ Human infirmities explain their presence, but are no excuse. By even these God's counsel will carry on the good work.
Offences. Gr. stumbling blocks.
"Thou shalt not put a stumbling block before the blind." Lev. xix. 14. Even stumbling blocks become instruments of the Divine purposes.
By civil and ecclesiastical oppression, false zeal, distortions of truth, God sanctifies His children.
Sinners, the instruments, without exense and without share in the good. "If thy hand or foot offend thee," or "cause thee to stumble." Matt. xviii. 8.

Sinful inclinations or false reasonings oft fatal to the unwary. Eli's sons made the offerings of the Lord to be abhorred. 1. Sam.ii. 17. Woe. The woe pronounced is : -1 , terrible; 2 , just ; 3 , salutary. To parents who lead children away from the Cross.
To persecutors who discourage souls from doing their duty.
To those who corrupt the minds and hearts of youth.
No other crime equals that of injuring souls.
It refers to the fiercest persecutor, like Nero, down to the inconsistent believer.
Christ pronounces the severest doom on those who betray others into sin.

NOTES.

غiтє. The connection with the preceding does not now appear. De Wette. Golls words, like His works, are complete in themselves. Our Lord often addressed himself to that which was passing in men's minds, and not to words uttered. He addressed his remarks to their thoughts, thus showing that to Him all hearts are open, and from Him no secrets are hid.
ávèঠঠeктov. Inadmissible. W. d. W.; cannot be avoided. Tyndale; pre-supposcd. Richter, Lange; it is not otherwise to be expected. Stier. à $\nu \dot{\gamma} \gamma \kappa \eta$. It must needs be. Major. With ovk, \&c.; it is nota thing umsual to happen. Bengel; not an absolute, but conditional necessity. Theophylact, Rosenmuller. Among the divine purposes, leaving human responsibility perfect. Calvin. àváyкך, not referring to fate, but the connection between guilt and judgment. Stier.
aкávסada. A crooked stick on which the bait is fastened, which the anjmal strikes against, and so springs the trap. Here the departing of the Pharisees in disgust or a quarrel some temper. Dodaridge.
2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Better. Better he should perish before he thas sins.
An unspeakable misery to be oppressed with the burden of one's own sin. A far greater to draw upon one's self the guilt of another's ruin.
A teacher of heresy palliates sin and ruins souls.
Millstone. Gr. nether stone, one turned by an ass not by hand. Matt. xviii. 6.
Designates a very large stone. Rev. xviii. 21.
His neck. To increase the infumy of his death.
Cast into the sea. Common punishment among Syrians and Romans. The Syrians rolled a criminal in lead and cast him into the sea.
Sea. Gr. into the main sea, where the water was deep. Matt. xviii. 6 .
Offend. Gr. cause to offend, be a stumbling block.
Believers are neither safe nor perfect while in this state.
"Beware lest your liberty become a stumbling block to the weak." 1. Cor. viii. 9.
"Giving no offence neither to Jews nor to Gentiles." 1. Cor. x. 32; Rom. xiv. 13.
Christ crucified is a stone of offence to many. Rom. ix. 33.
Our unhallowed temper ofttimes a stumbling block.
"If meat make my brother to offend," or "prove a stumbling blocks."

1. Cor. viii. 13.

These. Implying that little children were then in their midst.
Little ones. Disciples of Christ, young in years or weak in faith. Esteemed little by the prond ones of earth.

They are, however, among the great ones in the Kingdom of Heaven. "I will turn My hand upon the little ones," i.e., for protection. Zech. xiii. 7.
 me." $\mu \hat{a} \lambda \lambda \frac{1}{}$ nnderstoor. W. © W. The act eommitted may, apparently, profit or gratify the offender while, in reality, it benefits alone the perseeuted. Better for him thus to perish, than to inenr the woe! Matt. xviii. 6.

גí牛 $\mu \nu \lambda \iota \kappa o ̀ s . ~ L a c h m a n n, ~ T i s e h e n d o r f, ~ A l f o r d, ~ C o d . ~ S i n a i . ~ \mu u ́ \lambda o s ~ o ̀ v ı к o ̀ s . ~ M a j o r, ~$ W. \& W., Wordsworth. Augustus thus punished a Macedonian and the followers of Caius. Custom alluded to by Aristophanes. Oג̇лa $\sigma \sigma \alpha-$ the deep main sea, opposed to that near the shore. Hierarchism destined to perish in the revolutions of nations, Rev. iii. 1. Lange. "Little ones." Little, beeause they take offence at everything. Stier.
8. TT Take heed to yourselves: If thy brother trespass against thee, rebuke hin ; and if he repent, forgive him.

Take heed. Fly from these stumbling blocks, if it be possible. Separate yourselves from the Pharisees and the wicked world.
Beware that you take no offence, on account of the brethren.
Beware that you give no offence yourself to the children of the world, or to the children of God.
We are warned not to be dismayed nor discouraged.
"Thou shalt not hate thy brother in thine heart." Lev. xix. 17.
Rebuke. Love begins by speaking iruth.
We must not only avoid giving offence, but endeavour to reform those who offend.
"Thou shalt in any wise rebuke thy neighbor." Lev. xix. 17.
It is not honest to say behind him what we would not say before him.
If. It does not imply that we must not forgive unless he repent.
If without repentance there can be more cordial reconciliation.
Repent. To meditate revenge, thongh he should not repent, is great guilt.
Forgive. Forget the injury, and never upbraid him with it.
Cluistians are to be as anxious to publish their forgiveness as the wicked their revenge.
Some affirm they forgive but cannot forget an injury.
This policy of earth intends taking revenge when convenient.
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Christ teaches entire and complete forgiveness of our enemies. Seven-fold vengeance permitted in the Old Testament. Gen. iv. 23-24. Seven-fold forgiveness is enjoined in the New Testament.

тробе́хєтe. Gnard your spirit. Brown. Govern your passions. Doddridge. ámápтn, literally $\sin$. eis $\sigma \epsilon$, omitted by nearly all the ancient anthorities. Alford; omitted. Cod. Sinat. Be willing to forgive. Oosterzee. Do not offend others. Bengel.
4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, sayịng, I repent; thou shalt forgive him.

Seven times. Luke viii. 2. Seventy times seven. Matt. xviii. 22. Seven is a number signifying perfection or completion.
"There are seven abominations in his heart," i.e. he is fearfully depraved. Prov. xxvi. 25.
Charity and true mercy rejoice in having no bounds.
It is the greatest folly to refuse mercy while we ourselves need mercy. Those needing infinite forgiveness ought not to limit theirs to their fellow men.
A symbolized expression for never-ending forgiveness.
Infinite Love in its fulness and strength sweeps away all barriers.
Rules of arithmetic cannot measure a mother's love.
Neither should a sinner's acts of forgiving kindness be counted.
Sanctified love, like its Author, never wearies in forgiving.
A forgiving temper alone secures peace of mind.
Saying. The bare acknowledgment is to be received.
"Charity believeth all things." 1. Cor. xiii. 7.
I repent. To say this ingenuously honors, not disgraces the penitent.
Each particular $\sin$ should be confessed before God.
Forgive. Gr. dismiss, that is, remit all obligation or penalty.
 sins, but those committed in social intercourse. Oosterzee. One discriminates between malicious бкávঠàa, and mere infirmitiew, á $\mu a \rho \tau i ́ a . ~ O l s h z u s e n . ~ " S e v e n . ~ t ı m e s ~ i n ~ a ~ d a y . " ~$ Does not imply (Prov, xxiv. 17) that a just man may fall seven times into sin. Campbell.
 Cod. Si):a has $\pi \rho o ̀ s ~ \sigma \grave{\varepsilon}$. so Mill, Alford; omitted by Tischendorf.

NOTES.
5. And the apostlcs said unto the Lord, Increasc our faith.

Lord. This word implies intense earnestness and solemnity.
They hereby recognize the Dirine Porer of Jesus.
Increase. Gr. add; sacrifice to charity, the deccitful sireetness of revenge.
Amazed at the greatness of the faith required for this forgivenese.
It demands a depth of faith no created will can excreise.
They felt the difficulty of aroiding offence and of forgiving ther, sc perfectly and so divinely.
Oniy recorded instance of their asking a spiritual gift of Christ.
Christ's intercession prevents our faith from utter extinction.
A confession that their hearts were in the hands of their Master.
They ask for faith, and show their faith by asking.
Implies that He could mould them according to His will.
Inspired men looking to a Divine Being for a Divine gift.
The prayer poured out and the grace implored denote the Divinity of Christ.
This prayer presupposes:-1, we have faith already; 2 , but too little; 3, it is from God alone.
Faith. Which surmounts stumbling blocks and freely forgives sins.
Prayer owes its birth to faith, and faith its increase to prayer.
Even the Apostles, prime ministers of state in Christ's Kingdom, confess their weakness.
Contrast with presumption and arrogancy of the Pope in profescing to dispense Divine mercy to his fellow men.
Meaning of this prayer:-Let the discoveries of faith, 1 , be more clear; 2 , its desires stronger; 3, its foundations firmer; 4, its dedication more entire; 5 , its delights more pleasing.
Those often sadly torn by envy lovingly unite in this prayer.
The ouly example we have of such unanimity.
Faith-1, needed before communion; 2, required at communion; 3, cxposed to heavy trials after.

うi a $\pi$ ó $\sigma$ тo入on. The ouly time in the N.T. distingnished from the "discip?es," in addressing their Lord. Stier, Alford. Thou hast taught us about charity, now teach us about faith. Wetstein. A time when they failed to work a miracle. Hase. But te forgive a deep insult, requires a faith bordering on that of miracles. Augustine. "Ircrease." Give us atronger assurance Norton. Add faith to $\mathrm{az},-$ "appone nobis fidem." Words" worth.

MEMORANDA.
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NOTES,
6. And the Lard said, If ye had faith as a grain of mustard sced. ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

If. The Divine wonders of an efficacions faith are made to rest upon the exercise of a childlike trust.
The energies of the soul are ronsed to action by the Saviour's word.
Mustard. Luke xiii. 19. Faith appears contemptible to the eye of a carnal world.
Sycamine tree. Pointing to one in sight, speaking in the open air. This tree, like our oak, was wide-branched and deep-rooted.
Plucked up. A proverbial saying for anything very difficult.
It is a greater victory to root out self-love from the heart than a mountain tree by its roots.
"All things are possible to him that believeth." Mark ix. 23.
"Though I have faith that I conld remove mountains." 1. Cor. xiii. 2.
Planted. A type of the Divine power in confirming believers amid the tumultous shiftings of this world.
Sea. A type of tumult, danger, gloom, and restless change.
Heaven, one of rest-"There was no more sea." Rev. xxi. 1.
With strong faith offences fall harmless against believers, as the waves against the rock.
Perfect faith resisting a world in arms is of God.
The lack of faith has its ground in self-reliance-" unstable as water." Jas. i. 16.
"With God all things are possible," He is the source of faith. Luke i. 37.

For єǐұєтє, ёұєтє. Tischendorf, Cod. Sinai. "Faith." Why ask increase of faith? First, use what you have. Wetstein. ovkupive. Must not be confounded with the бvкоиорє́a, which is the Egrptian fig. The Sept. rendering is $\sigma v \kappa$ ápcyoc. The mulberry tree, common in Palestine. Bengel, Elsley, Grotias, Coverdale, Geneva, Rheinish, Alford, Wordsworth. "The secr." This tree was actually to take root and grow, standing in the sea. Stier. taútn, omitted. Cod. Sinai.
7. But which of you, having a servant ploughing or feeding eattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
Servant. Our Lord teaches, with us belongs duty, with God comfort. Ploughing. The church is the field, and is to be laborionsly tilled.
Feeding. Gr. shepherding or tending. John xxi. 16; Acts xx. 28; 1. Pet. v. 2.

By and by. Gr. immediatily, go direetly and sit down.
Unwearied contimance throngh the whole day's labor righteously measured out.
Count nut the time long before the rest comcth.
They who, in faith patiently hold fast the promises, shall afterwards, \&e. Go. Gr. come in. Luke xii. 37 ; Aets xxiv. 7.
Sit down. An unexact translation; Gr. recline.
We are to expect here ncither re: $t$ nor carcsses from our Master until our work be done.
Perseverance in the path oi duty alone will hear the joyful "Wiell done." Matt. xxv. 21.
$\delta \dot{\varepsilon}$ marks a return to the discourse. Even if you have this faith, do not supnose yon are entitled to any rearad on that account. Soûdov. Slave. Kuinoel, Doddridge, Alexander. тонаivovta. To herd, John xxi. eìíws. To be taken wih mepedtìv, come directly and sit down. W'. \&. W. Transhated, immerliately, $\overline{5}$ other places in the N.T. In the text, it is wrongly joined with épei. It corresionds to $\mu \in \tau \alpha$ taṽ̃a. Forthwith sit doun to meat. Bengel, Alford. "Go," \&e. Night be, "Come hither aud eat with me, at your lord's tatle," This is the presogative of the children, not of the servants, xhile they remain such, Luke xvii. 10. This parable spoken on azother occasion. Kuimel. Cbecks vanity after being instructed. Euthymius, W. 氏丶 W. Love must be humble. Stier. Fears of future trial. Olshausen. Necessity of patient endurance. Owen. After $\dot{\varepsilon} \rho \in \mathfrak{i}$, Cod. Sinai. supplies aütw̄.
8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drinh?

Rather. A servant should not refresh himself before his master.
Make ready. This directs all our labors to Ciod's glory.
Gird. Girdle, an article of dress worn by men and women in the East. Also by priest, soldiers, and kings in their military capacity.
Materials, leather, such as that now worn by the Bedouins.
Others, silver, fine linen embroidered with silk, silver, or gold thread, and frequentiy studded with precious stones.
Fastened with golden clasps, or tied in knots, the ends hanging down.
In times of mourning girdles of sackcloth were worn. Isa. iii. 24.
Villages were given to the Persian queens for a supply of girdles.
Iukhoras, muney, and sword carried in the girdle.
Serve me. Patient endurance in our lot here taught.

Labor of the longest life is but short compared with cternal reward. We are bound to God, but not $I f$ to $u s$. The reward is of love. Afterward. Short indeed had been their labour at the plough. Slight indeed had been their shepherding.
The rewards of a prolonged service are not yet to be claimed.
Shalt eat. Happy the fidelity admitted to the heavenly banquet.
 Sept. A tunic wrought with purple. Smith. Used as purses among the orientals;

9. Doth he thank that servant becauss he did the things that were commanded him ! I trow not.

Thank. Our all should be spent for God, since He has given us ail. God's promises have made Him a debtor, to his own honor.
None should count his plonghman as if he were no better than the field he labors in, or as if like the cattle, to be fed for his own profit.
The Lord, whose we are by creation, does not thus treat His servants.
He both abundantly thanks and rewards them.
Servant. Luke vii. 2. Not hired, but personal property by birth or purchase.
All the thanking must be on our side, and all the giving on God's.
Even the Apostles themselves, in their full duties, nnprofitalle servantz.
The rightful relation between us and Him, " whose we are, and whom we serve."
I trow not. Gr. I think he will not. From the Sason, true, faithful. It is not enough to begin well the work of eternity.
No rest promised until we enter upon a sinless state in a world exempt from sin

Xápıv. Luke i. 50. Our Lorḍ is not laying down rales for earthly masters. Stier $\dot{\text { èkeive and } \dot{\varepsilon} v \tau \varphi \text { cancelled. Lachmann, Tischendorf, Alford; omitted. Cod. Sinai. ov }}$ סoкŵ, cancelled. Laçmann. Tischendorf, Alford; retained. Cod., Sinai., Wurdsworth.

NOTES.
10. So likenise ye, when ye shall have done all those things which are eommanded you, say, We are unprofituble servants : we have done that which was our duty to do.
Unprofitable. Gr. not properly useless, but necdess; one who may be dispensed with.
We can never place God under any obligation to us.
Worthless oursclves, God must ever give us pouer to serve Him.
This excludes the Papal delusion of meritoriousuess.
"Though I preach, I leave nothing to glory of." 1. Cor. ix. 16.
True servants of God, never think they have done enough.
Always grieve they have done so little, and done it so imperfectly.
Unprofitable-1. It was our duty. 2. Duty was done by God's grace. 3. Always imperfect.

Although doing things impossible, except to faith, yet we have not bencfited God, by our service.
Human pride trusts that it has done God a favor by doing well.
Our worthlessness contrasts, with what Christ will say at the end. Matt. xxv. 21.

Of the earth, saints are the salt; of the world, the light. Matt. v. 13-14. And, as such, are vessels of honor in the great Master's hand. 2. Tim. ii. 21. This shows the true ground of inheriting eterual life.
Death is the wages of $\sin$, but eternal life, the gift of God.
Our Lord gives a heavy blow to self-righteousness.
Each one secretly flatters himself, that some one is worse than he is.
Servants, of God, retain the honored title of holy ones in His presence. Rev. vii. 3.
Elsewhere He calls us not servants, but " friends." Joln xv. 15.
Not to serve Him would be failure in a bounden duty, and entail a woe. 1. Cor. ix. 16.

It would make ourselves a shameful stumbling block.
Duty. Slaves then owed all their time and toil to their master. They had nothing and did nothing their master did not claim.
We are, and ever can be, ouly vecisels.
Whatever of grace is in us must be firct poured in.
He must give us power to labor, and existence to cur faith.
Impatience of reward springs from mistaken views of our relations.
God's claims upou us are infinite, ours upon Him nothing!
Conscience ever dashes the balance, trying to prove God our debtor.
"By the grace of God I am what I am." 1. Cor. xv. 10.
Believer having no confidence, yet has comfort ju his obedience.
Woe to him whorn his Lord calls urprofitabic servant; happy he who calls himself so. Bengel.
äxpeioi. Mean. Rosenmuller. Christ speaks conecrning external works after the manner of men. Luther. In love, perform more than is expressly commanded; service not insignificant or unwortly. Neander. It does not signify indolent servents. Stier. Thase of whom there is no need. or whom we can dispense with. Dengel. Acts xvii. 25 , $\dot{\omega} \phi \in i \lambda o \mu \epsilon \nu$, owe, accourt for, to be under obligation; coronabit gratiam suan. Augustine. Non est beneficium sel officium facere quod debeas. Seneca. Vitavi denique culpam non lnadem merui. Hor., Wakefield.
11. T And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

It came to pass. The raising of Lazarus and consequent consultation belong here. John xi. 1-53.
Jerusalem. Luke ii. 25. History, geography, and antiquity. See Notes.
Samaria. Heb. watch height ; city founded, B.c. 925 , by Omri
Scene of Elijah's and Elisha's labors ; residence of kings.
Ahab built a palace of ivory here; denounced by the prophet. Isa. ix. 9.
Since besieged by Syrians, captured by Shalmaneser, b.c. 720.
Rebuilt by Cuthites, taken by Alexander the Great, destroyed by Hyreanus, Gabinius rebuilt, called Gabinia.
Herod the Great adorned it; called it Sebaste, Greek name of his patron, Augusta.
Now called Sebastia; one splendid column remains.
The Samaritans avoided intercourse with Christ. John iv. 9.
Still in mercy, "He was found of those that sought Him not." Isa. lxv. 1.
Galilee. Luke i. 26. Galileans avoided Samaria, going to the feasts.
Their bigotry especially ferocions during these annual feasts.
Our Lord with His disciples took the shorter route throngh Samaria. During this His last journey in mercy He remembers these strangers.
ejévero. He stajed in a town of Ephraim until the Passover called Him to Jerusalem. Robinson, Oostcrzee. Niracle performed on leaving Ephraĭm. Olshausen, Gerlach. ávò̀s. He for His part, wonld go dinect. Meyer. Sıà $\mu \in ́ \sigma o v$. On the frontier, between Samaria and Galilee. Contines of Samaria, Alford, Brown. In the confines. Bengel; midst. De Wette. Last journey to Jerusalem. Stier. To feast of Tabeınacles. Sticr. To feast of Tabernacles. Olshausen. Out of its chronological place. Robinsom «ủrò̀, omitted. Cod. Sinai.

NOTES.
12. And as he entered into a certain village, there met him ten men that were lepers, whieh stood afar off:

Entered. Our Saviour met them before He entered the village. Dy law, lepers were excluded from entering towns. Lev. xiii. 46. A type of the unclean ones shut out from the city of our Goi. Rev.iii. 7.
Village. In the East a collection of houses with walls.
It is not safe to dwell apart from the protection of neighbors.
Since the theocracy ceased the land had been exposed to marauders.
Ten men. Proves the wretched half-possessed creatures numerous. A common misery had drawn them together.
A divine law: The leper shall dwell alone, i.e. apart. Lev. xiii. 46. Lepers were seen by the author, dwelling quite alone in Syria. In the border-land, a Samaritan had joined their forlorn band.
Their misery had broken down their national distinetion.
Lepers. Luke v. 12. Leprosy, an outward symbol of sin, in its deepest malignity.
It typificd entire separation from God, spiritual death. Luke iv. 27.
Jews' believed it the punishment of some particular sin.
Afar off. Lev. xiii. 45-46. At a distance from the healthy. Leprosy of sin renders us unworthy to draw near to God. Every sin cherished, excommunicates us from (iod.
One realizing his unworthiness, becins actually to draw near to Him.
Unwilling to bear the shame of sin, we have yet to repent.
$\lambda \in \pi p o i ̆ a ̆ \nu \delta \rho \in s$. The Persian lepers anciently were forbidden to mingle in societs, Herodotus. "Afar off." Some Rabbis name four feet, others one hundrod feet. Light. foot. We are ignorant of $\sin$, if unwilling to bear our shame. Quesnel. Condemned by Clement II, in the Bull Unigenitus, iTis.
18. And they lifted up their voiees, and said, Jesus, Master, have mercy on us.

Lifted up. Leprosy renders the voice hoarse and feeble.
The gift of prayer, is the beginning of conversion.
The more inveterate our disease, the more earnestly must we pray.
Double leprosy, of ignorance and love ol $\sin$, demands double mercy.
He needs a Priest io deliver, and a Prophet to enlighten him.
If satisfied with mere forms, we do not feel ourr spiritual disease.
Cry of distress, 1. Universally raised. 2. Gracionsly heard.

1. Great misery, and great mercy. 2. Great ingratitude, and great thankfulness. 3. Israel blessed, but rejected through unbelief.
Mercy. Felt misery, a quick and urgent teacher.
Man's misery, and Christ's compassion, suited to each other.
If God has heard thy cry for mercy. let Him hear thy Hallelujah.
èrıбтáтx.0 A word peculiar to Lake, instead of kv́pıe, of Matt. Major.
2. And when he saw them, he said unto them, Go show yourselves unto the pricste. And it came to pass, that, as they went, they were cleansed.
Go Shew. Lev. xiii. 2. The mysterious way He chose to strengthen their faith.
This direction was itself, an indirect promise of cure.
To set out uncured, demanded no small degree of faith.
Uncleansed, a test of faith, cleansed, of obedience.
When ordered, they had not yet been cleansed.
He prescribes no medicines or washings.
Physician, In wisdom and tenderness varies his treatment. Matt. xi. ... He resists strong faith, to make it stronger still. Matt. xv. 24.
He aids weak faith, lest He "queneh the smoking flax." Natt. xii. 20. He softens another's heart, by first giving an earthly benefit.
They were bidden to go and act, as though they were cleansed.
Their journey would have been useless, had not Christ's words proved true.
"Go thy way, thy son liveth," He said to the nobleman of Capernaum.
John iv. 50.
Elisha to Naaman, " Go, wash seven times in Jordan."
In Luke v. 20, He forgives first and heals after.
Here, He first heals, and then pardons.
Those who expect Christ's favors, must follow His words.
If we do what we can, God will do what we cannot.
Priests. Luke i. 5. His office was to declare cured, not to cure.
He honors God's ordinances, then in their detp degradation.
Their going, constrained His enemies to admit. Christ vindicated the law.
"Observe diligently and do, all that the priests shall teach you.". Dento xyiv. 8.
This awakened their interest in the Wonder-Worker of Galilee.
It established incontrovertibly the fact of the miracle.

Thus bathing in Jordan tested the faith of Narman.
They went, both Jews and Saınuritan, towards Jerusalem.
The Samaritan obeying, passed by Samaritanism and Judaism, on to Christ.
If they had indulged in doubts they would have died lepers.
"If any man will do His will," he shall receive the adoption of sons.
Cleansed. They had no souncr begun their journcy than they vicre cleansed.
However small the effort they were bound to return and give thanks.
Ingratitude would not endure the slightest Inbor to acknowledge it.
So speedy a cure the reward of ready obedience.
He heals ten with a single word and without a touch.
Divine meekness, avoiding ostentation, heals without a witness.
Instead of enhancing He veils the splendor of the miracle.
Oft the miraeles of God are "the hidings of His power."
Christ saw the deep-seated contempt entertained for Him.
If we obey in faith the buds of promise will open into finit.
The narrative is set before us as the report of an eyc-witness.
Faith can do what no earthly physician can.
He may have designed to prove the ingratitude of the Jews.
mopevөévies. To test the faith of one rejecting Jewish law. Lightfoot. Oar Lord here sinks, as it were, the healing, for reusons unknown to us. A marvellous fact, they had faith to be healed. They had not faith to return and give thanks. Stier. "Priests." Rome sanctions a Christian priesthood, and tells her followers that sinuers should go to the pricst. Bossuct, Decrees of Trent. Sound and seriptural advice, when rightly understood, for Christ is the only pricst. There are no priests upon earth, for a priest implies a sacrifice. Jews went to Jerusalem, and Samaritan to Gerizim. Wetsteia, Owen. All to Jerusalem. Tertullian. Uncertain. Stier. 'To have sent the Samaritan to a Jewish priest, would havo secured his rejection. Lightfoot. Ho thus conserted tho Samaritan's prejudices. Neander. He who healed him would open the temple to him. Roos. The Samaritan did go to Jerusalem, and retnrning, met Jesus. Gerlach. This healing, a prophetic type of what would take placu under Christ's reign. Brown.

[^6]Turned back. Forgetting all about priests.
In the fulness of a grateful heart this poor Gentile returned thinking to honor his Saviour.
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Naaman returned to bring thankful blessing to the man of God.
Gratitude for blessings acceptable to God, because so rarely rendered.
All were healed and all ought to have presented themselves to the priests and then return.
Not hours but minutes elapse between the command and cure.
Millions lift up their voices praying for benefits.
But are dumb, through ingratitude, when they once receive them.
Loud voice. As he had been lond in prayer so loud in praises.
A grateful heart will find a tuneful tongue.
Glorified. His gratitude to the Author of his cure shows itself in thanks.
In offering Divine homage to Christ he acknowledges His Dicinity.
"All men should honor the Son even as they honor the Father." John v. 23.
vinध́oтpeษє. Before being cleansed. Onsterzee. Before he had shown himself to the priest. Hence it appears that the obligation to gratitude to God, and, in like mamer, to other moral virtues, grounded on Love and Faith, is prior and superior to all positive law. Wordsworth. Rather let us say, obedience is the highest proof of gratitude to God. No action is pleasing to the Almighty that comes into His presence charged with the neglect of some other duty. When Gud clearly enjoins some act to be performed, men are not at liberty to prefer their judgment to His, and to substitute a deed of man's selection for one that is of God's appointment. A faithful compliance with the instruction which, for our guidance, God has given, forms the foundation of all lawful sorship. The above lesson was taught of old symbolically ; the lights in the Sanctuary cere to be trimmed only with the oil which had been prepared according to divine instruction. The grateful man was a Samaritan-that is, in the estimation of a Jew, a heathen, therefore his knowledge of God's wass, and of the obedience due to His coromands, was inferior to that which the ungrateful nine possessed, for they were Jews.
16. And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

## Fell down. Prostration still practised in the East.

The guilt that constantly pollutes should keep us in the dust.
Anciently physicians were thus embraced by patients cured.
Greek devotees embraced the knees of gods while praying.
They supposed mercy had its dwelling there.
Thanks. Many who profess religion, excelled by those who do not.
Our Lord remembers, and will requite the grateful heart.
A deep sense of guilt, the only secret of a thankful heart.

The root of humility alone, bears the flower of thankfulness.
Infinite pardon, demands infinite gratitude.
We remember our bodily cures, and too often forget the healing of our souls.
Samaritan. An alien of an mmised heathen stock. Luke ix. 52. A stranger by birth, to the covenant of the promise.
The nine unthankful ones, were of the seed of Abraham.

тódas. Medicorum genua tangentes. Seneca. "Samaritan." Our Saviour preached by miracles as well as by parables. His wonders were not mere feats displaying supernatural power. Alford.
17. And Jesus answoring said, Were there not ten cleansed? but where are the nine?

Ten. A proof of Christ's omniscience and Divinity.
He had counted ten, and knew all were healed.
He that numbers the stars, numbers our mercies too.
They are still bound, and hereafter must stand before their Benefactor.
His love asks after them now, waiting to win them back.
He will one day as their judge, put the fearful question, -Where?
He knew before He healed them, they would not return.
For the honor of Good and the good of men, He desires our thankfulness. Grace is not lessened to us, beeause others share it.
He might justly have revoked their cure.
Where are the nine? Gr. But the uine, where are they? 1. Where were they once? 2. Where are they now? 3. Where will they be hereafter?
Not ignorant of their locality, but He would prove their piety or ingratitude.
" God ealled unto Adam, and said unto him, Where art thou ?" Gen. iii.9. Ingratitude, the beginning of all heathenism. Rom. i. 21.
David prayed, he might not "forget the Lord's lenafits." Psa. ciii. 2.
It was the root of much of the apostasy in Israel. Dent. xxxii. 6.
"Their goodness is as the morning cloud, and the early dew." Hos. vi. 4. These nine represent rebellions Israel.
"He slew them, and they returned and inquired after the Lord." Psa. lxxviii. 34.
"They remembered not His hand, when He delivered them." Psa. lexviii. 42.

Notes.

But sins in Gospel neglecters, are greater, and need decper repentance. We open uot our mouths, till He opens His hand.
But supplying our wants, closes our hearts, and silences our toncues.
"Bless the Lord, 0 my soul, and forget not all His benefils." Psa. ciii. 2. We hide mercies under a bushel, and set our wants upon a hill.
The Lord is not concerned about the honor from men.
But obedience to God, is paramount to sacrifice. 1 Sam. xv. 22.
Affictions sanctified, lead men to cry mightily for mercy. Heb. xii. 11. Gratitude is the turning back of the heart.
This stranger received benefit, from chance fcllowship, with Israelites.
His ignorauce of the true worship, might have excused him.
Heathen honored Jesus, more generally than Israel.
oi סéka. Were not the ten cleansed? but the nine, where are they? Wordsuorth. Formerly one miracle animated a hundred tongues, now the ten cleansed, extorted not a word of praise. The disposition of the crowd had changed toward Him. Stier. Firss seen at Nazareth, Matt, xiii. 56. Robinson.

## 18. There are not found that returned to give glory to God, save this stranger.

Returned. Refusing thanks to God, dries up the Fountain of mercies. The Jewish people would not return from their wanderings.
Thus Naaman returned, and offered a princely gift to his benefactor.
Christ was pleased with the leper's seeming disobedience.
"Obedience better than sacrifice," a lesson Saul never learned. 1 Sam. xจ. 22.
Stranger. An alien of another and purely heathen stock. Lukeix.
Now "a fellow citizen,"-"an Israelite indeed." John i. 47.
This "stranger to the covenant of promise" believed in the Redeemer.
His faith surpassed that of the nine, who were probably Jews.
The centurion's faith put to shame the children of Abraham. Matt. viii. 10.

Ingratitude has deprived the Church of many blessings.
Hezekiah, on his recovering, rendered thanks to God. Isa, xxxviii. 20.
David also; "I love the Lord, because He has heard my voice." $\mathrm{P}_{\text {sa. }}$ expi. 1.
alloyè̀s. It occurs nowhere else. One of another nation. Oar Saviour clearly teaches that the Samaritans were only Gentiles. àd acevis. Josephus. They were an nnmixed Gentile race. Trench, Alford. Their religion was mixed. It does not appear that the Samaritan healed, was going to Menut Gerizim. They claimed, in our Lord's time, to be descended from the patriarchs. Lightfoot.

Sógav, to ascribe to God His true character, John ix. 24; Acts xii. 23. Sóguбóv $\sigma 0 v$ Tò övoцa. Manifest Thyself according to that which Thou art, John xii. 28. Webster's Syntax.
19. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Arise. The deeper his penitence, the higher Christ lifts him up. Eph. iii. 19.
Christ rewards even thanks with new favors.
Faith, cleansed the nine also, but they were without gratitude. It introduces Christ into the soul, and with Him, the fullness of God.
Whole. In a higher sense than the mere cleansing of leprosy.
Faith of the nine reached the body, of this body and soul.
This acceptance by Christ, secured his salvation.

бé $\sigma \omega \kappa$. The act of Christ which we term acceptance is fully represented here. Acceptanca depends on our part not so much upnn a creed as upon our faith; not so much upon belief about Christ, as in a personad application, and consequent relation to Him. W. \& W.
20. II And when he was demanded of the Pharisces, when the kingdom of God should come, he answered them and said, The kinglom of God cometh not with observation.

Demanded. Gr. questioning. They had no good end in view. As nsual, their object was to entangle, in order to accuse Him. Light had come, but they had not an eye to behold it. These men knew not for what they asked.
The Pharisees would know the time of His coming.
They expected the Kingdom foretold by Daniel to appear. Dan. ii. 44.
Kingdom. The Jews then universally expected the Messiah. They knew that wur Saviour laid claim to be the promised Shiloh. They would have another salvation than that from $\sin$, through faith. Miracles and testimonies prove their time of visitation, nearly ended. With closed eyes, they murmuringly ask, "Will it be soon?",

The universal expectation of the Jows, came into conflict with Jesus.
Their sensual eye looked out for great things.
Power of this kingdom scen in penetrating the heart.
It is no risible church, though it ever bnilds up many.
It has no geographical whcre, and cannot be marked on the map.
It is "righteousness, peace, and joy in the Holy Ghost." Rom. xiv. 17.
Should come. Pharisees might have known Christ tanght his disciples so to pray.
It began in the manger at Bethlehem.
None but the angels and shepherds knew it. Luke ii. 9.
It appeared in the temple, and Simeon and Anna alone, recognised its King.
Thirty years after, a fers fishermen and publicans read it.
But the kinglom will come "as a thicf in the night." Matt. xxiv. 44.
Answered. When asked, if few are saved? He answered, "Strive ye."
If John wonld ever die? He answered, "Follow Me." John xxi. 22.
Shall the kingdom of heaven come? He answered, "Look within."
His love was never embittered; His patience never exhausted.
He annibilates their materialistic views of a splendid manifestation.
Their kingdom was to be reared uith observation.
Cometh. In my own person and manifestation.
It shall be announced by true witucsses after Me.
Observation. Or, Anticipation.
Those seeking it in the pomp of this world, run the risk of never finding it.
It would be marked, but they would not see it.
It foretells their false security and infidelity.
It is established upon the ruins of all, in which carnal men glory.
When it comes, there will be no difference of opinion, whether it has come or not.
It cometh not with legal works, or ccclesiastical display.
The changes in earthly kingdoms, marked by great show.
A monarch visiting his territories, ronses half the nation.
Many are curious concerning times and revolutions.
But have no pleasure in securing an interest in Christ's kingdom.
The history of the Incarnate One, a striking proof of this text.
ė $\pi \epsilon \rho \omega \boldsymbol{\eta} \theta$ eis. In derision. Euthymius, Andrens. Their superficial views, and selfcomplacent ignorance. Olshausen. тарarnрŋ́бєшs. "Obscrvation," parade. Doddridge,

NOTES.

Campbell: attontion. Marsh; splendor. Euthymius. So that it may be known. Elaner. Royal splendor and triumph. Elaley. As to external features. Luther. Not with watching. Stier, Brown. The evidence complete and overwhelming, Norton.
21. Neither shall they say, Lo here I or, lo there ! for, behold, the kingdom of God is within you.

Neither shall they say. Gr. Not even shall men say.
So openly and suddenly, will it break upon the world.
Lo kere ! Many look to missionaries, schools, and ministers, to convert the worla.
Its Master, cradled in a manger, came not with observation.
Paul, bound like his own King, represents the church.
Peter in Babylon, instead of Jernsalem, illustrates it.
John, in the isle of Patmos, mnfolds its nature.
Constantine patronized the Church, but it was a false, "Lo here!"
The Reformation sang for a while, "God is with us."
A thousand sects have prondly cried, "God is with us."
But these pretensions disproved, by a thousand infirmities.
Within you. The elements of this lingdom, found alone in the heart.
Empire of Satan, there destroyed, and Christ's throne re-established.
They will miss finding it, who neglect Christ's marks.
This Kingdom " withont form or comeliness," to the natural eye. Isa. liii. 2.

Its glory the " hidden life of Christ in God." Col. iii. 3.
"There standeth one among you, whom ye know not." John i. 26.
'ISov̀, "Lo."-A warning here to all expositors of prophecy, who are ever erying, Lo here! and Lo there! whenever a revolution breaks out. Alford. "Kingdom."-Jewish
 already among you. Oosterzee. The Pharisees, being bitter enemies, might have taught the translators, that it eertainly was not in their heartz, John. i. 26; xii. 35. The Fingdom of God was begun. among them. "Among you" includes, of course, the deeper and personal one within each of you, but they are not convertible terms, Alford. Referring to the presence of Jesus Himself, the King. We are not to bs too curions and inquisitive about the future of Messinh's Kingdom, bnt to recognise it as present and a fact. I'. $A$ W. Both among, but unseen by you. Grotius, Bengel, De Wette, Stier, Lange. An ethieal condition within us. Sehleusner. A modern, not Biblieal idea. Meyer. Chiliasm owerlooks the spirit for the body; spiritualism, the body for the spirit. Oosterzee. Christ's advent. Beza. Spiritual, not external. Luther, Erasmus, Calvin. Campbell, Olshausen, Brown. The sceond iSov̀ omitted. Tisehendorf, Alford, Coll. Sinai.
22. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, andye shall not see it.

Said. This discourse takes a prophetic character.
Begins with His own age and extends to the end of the world.
Days will come. In the midst of calamities, you will look for a Deliverer.
You spend time in questioning, while the day of grace is passing.
Ye shall. Disciples and Pharisees, shall wish back, the days of the Son of man.
Desire to see. Men will rise, pretending to be able to deliver you.
One of the days. Sabbath days, sacrament days, praying days.
Days when the angel comes down to stir the waters. John v. 4.
When the Son of man rides forth, with His bow and crown. Rev. vi. 2.
He counsels them to prepare for seasons of spiritual gloom.
Highest knowledge avails ouly those improving the same.
Son of man. Luke v. 24. See Notes.
Not see it. Time will have passed, while ye are inquiring after it.
Teachers will be silenced, and solemu assemblies scattered.
Saints will be exiled, imprisoned, or on the cross.
Men do not know the worth of mercies, until they want them.
$\dot{\epsilon \pi \star \theta \nu \mu \eta \sigma \epsilon \tau e . ~ T h e ~ P a r a c l e t e . ~ B e n g e l ; ~ t h e ~ c o m i n g . ~ O o s t e r z e e . ~ " D a y s, " ~ o f ~ t h e ~}$ Pharisees recognizing, in their future misery, the Messiahship of Jesus, too late. Stier. The general blessedness of the Messiah's reign. Alford, Meyer. They shall desire to have Him for one day only in their midst again. Neander. The misery of the meonverted, at the time of the Saviour's second advent. Stella. The state of the apostles after the ascension; the fasting, when the Bridegroom is taken. Ryle. One day of the Master's presence. Brown.
23. And they shall say to you, See here; or, see there : go not after them, nor follow them.

See here. The world, ever full of false prophets, and daring leaders. Oracles of truth alone, with the Eternal Spirit, can pierce their masks. False church never bears the marks, of a true spouse of Christ. "Art thou not that Egyptian, who before these days?" Acts xxi. 38. The Jews have ever been too willing, to be deccived by irnpostors. Their persistent rejection of the Redeemer for 1800 years, is a standing fulfilment of Prophecy. Luke xiii. 35.
notes.

Go not. Go not from duty, to chase every idle, boastful rumor. A warning to those, expounding unfulfilled prophecy. Matt. xxiv. 23. In great calamities, impostors try to seluce bad and good alike.
'İov̀ ©̈ $\delta$ e. False Christs arose: Barchochabas in the reign of Adrian ; in 484. Moses Cretensis; 520. Dunaan; 529. Julian; 571. Mohammed; 721, A Syrian impustor; 1137. In France ; 1138. A Persian; 1157. At Cordnba, in Spain; 1167. In the kingdum of Fez; 1168. An Arabian; 1170. One arose near the Enpbrates; 1174. A Persian magician; 1176. Almusser, a Moravian. Virgae mehtions one in 1180; Alroi, a Persian, 1199; sophus in Spain, 1497; Lemlem in Austria, 1500; Pfefferkorn. of Cologne, 1509 : Malcho in Spain, 1534; One arose in the East Indies, 1615 ; One arose in Holland, of the line of Nathan, 1624; The illustrious Sabatai Sevi, 1666; They believed that a ship arrived in the North. with sails and cordage of silk, and the mariners speaking only Hebrew. The motto flying from the mast was "The Troelve Tribes of Israel;" Mochiah, of Germany. Jortin, vol. ii. 302. ${ }^{\prime}$ cancelled by Tischendorf. Retained, Lachmann.

ס̀ఉ́乡ทre. "Follow."-To pursue vigorously, as ono in hunting. Stier
24. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

Lightning. 1. Its majestic glory. 2. Its purifying effects. 3. Its clear manifestation. 4. Its sudden appearance. The kingdom has its visible, and external side too. With no human pomp, but He shall come as at Mount Sinai. "The lightning cometh out of the east," \&c. Matt. xxiv. 27. Our Lerd points out by this, the very march of the Roman army. Pompey came from the valley of Jordan, up to Jerusalem. Their natural course from Rome, would have been from west to east. In the invasion of Judea, the Roman army was not secret or slow. But open, sudden, tremendous, and overspreading. Lightning in its course and descending woes, not to be arrested. Implies also the illuminating of the human mind, by truth. Trophies of Christ's victories, on the ruins of Satan's kingdom. The cross triumphal, where the Roman eagles failed.
Signs of the kingdom are, 1. Not so palpable. 2. Not so doubtful. 3. Not so limited, as vain men believe.
His day. The day of His manifestation.
Christianity did not flowrish until the Jewish dispensation had passed пพая.
$\dot{\alpha} \sigma \tau \rho a \pi \grave{\eta}$. One speaks of the illuminating light::ing. The world purifying storm of the spirit of John, in his power of light and love. Lange. Roman army. Whithy. The umexpected vengeance. Lightfoot. Last judgrent. Le Clcrc. "Lighteneth." That flashes over the whole heaven. Norton; that flashes so suddenly that it caunot bo pointed out. Foote; as unlooked for. Sumner.
$\dot{\mathrm{v} \pi}$ ' ov่pavòv. Not the whole earth. Bengel; from land to land. Grotius; the lower world. Erasmus. Our Lord blends distinctive epochs into one. Stier. His second coming in person. Brown. Effusion of the Spirit. Beza. кai omitted. Tischendorf, Alford, Cod. Sinai.

## But first must he suffer many things, and be rejected of this generation.

First. Ambition's impatience checked, by placing the cross before the crown.
Contrast depth of His humiliation, with height of His glory. Matt. xxiv. 36.

He departs as a criminal, despised, He returns as a Prince triumphant.
"Last of all he sent unto them his son, saying," \&c.
The builders rejected the stone, "elect, precious." 1 Pet. ii. 6.
The Jews at His crucifixion, cried, "His blood be on us," \&cc. Matt. xxvii. 25.

This act filled up their cup. That blood rests on them still.
"The wrath of God has come upon them to the uttermost." I Thess. ii. 16.

Suffer. The cross, the foundation of every true creed and hope.
Humblest believer endures the cross, before he wears the crown.
Rejected. The Jews killed both the Lord Jesus and their own prophets, 1 Thess. ii. 15.
26. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

As it was. Resembling the days and doom of the antediluviansuniversality and depravity.
As the old world rejected Noah, and Sodom rejected Lot, so the Jows rejected Jesus, and felt sceure on the brink of ruin.
The days. Image of those of the Son of man.

1. A terrible sentence pronounced. 2. Long respite granted and careless security. 3. A righteous retribution exercised. 4. A refuge opened.
T'he hour of death and of judgment uncertain.
Fearful judgments, preceded by feast days of security.
"The whole earth was filled with violence," distinctly warned of coming ruin.

NOTES.

Noe. Heb. rest. The second founder of the human race. Walked with God. Born, A.x., 105t. Tenth from Adam.
Son of Lamech. Grandson of Metluselah.
Lived 600 years before the deluge, 350 after.
Died two years before Abraham was born, aged 950 years. Gen. ix. 29.
A just man and a preacher of righteousness. Ezek. xiv. 14; 1 Pet. iii. 19. 120 years building the ark, and waming men of their danger.
So shall. When Noah entered the ark, the world perished.
When Lot left Sodom, the cities of the plain sank.
Flood and dame found them rushing after vanity.
When Jesus was erucified, vengeance came on the Jews.
The longer judgments delayed, the worse the wicked become.
This solemn warning, ever preached to the Jews at Jerusalem.
The Dead Sea is visible fhom the Mount of Olives!
A monument of hmman guilt and divine justice.
The history of the past, a prophecy of the bidden future.
27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and aestroyed them all.

Eat, drank. A perfect immersion in temporal eoneerns.
An entire ignoring of all that is spiritual and divine.
Sensuality, the fundamental sin, of the antediluvians.
They counted upon the perpetuity of their flourishing state.
Noe, and Lot, endorsed as truc historieal charaeters.
Ark. The ark was three stories, 450 feet long, 75 broad, 45 high.
Seven of each kind of clean beasts, and birds, and two of the unclean.
Animals, birds, miraculously led, by pairs, into it.
Nooh and wife, three sons and their wives, eight persons saved.
It rose on the waters for five months.
Flood came. After the old world had heard Noah preach 120 years, they were still surprised at the coming of the deluge.
Men now do not differ from them, in their selfish stupidity.
Worldlings act as if life were given for one purpose, that of pleasure.
The eoming of the Son of man, as mexpected as the flood. Gen. vii. 21. It took place a.m. 1656.
After Noah and family entered, there was a pause of seven days. Gen. vii. 10 .
"The door was shut." Gen. vii. 16. Another door will be shut. Luke xiii. 25.

The long-suffering of God had come to an end.

Mercy's arm became wearied, ringing the bell of warning.
For forty days the rain descended. The waters rose for five months.
The highest mountains were covered and all flesh died.
Fraditions of the flood among the Chaldeans, Phœnicians, Hindoos, Chinese, Japanese, Scythians, Celts, Mexicans, and Peruvians.
The ark rested on Ararat, a mountain about 16,257 feet above the sea.
Their ruin was their wordliness, this their wickedness.
Their unpreparedness held up as a warning.

[^7]Likewise. The generality of men live as though the world to come was a fable.
National judgments, types of individual punishments.
The day of our death hidden, that we may ever live in preparation.
We know the signs of old age, but not the day of death.
So we know not the time of the end of the world, but signs of its approach.
Careless life of worldlings, repeats itself from age to age.
Days of Lot. Lot, the son of Haran, nephew of Abraham.
Herdsmen quarrelled with Abraham's, and separated.
In an evil hour, he pitched his tent towards Sodom. Gen. xiii. 12. Eight years after, taken prisoner by Chedorlacmer. Gen. xiv. 12. Sitting at the gate implies he was a magistrate.
Visited and warned by the angels, he left the city.
His sons-in-law refused to escape, and perished.
Not ten righteous persons were found in Sodom. Gen. xviii. 32.
Lot and lis daughters escaped to Zoar, spared for his sake.
Moabites and Amorites, incestuous descendants of Lot.
Sodomites vexed his righteous soul from day to day. 2. Pet. ii. 8.
They are standing prophecies, of the future of all impenitents.
Onr Lord endorses the inspiration of the Pentatench. Luke x. 12.
Bought, sold. Children of earth, with supreme derotion still cling to earth.
As their fathers, so are they, carried to judgment from age to age.
Their children, with the same avidity, pursue the same vanities.
The wharf, market, counting room, bar, and worksliop, are crowded from generation to generation.
They bought everything, except the Pearl of great price. Matt. xiu. 46; Prov. xxiii. 23.
Buying and selling intimates a high culture in the days of Lot.

Planted. Under the curse, not in the house of the Lord. Psa. xeii. 13.
Builded. They forgot that they had no aliding eity.
They erected all kinds of palaces, but neglected one eternal. Luke xvi. 9. Like Nineveh, praying, fasting, repenting, they had been saved.
"When they say, Peace and safety; sudden deetruction cometh." 1 Thess.
v. 3.
29. But the same day that Lot went out of Sodom it rained fire and brimstone fron heaven, and destroyed them all.
Same daxy. The sensual are dreadfully surprised by death.
The stupidity of the carnal heart is deep and fearful.
Judgments will not linger, nor their damnatiou slumber. 2 Pet. ii. 3.
Went out. He forsook all, rather than incur the wrath of God.
We peril everlasting joy while procrastinatiug a moment.
Sodom. Luke x. 12. Ruin of Pompeii, Lisbon and Lima, not foretold by prophecy.
Angel, by prophecy, connects Sodom's guilt with Sodom's doom. This gives a key to the cause of the ruin of other cities.
Rained. God took care of those who feared Him.
The wieked surprised by a ruin they did not fear.
Fire., A constant symbol of Jehovah. Luke iii. 16.
By it He answered sacrifices, showing His acceptance. Gen. xv. 17; Judges xiii. 19.
Christ's second coming will be in flaming fire. 2 Thess. i. 8.
The earth is to be destroyed by fire. 2 Pet. iii. 7.
Brimstone. Heb. resin; Gr. sulphur. Found near the Dead Sea. God has many arrows in His quiver, for His war with rebels. all the elements of nature unite in the conflict of their Creator.
"Sodom." The natural change of a bituminous soil into a marsh, and then a stagnant pool. Miehaelis. He did not seem to know that the "Dead Sea marsh" was a lake, elear as crystal, with pebbly beach, 1500 fect deep. ëßpesє. From Heb., resinous electric fluid condensed. W. \& W. $\pi \hat{v} \rho, \theta \in i o v$.-Divine fire. Places struck with lightning, called Deia, and were sacred. Euthymius.
30. Even thus shall it be in the day when the Son of man is revealed.

Even thus. No random words; His eye foresaw a burning world. Men encourage themselves in negleet, by vain thoughts of mercy. Divine justice seeu in examples, chosen by the Judge himself. Not peace and safety, but sudden destruction cometh. 1 Thess. v. 3.
בun
 hora. Refers to the thief in the night. De Wette. Sudden breaking. Olshausen. Our Lord's second coming. Brown. Mart xiii. 26.
31. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
In that day. The period of the destruction of Jerusalem.
It is our duty to meditate on prophecy.
But the event alone will unfold its right meaning and application.
Housetop. Flat roofs result from the stone arches, of which houses are built.
No timber for beams is found in Palestine.
Flat surface used for drying corn, figs, raisins, and for hanging up linen.
They were used for reception, devotion, and sleep.
Booths were erected on the housetops. Neh. viii. 16.
People publicly walk on the housetop. Isa. xv. 3; Jer. xlviii. 38.
The floors are plastered with mortar, ashes, and tar. Luke v. 19.
Pharisaic Moslems seen hourly, prostrating on the housetops.
Ruins of Jcrusalem. Luke xxi. 5, 20. See Notes.
Stuff. Let us leave that to perish, for it must perish.
There is nothing in this world worth the hazard of eternal life.
Come down. By miracle, their lives may be saved, but not their property.
"Save yourselves from this untoward generation." Acts i1. 40.
Not return. A lingering reluctance to part with present treasures.
Remember her who did turn back. Gen. xix. 26.
They were not to return home, but to fly to the mountains.
Those flying from Jerusalem, must not return thither.
oxeún. Matt. Exiv. 17, was not yet spoken. Oosterzee. Flight to the Savinar. Meyep.

## 32. Remember Lot's wife.

Remember. Gen. xix. 26. Memory, a faculty of the mind, which makes past events present.
Intemperance, indolence, and sin, obscure but cannot quench it.

NOTES.

Remember her look of disobedience, and her fearful doom.
In dying, the entire life seems to pass before the mind.
Like an old coiu in the fire, memory regains its brightness. Luke xvi. 25. Remember her privileges, her sin, and her punishment.
Lot's wife. A warning to unbelievers. 1. Graciously wamed. 2. Mercifully spared. 3. Wilfully disobedient. 4. Miserably perishing. She seems to have been arrested in a standing posture.
Disobeyed the divine injunction, angels laid upon her.
That silent monumeut on the plains of Sodom, still, through God's word, preaches to au impenitent world.
Lot's wife, from a godly family, went far in religions form,
She must have goue far in religious professions.
The wife of a religious man, and connected by marriage to faithful Abraham.
She fled with Lot from Sodom, by the command of Gool.
But she left her heart, with her treasures, in the burning city.
Thus many now follow their friends to the Lord's table.
They use the language of Canaan, but leave thcir hearts behind.
A religion of convenicnce, will never save the soul.
$\mu \nu \eta \mu$ оуєvítє. The power of memory. An auctioneer of Rome, after selling the furniture of a large house, on the following day, gave a complete catalogue of all the articlcs, prices, and purchasers. Quintilian. Scoliger could repeat a hundred verses after reading them but once. "Wifc." Actual pillar of mineral salt. Josephus, Grotius, Beza, Bengel. One of natural formation, 30 feet, still there. Lynch's Dead Sea. She turned to get some article of furuiture, sank in the marsh, and was suffocated by sulphurous smoke. Le Clerc, Rosenmuller, Kuinoel. Her punishment temporal, Eut her soul saved. Luther. 1 Cor. v. 5.
88. Whosoever shall seek to save his lifc shall lose it; and whosoever shall lose his Ufe shall preserve it.

Seek to save.-Read, shall have sought. Christian discipleship oft puts life in peril.
Christ calls us to crucify our lusts, not sacrifice our lives.
He does eall us to sacrifice the lesser to the greater good.
Life. Natural life of the body is first referred to.
Secured as the highest good, for its own sake.
They do best for themselves, who trust in God.

NOTES.

Lose. Read, shall have lost. He cannot perpetuate it on earth. Heb. ix. 27.

Refusing to look higher one forfeits heaven.
Lose his life. For the sake of the Gospel, in My service.
Shall lose his natural life, in the lowest sense.
Preserve. Read, quicken. Save it in the highest conceivable sense.

Sŋrion. Who shall have sought, i.e. during his life, shall lese it then. Whoever shall seek te save his life by remaining in Jerusalem shall lose it. These who risk it by flight shall save it. Grotius. Apostates shall perlsh, but martyrs shall find life. Major.
 bring forth alive. Alexander. For $\sigma \bar{\omega} \sigma a \iota$, read $\pi \epsilon p \iota \pi \circ\left\llcorner\eta \eta^{\sigma} \alpha \sigma \theta a \iota\right.$. Tischendorf, Alford.
34. I tell you, in that night there shall be two men in one bed; the one shcill be taken, the other shalt be left.
I tell you. These examples selected from very humble life. Two laboring in the field, the other two, slaves grinding at the mill. They are samples of the future heirs of glory.
"God has chosen the poor of this world, rich in faith." Jas. ii. 5.
One bed. In the East, single beds were used by the upper classes only. Hence He alludes to the humblest members of society.
Taken. Sets forth even the division of families in that day.
Myriads were seized by the Romans for bondage or execution.
"The sword devours the one, as well as another." 2 Sam. xi. 25.
"The Lord knoweth them that are His." 2 Tim. ii. 19.
Sovereign grace discriminates between "the precious and the vile." Jer. xv. 19.
Thus " the wheat and tares" can grow together no longer.
Those who labored and communed together, will be parted.
Left. Au awful separation, when Christ comes again.
It will matter not how persons have lived and loved together.
Every bond of union unknown to the Gospel, will be for ever broken.
The only chain binding the unconverted, will be remorse.
vucri. Calamity describing Messiah's advent. Grotius, Rosenmuller; judgment. Bloomfield. Jeb ix. 4. к久ír $\overline{\text { s. Banquet couch. Markland, Ǩuinoel; Bedchamber. }}$ Owen. Discriminating between the righteeus and the wicked. Horsley. The sudden, extensive, and signal distinction of the time. Major, Wakefield. Meu hare a Donatist tendency, verily essaying to form a perfectly pure church on earth. Separation auticipates the judgment. Stier. Realized at the destruetion of Jerusalem. Brown Not our circumstances, but our hearts, will determine our future cendition. Wordsworth. For o eis, read eis. Bengel, Tischendorf, Alford, Wordswerth.
35. Two women shall be grinding together; the one shall be taken, and the other left.

Grinding. The mortar used previously to the mill. Num. xi. 8.
Two circular stones, about two feet in diameter, and six inches thick.
The nether-millstone was fixed to the floor.
The upper had an upright stick with a handle.
Each family owned a mill. There were no public millers, or bakers.
A millstone could not be taken for a "pledge on a debt." Deut. xxiv. 6.
Noise of "the grinding being silent," an emblem of desolation. Jer. xxv. 10.

Commonly turned by two female slaves, or by captives taken in war.
In warm climates, grain is still daily ground and baked.
Their songs exceedingly harsh, while driving the mill.
"The first-born of Pharaoh, to the maid servant behind the mill." Ex. xi. 5 .
"In the dust, 0 virgin daughter of Babylon, and grind meal." Isa. xlvii. 1-2.

Softening of these notes for nervous ones, sign of old age. Ecc. xii. 4.
Taken. Or "caught up to meet the Lord in the air." 1 Thess. iv. 17.
Left. i.e., The wicked, to incur their tremendous sentence.

For $\dot{\eta} \mu i a$, read $\mu i a$. Tischendorf, Alford, \&o.
86. Two men shall be in the field; the one shall be taken, and the other left.

This verse is omitted in most of the ancient authorities. Probably it has been brought into the text of some MSS. from the margin, where it had been written as a parallel from Matt. xxiv. 40. Griesbach, Lachmann, Tischendorf, Tregellcs, Alford, Wordsworth; omitted. Cod. Sinai.
37. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Where? Shall this happen in the Holy Land?
Wherescever, the wicked are, God's judgments will find them.
Wheresoever final unbelief is, there the vengeance of God fastens,
"Thine hand shall find out all thine enemies." Psa. xxi. 8.

NOTES.
"Though thou set thy nest among the stars, yet will I bring thee down," \&c. Obad. verse 4.
Body. Fundamental principles in God's judgments remain the same. Corruption grown to maturity, draws down punishment.
The eagles are made for finding out the carcass.
Dead forms in religion, crying sins of a nation, compel angels of judgment to come.
Eagles. "Where the slain are, there is she." Job xxxix. 30.
He alludes also to the ensign of the Roman armies.
Eagles were characterized by their swiftness of flight.
Their strength of wing, their lofty nests, and moulting.
The training of their young, and "renewing their youth." Psa. ciii. 5.
"She dwelleth in the rock and in the strong place."
"The Lord shall bring a nation against thee from afar, as the eagle flieth." Dent. xxviii. 49.
"Waiting on the Lord, we mount up with wings as eagles." Isa. xl. 31. Where a mass of incurable moral corruption is, there the ministers of Divine vengeance are seen to alight.
Gathered. A mysterious instinct, defying human investigation.
It gathers birds even from beyond the sea.
Instinct differs from intellect, by its unerring certainty.
Results uniform, and work perfect, yet uniustructed.

поv. Disciples, terrified, may have thought the heathen world the theatre of events. Olshausen. бөैцa. "Wherever my Body is, there, if you are Eagles of the Gospel, you will be gathered together." Ambrose, Theophylact in Wordsworth. ow̄ $\mu$. Jerusalem. Lightfoot, De Wette, Major; spiritually dead. Meyer. Jewish nation, offensive as a carcass ( $\sigma \hat{\omega} \mu a)$. Roos. Those who die to themselves. Grotius. First, Jerusalem; secondly in its final fulfilment,-over the whole world; -for that is the $\pi \tau \bar{\omega} \mu a$ now, and the $\dot{\alpha} \in \tau o i$, the angels of vengeance. Alford. Jews gathered at Jerusalem, during last Passover. Bengel. Wheresoever sinners dwell, there shail my vengeance overtake them. Horsley. кui admitted before áєтоí. Tischendorf, Oosterzee.
oi $\dot{e} \in \tau o i$. The Roman armies. The expressien is proverbial; intimating that the divine judgments will fall on these who are ripe for them, as surely as the eagle or rulture hastens to the carcass, when the spirit has left it. W. de W. "Eagles," applied to vultures. Pliny; saints. Chrysostom, Jerome, Luther, Calvin, Beza, Cocceius, Pearce, Wordsworth; Roman armies, with eagles for ensigns. Hammond, Lightfoot, Doddridge, De Wette, Major, Davidson, Stier; false prophets. Aretius, Montanus; mankind. Stella, Maldonatus: Christ's rapid return. Heyne; angels of vengeanoe. Hoffmann, Alford; gifts of the spirit. Grotius; inevitableness of the event. Lange. Roman ensigns were, the eagle, cross, wolf, horse, and boar. The eagle was made of brass, with expanded wings. The cross was placed under the eagle by Constantine. The eagls also ensigu of Persia. Smith, Kitto.

## OHAPTER XVIII.

1. AND he spake a parable unto them to this end, that men ought always to pray, and not to faint;

Spake. To all His disciples; refers more especially to times of persecution.
In church history, to the birth pangs of the new creation.
Parable. Luke iv. 23 ; v. 36. Similitude. Tyndale.
To this end. Author His own interpreter, the key hangs at the door. Men. Is not in the original. It is addressed to the disciples.
Ought. He refers, not so much to the duty, as to the importunity of prayer.
It is far more easy to begin the habit, than to continue it.
The temptation to quit it, is Satan undermining our citadel.
This very statement demands our gratitude.
Always. No exaggeration. The constant desire of the soul after God. The knee cannot always be bent, but the heart can bow.
The habitual spirit of supplication, not the act, is enjoined.
The needle may be withdrawn, but its attraction continues.
It will not be quiet, until it tremblingly poiuts to its faithful star.
Prajer should season all our words, thoughts and deeds. Col. iv. 6.
Ceasing to love, is ceasing to pray.
The coldness of love, is the silence of the heart.
Whatever chord is struck, let it ever be in harmony with God.
Morning, noon, and evening, we should le offering a continual sacrifice.
The tempter is never weary in assaulting us.
Let us never weary in resisting him.
Pray. Prayer, Luke i. 10. 1. Thanksgiving for the past. 2. Coufession for the present. 3. Supplication for the future.
Pray. Presupposes a struggle.
The duty of praying always, but saying little, a gospel paradox.
It requires little of the tongue, but much of the heart.
A cross patiently endured, or an act of charity is real prayer.
The ancieut heathen never started on a journey without prayer.
Theirmonuments, quarries, and pyramids still bear prayers to gods.

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The wicked ought to pray. "Pray God" said Peter to the sorcerer. Acts viii. 22.
The best support in trouble, "when my sonl fainted," \&c. Jonah ii. 7. "I had fainted, unless I had believed to see the goodness of the Lord." Psa. xxvii. 13.
"Will the hypocrite always call upon God?" Job xxvii. 10.
"Ye shall find me when ye search for me with all your heart." Jer. sxix. 13.
It supposes that all God's people, are praying people.
Prayer is to be continued until it ascends into everlasting praise.
Faint. The human heart wearies, when it hath not quick success.
Importunity sways men when nothing else will.
Persevering prayer, the token and pulse of spiritual life, it teaches, 1. The duty of faith. 2. Support of faith. 3. Conflict of faith. 4. Victorious power of faith.

1. Consciousness of our dependence. 2. Greatness of our need. 3. promised assistance. 4. Certainty of success.
$\dot{\alpha} \rho \chi \grave{\eta} \dot{\omega} \delta i v \omega \nu$. Matt. xxiv. 8 ; John xiv. 21 ; Rom. viii. 22. $\pi \rho$ òs tö. With reference to. Alford. Addressed to disciples. Meyer. סeîv. Persist. Campbell. Prayer, a medicine, a foundation; prayerless, a city without walls. Augustine. éккакєìv.-Grow sluggish. Euthymius; betraying cowardice. Wetstein; to languish. Alford, Olshausen; give up, through lack of courage, Eph. iii. 13. Stier; blending of working with prayer. Schleiermacher; without growing weary. Campbell; deapair. Major. Said properly of a coward (какòs) in battle. Wordsworth.
 clamat sanguis. Ambrose. To be ever longing, one is ever praying. Augustine. Thoso offering Bethulian devotions, limiting the Divine answer to a given period, Judith vii, will fail. Brownrig. After $\pi \rho \circ \sigma \in$ v́x $^{\prime} \sigma \theta a \iota$, add à̇̇ov̀s. Tischendorf, Alford, Cod. Sinai.
2. Saying: There was in a city a judge, which feared not God, neither regarded man。

A judge. Judges were appointed in all the gates of their cities, Deut. xvi. 18.
Patriarchal seniors, first elected from the Levites.
The Levitical judges, were also the ordinary instructors.
His person was considered sacred as that of the herald.
Obtaining his decision, called "enquiry of God." Ex. xviii. 15.
Divine charge was given to the judges, in regard to their duty. Psa, ii. 10.

NOTES.

The High Priest was the chief of the Judges of Israel. Deut. xvii. 12.
Israelites demanded a king to judge them, rather than fight for them.
Duty to avenge the oppressed widow. Psa. 1xviii. 5 ; Dcut. xxvii. 19; Isa. i. 17 ; Jer. vii. 6.
"The Rock of Isracl said, He that ruleth over men must be just," 2 Sam. xxiii. 3.

Judges should be men of God, men of trust, "hating covetousness." Ex. xviii. 21.
"Take heed what ye do, for ye judge for the Lord." 2 Chron. xix. 6.
Feared not. Denotes the most consummate and unblushing wickedness.
Not a forgetfulness of duty, but a bold rebellions spurning of it.
I know it all, but I fear not. An atheist in power.
"The fear of God is the beginning of wisdom." Prov. ix. ?.0.
He first scorns God's holiness, then fears not His power.
Briefly, this judge, the proud worm sets hiunself up as a God.
It is base enough to be vile, but it is daring blasphemy to loast of it ! One stroke of the Divine pencil strikes out this dreadful character.
"Wickedness in the place of judgment," Solomon names a sore evil. Eccles. iii. 16.
Regarded. Supremely independent, he neither wauld ask, nor give a favor.
The case of any suppliant hopeless, especially of one weak and poor.
Human applause merely, neither the rule, motive, nor end of our actions. "They were not ashamed, neither could they blush." Jer. vi. 15.
Most men are unquestionably under the influence of one or other of these motives.
It is thus that public injustice is kept in check.
$\mu \grave{\eta} \phi о \beta \frac{u ́ \mu \epsilon \nu o s . ~ U t ~ s i n e ~ m e t r ~ d e o r u m ~ h o m i n u m q u e . ~ S e n e c a, ~ E p i s . ~}{29 \text {; same }}$ character. Homer. Sallust of Emperor Vitellius, and Dion Cassius. Neither religion nor honorable feeling. Weisse. The Athenians, during the plague, were restrained neither by the fear of the gods, nor the laws of men. Thucydides. Some stumble at such a judge being a type of God. To portray it were blasphemy in any but the Son of God. Trench. The single point in the parable is importunity in prayer. The shadows

[^8]Widow. Wcak, defenceless, desolate; not alone in heathen Iands.
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of the picture bring out more brightly the lively colors. Theophylact.

| DIENEORANEA. |
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An emblem of every soul having no hope, but in God.
Too poor to bribe, too weak to compel him do her justice.
Many warnings are found against oppressing the widow. Deut. xxiv. 17; xxvii. 19 ; Mal. iii. 5.

The widow represents the Church in her persecntion and desolation.
Although a bride, Rev. xxi. 9, yet in the absence of her Lord, a bereaved widow. Isa. liv. 1.
Saying. Our Lord must be desirous of granting, when He constantly bids us ask.
If the inflexibility of an unjust judge can be overcome, what must be the snceess when the Spirit of God inspires His saints?
Avenge me. Gr. has nothing of revenge. Do me justice.
"Vengeance is mine ; I will renay, saith the Lord." Rom. xii. 19.
"Thou shalt not wrest the judgment of the poor," \&c. Ex. xxiii. 6.
"Neither does the cause of the ridow come unto them." Isa. i. 23.
"A judge of the widow is God in His holy habitation." Ps. lxviii. 5.
"I delivered the poor that cried, and eaused the widow's heart to sing for joy." Job xxix. 13.
Mark ! God reserves to Himself the punishment of those sinning against willows. Ex. xxii. 22.
Adversary. An alion power holding us in bondage. Rom. vii. 23. The advorsary of the Church; the prince of darkness. 1 Pet. v. 8. The spiritual Herod, ever seeking to destroy the heavenly child.
The world always, consciously or unconsciously, by flattery or violence, oppressing the Church.
Satan ever tries to hinder the growth of spiritual life in every member. The one great work of the Spirit, to make us feel our relations to this evil. The new creation marks the boundary line between light and darkness. Renewed hearts feel the power that tyrannizes over them. Rom. vii. 23. The Church dear to Him, even whon her prayers are denied.
xnja. The widow is the Chnrch; the judge, her God and Father in heaven; her adversary the devil. Alford, Olshausen. च̈ $\rho \boldsymbol{\epsilon \tau \%}$, used to come often. Wordsworth. "Avenge," E.T. ineract. eंк $\delta$ iкп $\quad$. The idea conveyed, not one of vengeance, but of ;ustice, deliverance from oppression: "Do me right of mine aãversary." Prcscott. Like vindicare, sometimes is revenge. Grotius; first, vindicate; second, panish. Olshausen. Do me justice. Campbell. No revenge in the Greek. Doddridge. Give the verdict; I am weary of litigation. Schleiermacher. Defend the injured judicially; deliver me from. dlford. àvrsikov. Antichrist, with Sntan behind him. Cocceius.
4. And he would not for a while: but afterward he said within himself, Though I fear not Goil, nor regard man;
Would not. Nothing to hope from her gifts, nothing to fear from her displeasure.
Does not teach, that God ever turns a deaf ear to prayer.
Implies ihat we should never be impatient under aftliction.
For a while. Extortion of right from such a man by importunity, ley to the parable.
His motive supreme selfishness, instead of a sense of duty.
Afterward. Many actions which appear cood, are supremely selfish. "God makes the wrath of man to praise Him," \&c. Psa. lxxvi. 10.
A while. Some desire a speedier deliverance than God is willing to grant.
The hands of our enemies, and the furnace of affiction, fret the heart.
We are too prone to think God takes part with proud oppressors.
Cato fell on his sword, crying, "The gods side with my foes."
Tempted in the storm to say. "Carest thou not that we perish?"
Within himself-or thought, close connection between evil thoughts and evil words.
The voice of the heart, is a lond cry in the ear of God.
Our Lord reminds us, by these words, that He is the Searcher of hearts.
I fear not. Unjust men from policy, not principle, often do acts of justice.
Men are prone to ascribe to the instrument, credit due to God alone.
The unrighteous judge not merely an accident cleaving to the earthly form, ander which the hervenly truth is set.
The circumstance is deliberately chosen for the mightier setting forth of the truth.
"In righteousness shalt thou judge thy neighbor." Lęv. xix. 15; Deut. i. 16,17 ; 2 Chron. xix. 6, 7.

This man was conscions of his depravity, and desired no change.
God. His arrogance and selfishness are seen in full deformity.
While speaking of Gorl's presence, he contemns His power.
Sin overcoming conscience, makes men shameless in their degradation.
Regard man. He feared not their enmity, and coveted not their friendship.
5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
Troubleth me. The importunity was founded on hope in God. Her entreaty secures more than the fear of God or the dread of man.

Her ever waxing boldness would utterly destroy his peace.
"Send her away, for she crieth after us." Matt. xv. 23.
Weary. Who does not heed man's words, will weary God at length. In the East they beg at the door, follow in the street, and solicit in court. At the palace gate, cries are at times heard during the whole night. Forced respect for the supplication of a wretched woman. I will avenge. Sin and virtue both, will illustrate God's glory. Faith like the blessing of Elisha converts poison into food. 2 Kings iv. 41.
cis télos, in aternum, lest coming to the end. Wordsworth: coming for ever. Alford. "Weary," condemn. Wickliffe; defame. Rheims; weary me ont at last. Wakefield. $\dot{v} \pi \omega \pi \iota a^{\prime} \zeta_{n}$. Dorle form. He transforms the poor widow into a spiteful pugilist. Tu strike under the eye, 1 Cor. ix. 27. Major. To smite in the face, mortify, incessantiy annoy. Ne me obtundas hoc do re saepius. Tercnce. A Latinism. Grotius. Lest becoming desperatc, she strike me in the face. Meyer. Reproach one. Hammnnt. To beat one black and blue. Bengel. Moved by p:ty, bat without reason. Chrysostom. Some peasants' crops failing, in Persia, they desined a remission of tax; they assembled at the gate of the officer, and there continued howling, and throwing dust in the air, Job ii. 12; Acts xxii. 23. They would not be driven away nor silenced, until he had heard a statement of their griefs. Chardin. The mob in Constantinople, unable either to obtain work or bread, set their own city on fire, in order that the Pashaw should be compelled to pay them for putting it out. Common usage has a similar term, "One torments me to death." Trench.

## 6. And the Lord said, Hear what the unjust judge saith.

Lord. Expressive of his own authoritative style.
Said. After a proper pause, to excite the attention of the hearers.
Hear. An emphatic encouragement to importunate prayer.
Unjust. Gr., judge of injustice.
Not tonched with pity, but weary of tronble.
Not mindful of the widow's wrongs, but careful of his own ease.
: кpirìs represents the Rnman emperors: and the widow, the early Church. Coccetus. The widow, th: earthly Jerusalem; the nnjust judge, Antichrist. Fitringa. God, to encourage individual belicvers in persevering prayer. Ryle.

NOTES.
7. And shall not God avenge his own clect, which cry day and night unto him, though he bear long with them?
Shall not? If a bad man will yield to importunities, which he hates, how much more will a merciful God, yield to prayer He loves.
In the contrast between the judge and his suppliant, there is a secret transition to the relation, between the suppliant and God.
This almost inextinguishable desire "to do justly," is planted by God.
"He who 1 lanted the ear, will He not hear?" Psa. xciv. 9.
He who taught us to pray, will He not hear us?
Avenge. Gr., accomplish the avcnging of: the sacred anchor of David's hope. Psa.lv. 17.
"Then the wicked shall fall and not rise, and the Church be at rest."
He will be overcome by the true Israelites as by their forefathers. Gen. xxxii. 26

Own elect. "Own" not expressed in the Greek.
God elected His people in Christ, before the foundation of the world. Eph. i. 4.
Grace which was given them in Christ Jesus, before the world began. 2 Tim. i. 9.
"I have loved thee with an everlasting love." Jer. xxxi. 3.
"As many as were ordained to everlasting life believed." Acts xiii. 48.
"He hath called them according to His own purpose." 2 Tim, i. 9.
This doctrine is despised by some, and misunderstood by others.
If not for the electing grace of God, none wonld be saved. Rom. viii. 30 .
The carnal mind turns the grace of God to lascivionsness. Jude 4.
Where there is no faith there is no election; no election save to salvation.
Golden links that form the chain oi God's love to His people, noticed. Rom. viii. 29-30.
Paul knew election by its appointed fruits-faith, hope, charity. 1 Thess. i. 3-4.
Doctrine of election revealed for the comfort and help of sants in times of temptation and trial.
Doctrine of election abused when made a stumbling block in the way of the penitent coming to Christ, or when used to excuse slothfulness or $\sin$ in a Christiau.
Cry. An effectual prayer has strength, fervency and elevation.
The cry is wrung out from them, for salvation, by the Spirit. Rom. viii. 26.
"Rends the heavens" enters the ear of the God of Sabaoth. Isa. Ixiv. 1.
Pour widow made a feeble moan, saints a long bitter cry.
Denotes the ever increasing vehemence of a fervent spirit.
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Faith with loud importunity and intensity pleads the promises.
It is the pleasure of His love to be urgently and fervently prayed unto.
Day and night. A preverbial word for "always."
Revolving of the earth, sends up a continuous prayer. Psa. 1v. 17.
"Oh Lord I have cried day and night innto Thee." Psa. lxxxviii. 1.
No obstacles can oppose, nor enemies silence the fervent prayer. Psa. lxiii. 6.
" Mine eyes prevent the night watches to meditate." Psa. exix. 148.
At midnight Paul and Silas prayed and sang praises. Acts xvi. 25.
"Arise! cry out in the night, in the beginning of the watches," sc. Lam. ii. 19.
"I besought the Lord thrice;"-Paul as to the thorn in the flesh. 2. Cor. xii. 8.

Bear. Gr., long-suffcring. A delay is not a denial to His people. It tries their faith.
It calls forth greater earnestness, and makes deliverance more welcome. His delays mercifully design the purifying of the elect. Psa. lxxxiii. 1.
"How long, O Lord, holy and true, dost Thou not avenge our blood?" hev. vi. 10.
What is hardness of heart in the unjust judge is, in God, jorbearance.
He lengthens mercy to a wicked world, for the elect's sale.
He does not drive away the petitioners as the judge.
"The visiou will surely come, it will not tarry." Hab. ii. 3.
A miracle illustrates this, the blind followed him into a house. Matt. ix. 27.

He suffered the waves to well nigh destroy the ship. Markiv. 38.
He tested the importunity of the Canaanitish mother. Matt. xv. 22.
Abraham patiently waited 25 years for the promised son.
A long sharp winter oft between sowing time and reaping time.
Persevering and agonizing pleadings, win with God.
God ceased not yielding, until Abraham ceased praying. Gen. xviii. 33.
We account that the long-suffering of God is salvation. 2 Pet. iii. 15.
Be not surprised if the bridegroom tarry. Matt. xxv. 5.
With them. Gr., over them. His long-suffering is exercised toward their oppressors.
He tolerates persecutions, but forgets not His elect.
He long suffered the bondage of Egypt, but the day of vengeance came at last.
$\dot{\epsilon} \kappa \lambda \in \kappa \tau \bar{\omega} \nu$. God either saves, or the sinner saves himself; if the latter, there is no grace in salvation; if the former, God intended to save: this intention is eleotion.

> NOTES.

Poole. Their election, not their praying, the condition of their being avenged. Olshausen Election implies perseverance, perseverance Divine grace. Toplady. Ordinary grace failing, God uncorers his purposes of mercy. Bengel. Election into the church, elects thee a priest, thy persor a temple, thy prayer a sacrifico. Ford.
$\dot{\eta} \mu$ f́pas кai vuктòs. Saints were buricd at night. Woodrow, Vol. ii. Celebrated the Lord's supper at midnight in Lyons. Brow'n's Huguenots. Prayer daring the entire night, ends in the conversion of a Romish priest, Vol, i, p. S-37. 位pobv $\bar{\omega} \nu$, literally, slow-minded. Euthymius. maкpoӨvцei. Tischendorf, Alford, Brown, Cod. Sinai. Codices being without points, the sense is materially changed by an interrogation point after $\mu \alpha \kappa \rho \circ \theta \nu \mu \omega \nu$. Newcombe. Will he linger in their cause. Campbcll. Neither will He restrain His angor. Major. Thou hcarest, therefore Thou wilt surely grant it. Olshausen. He dolayeth their cause so long. Wakefield. He delays to execute vengeance in their cause. Wordsworth. Is it His way to delay help, although He forbear towand them? Meyer. Course of Roman Emporors toward the Church. Vitringa. All troublous times. Oosterzec. With heavenly greatness of mind. Lange.

> 8. I tell you that he will avenge them speedily. Nevertheless when the Son of man con.eth, shalk he find faith on the earth?

I tell. Such solemn words are with our Lord half an oath. Heb. vi. 13.

Avenge. Taking the power of hurting from evil mon, as Absalom, and Haman.
Or by taking His elect into eteraal rest, as Enoch and others. Isa. lvii. 1.

Or by His glorions adrent in the heavens. 2 Thess. i. 4-9.
Widow no relation to the judge, but the elect God's own children. Rom. viii. 15.

She had no friend to pleal, the elect have an advocate before the throne. 1 John ii. 1.
She had nothing to encourage her, the elect many promises. 2 Pet. i. 4.
She came alone, but all saints on earth besiege the Throne. Matt. xviii. 20.

He will reveal himself in overflowing kindness to the desolate one. Isa. liv. 1-5.
The judge kept her at a distance, but we come boldly. Heb. 4. 16.

+ She to an unjust judge, we to a righteous Father. John xvii. 25.
She had no encouragement, we behold the golden sceptre. Esther v. 2.
She seldom had access, His gate is open day and night. Rev. xxi. 25.
Speedily. That which comes in the best time, comes speedily.
The Lord will help the righteous, and that right early. Psa. xlvi. 5. Of the ungodly, " their judgment lingereth not," \&c. 2 Pet. ii. 3.

Speedily. "Because sentence against an evil work is not executed speedily." Ecc. viii. 11.
"The Lord is not slack concerning His promise." 2 Pet. iii. 9.
On the dial of God, a thousand years are but as one day. Psa. xc. 4.
"He that is often reproved, shall suddenly be destroyed." Pro. xxir. 1. Cometh. The coming of the Roman army, and destruction of Jerusalem.
Christians were disheartened and many professors apostatized.
Because iniquity abounded, the love of many waxed cold. Matt. xxiv. 12.
Scoffers in the last days, "Where is the promise of His coming?" 2 Pet. iii. 4.

Delay will breed despair, as if Christ had not triumphed.
Many false prophets shall arise and shall deceive many. Mark xiii. 22.
Satan shall be loosed, go out and deceive the nations. Rev. xx. 8.
"For He cometh, for He cometh to judge the earth." Psa. xcvi. 13.
Find faith. Gr., the faith. Slender, tuitering faith, infinitely small, yea, as nothing.
Compates it with the immeasurable love of God in the Gospel of His Son.
Shows most strongly the trial to which faith will be put, and the need of Divine aid.
When faith fails, prayer ceases and charity dies out.
Faith, the grace, for which Christ looks towards our earth.
All the Epistles were written to build up the Chutrch in faith.
Many will "have the form of godliness, but deny its power." 2 Tim. iii. 5.

The faithful will fail, and the last times be the most perilons. Psa. xii.1; 2 Tim . iii. 1.
Believers may grow weary, yet God remains true and faithful.
$\tau$ ćxєь. Reference to what precedes. Rosenmuller. $\pi \lambda \grave{\eta} \nu$, but notwithstanding this, $W$. \& W. And yet, though the day of retribution is so near at hand, will the Son of . Man, when He comes, find the faith on earth? Wordsworth. 'ं $\lambda \dot{\omega} \nu$. Cometh in judgment, Bengel. ¿apa. Slight meásure of doubt. Major. ¿ja, an illative particle, marking a transition, or drawing a conclusion. "Can we infer that He will find?" Websier's Syntuã. єข்рท́णєє, unless He find, \&c. Schleusner. miotiv. Like the "virtue" of Plato; if a matu lack it, all the virtues are wanting. Ford. Faith in the truth. Campbell. Infidelity will prevail before the millenium. Wetstein; faith in the destruction of Jerusalem. Kuinoel; faith in the Messiah. Meyer; faithfulness. De Wette; faith in God as judge. Oosterzee; sense ambiguous. Marhland; evangelical faith. Bengel.
risn Palestine. Campbcll. Finv omitted from some manuscripts. They mistook the meaning. Nhe sarlil will have little faith in God's retributive justice; and eren many of the good will faint through fear. Therefore do ye "pray always," and not lay down youn arins in this divine warfare. "Ut oremus credamus, et ut ipsa non deficiat fides

## notes.

qnỉ oramus, orenns. Fides fundit orationem; fusa oratio fidei impetrat firmitatern. Augustinc, in Wordsworth.

テìv $\pi i \sigma \tau \iota \nu$. The force of the article, which is unmarked in our translation, is of sreat consequence here, as showing the peculiar development of faith which is spoken of. Frescott. Saints prayed for Christ's first advent, because of Jewish depravity; they may pray for the second, because of universal crime. Horne.
9. And he spake this parable unto certain which trusted in themselves that they vere rightcous, and despised others :

He spake. Persistent crying of God's elect, contrasts with diffident prayer.
Boldness of faith and depth of humility, must co- exist in all true prayer.
Parable. Luke v. 36 ; iv. 23. Former teaches to pray earnestly; this teaches to pray humbly.
Certain. Our Lord never sends an aimless arrow.
"My word shall not return unto me void." Isa. lv. 11.
Righteous. This is contradicted by the very act of despising others.
"Most men will proclaim every one his own goodness." Prov. xx. 6.
"There is not a just man upon earth, that doeth good and sinneth not." Ecc. vii 20.
No state of soul can be conceived so dangerous, as that of a self-deceiver.
Insensibility to disease, precedes the death of the body.
Insensibility of the heart precedes the death of the soul.
Many believe themselves quite holy, and God their dcbtor!
Despised others. "To know one's self," the most difficult of things.
If we overtop others, we are very apt to overlook them also.
Self-ignorance begets self-conceit, this, contempt of others.
Self-knowledge, begets humility of spirit and charity to others.
Human nature repels indignantly the vanity of officiousness.
It is always lenient toward the failings of the meek.
Few defects so mar one's usefuluess, as supercilions manners.
No stumbling block in the path of life more perilous, than uncharitableness.
The vain seldom continue to frequent the mercy-seat. Job. xxvii. 10.
"The pride of thine heart hath deceived thee." Obad, verse 3.
"If I justify myself, mine own mouth shall condemn me." Job. ix. 20.
"He that is void of wistlom, despiseth his neighbor"" Prov. xi. 12.
"Thoy comparing themselves among themselves, are not wise." 2 Cor. x. 12.
"Stand by thyself, for I am holier than thou." Isa. Ixv. 5.

NOTES.
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eire, At the same time as the preceding. Mcyer: different. Oosterzee. tesas, not the Pharisees. Schleiermaeher, Stier. Pharisees should be present when Pharisees were to be censured. Olshausen, 'ं $\phi$ ' '́avcoís, in themselves, not in God. Wordsworth. In themselves, not in the grace of God, when they prayed. The antithesis is miatu, faith towards God. Bengcl. The verse reads thus in the original.-And he spakie also unto eertain which trust in themselves that they are righteous, and despise others, this parable. Alford. $\pi$ pòs, purpose of the parable. Meyer.
10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Two men. Our Lord seems to avoid abstract truths for the sake of the humble.
Went up. The temple stood on Mount Moriab. Lnke i. 9.
Temples and altars anciently built on hills and mountains. 1 Kings xii. 32.

This was an every day occurrence of two men going up.
But a Pharisee and a Publican, would excite the attention to the highest pitch.
Temple. Not only the place, but medium of prayer. 2 Chron. vi. 21.
"My house shall be called the house of prayer." Matt. xxi. 13.
Christ is our temple, and we must keep Him in view in approaching God.
Many seen at the temples here, may be excluded from the Temple above.
Many high in earthly churehes, may find their religion no religion.
Athenians were astonished to find their gods no gods. Acts xvii. 29.
Pray. A sinner cannot contend before God, but must sue for mercy. Eec. vi. 10.
The usual hours of prayer at the temple, third and ninth, i.e., 9 and 3 o'clock.
"Let us go into the house of our Lord." Isa. ii. 3.
Some "draw near to God with their mouth, but not with their heart," \&c. Isa. xxix. 13.
"When ye eome to appear before Me, who hath required this at your hands?" Isa. i. 12.
Pharisee. Luke v. 17 ; vi. 2. For ages the people had reverenced the Pharisees' teachings.
In face of universal prejudice, our Lord declared war against them.
Their specious sanctity had long dazzled the ignorant Jews.
Thus Cain and Abel, ball and good men will come to God's house.
Thus some for vanity, others for interest, frequent the church.
There the hypocrite aisplays his piety, for the flattery of witnesses.

## notes.

Publican. Luke iii. 12. At times, ranked by our Lori with the harlots. Matt. xxi. 31.
With the people, this parable described a saint and a sinner.
iepòv. Christ, after driving out sheep and oxen, still called the temple house of prayer. Though sacrifices had ended, yet this should never ead. Plume. $\pi \rho \circ \sigma e v j{ }^{\xi} \alpha \sigma \theta a \ell$. Probably at one of the stated times of prayer, sacrifice, and offoring of inconse, in the vemple. Wordsworth. Omit ò before eis. Tischendorf, Alford.
11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

The Pharisees were revered as holy, publicans were despised as apostates. Pharisee. The great man has the precedence, as he was first named.
Stood. The ordinary position among the Jows in prayer. Matt. vi. 5. "When ye stand praying, forgive." Mark xi. 25.
But affected sanctity displays itself now, in standing or kneeling.
He thought far more of placing himself in position, than of God or of his sins.
He stretches forth his hand, as a model statuc of devotion.
Solomon kneeled at the dedication of the temple, winle the people stood. Psa. cxxxiv. 1 ; exxxv. 2 ; Mark xi. 25 ; 2 Chron. vi. 3.
Hannah stood, 1 Sam. i. 26, and our Saviour kneeled. Luke xxii. 41.
Thus. Gr., these things, or words.
His prayer was profuse and stately, but perfectly heartless.
With himself. Gr., apart; so that he might be seen of all. Matt vi. 5.

Doubtless would have preferred not to worship in the same temple witk the publican.
It was intended to be loud enough for all to hear.
Properly speaking, he did not stand before God at all, only before mer.
It was an exhibition of himself, as though he were upon the stage.
Israel failed to be justified, "Wherefore? because he sought it not by faith." Rom. ix. 32.
He was giving ear to himself, as though he could bear no man next him
Both stood before God unseen; what a difference in their similarity!
God. Familiarity with God ever indicates an unhumbled heart.
I thank Thee. Gratitude is proper at all times, and in all places.
Angels having nothing tc pray for, only praise God.

We should be thankful for the double benefit, of creation and redemption.
Is it for God's grace that he is thankful? Far from that.
A believer's thanksgiving, always proceeds onwards to confession.
"Come, I will declare what God hath done for my soul." Psa. lxvi. 16 ; 1 Tim. i. 12.
The Pharisee went to pray, but entirely forgets his errand.
He did not think even the favor of God, worth the asking.
I am. In this treacherous and presumptuous word, the entire hypocrite stands forth.
"By the grace of God, I am, that I am," said Paul. 1 Cor. xv. 10.
A deceitful compliment to God, assuming the form of a prayer.
This Pharisee knows nothing of sin or grace, in relation to himself.
It, was a denial of his being a sinner at all, in the sense that should cause him any fear.
To the blind, God said "How canst thou say, I am not polluted ?" Jer. ii. 23.
"I will plead with thee because thou sayest, I have not sinued." Jer. ii. 35.
A prayer without penitence is a bird without wings.
Not as other men. Gr. the rest of men. I am righteous in myself, and was never anything else.
He had commenced praying with "Oh God," but finds himself wanting in nothing, and omits praying altogether.
Even hypocrisy becomes magisterial and presumptnous.
Extortioners. Robbers. Coverdale. Those injuring others by force. The wounding of his selfishness, he conceives the most grievous offence. Mammon being his supreme good, he places it first.
He doubtless had given a sile glance at the publican.
He had in his view this abhorred fellow-worshipper from the beginning. He builds proudly on his morality, and thens ruins his soul.
Unjust. Those who defraud under semblance of justice,
Adulterers. All unclean, breaking the letter or spirit of the seventh commandment.
This publican. In plain terms "I alone am righteous, and all the world are sinners."
He scornfully points with his finger, and utters fearful "words of vanity." Isa. lviii. 9.
Invading God's prerogative, he gives judgment on the secrets of the heart.
He is honest in his hypocrisy, he sincerely trusted in his own righteousness.
Without even a mark, the nakedness of his soul appears.

In his profound self-deception, he was doubtless in earnest in his statements.
He could not even say his prayors without slandering his neighbor.
Sorne flatter neighbors and friends in public and sociat devotions.
It is not evident that he knew anything of the publican's private character.
It is not enough for him to despise the whole race; he must attack the publican.
The sight of one truly guilty, should have awakened all his charity.
David uttering a sinner's doom, in humility, checks himself. "Try me, 0 Lord, and know my thoughts." Psa. exxxix. 2w.
oraeiè, likc a statue. Wordsworth. This form, which has a middle foree, means more than $\dot{\varepsilon} \sigma \tau \grave{\omega}$, standing, said of the publiean, verse 13. The Pharisee stationed himself, the publican simply stood. Bengel. "Stood." The posture of the Jews and ancient Christians, in prayer. Tholuch. The present att:tnde in the Greek Church. Brown. It was the ancient custom to stand at prayer during the seasons of Easter and Pentecost, and according to some, eren on the Lord's Dity, in commemoration of their spiritual resurrection. Prescott. $\pi \rho o ̀ s ~ \dot{~ c a v z o ̀ v ~ m a y ~ b e ~ j o i n e d ~ w i t h ~ \sigma \tau a \theta c i s, ~ s t a n d i n g ~ b y ~}$ himself. Campbell, Beza, Doddridge; with éautòv. Mcyer, Liseo, Oosterzee. He placed himself apart boldly. Fon Gerlach. Publicans in Gentile court, Pharisees in Israelites. Grotius. Silently. Wetstein. None but nobles could pray sitting. Sehocttgen. $\pi \rho o ̀ s ~ \dot{\epsilon} a v \tau \grave{o} \nu \quad \pi \rho \circ \sigma \eta \dot{\chi} \chi \epsilon \tau 0 . \quad$ Rightly rendered in E. V., "prayed with himsclf," listening to himself, recounting his own merits in proycr! Wordsworth. Praving as one dependent on himself. Bengel. є่̇Xapıotē. Each day true Rabbi thanked God, 1, that he was not a Gentile. 2, that he was not one of the common people. 3, that he was not born a woman. Buxtorf.
oi доитоí. Omnes præter ipsum. Aujustine. He censures God in his prayer: Thou hast not one righteous on earth but me. Busil. $\eta_{\text {к }}$ кai. As for instance. W. \& W. Uneertain if heard of others. Stier.

## 12 Ifast twice in the week, I give tithes of all that I possess.

Fast. Luke v. 33. God enjoined them to fast on the tenth day of the seventh month. Lev. xxiii. 27.
The day of atonement, the only fast appointed by the law of God. The Jews in captivity observed four fasts.
The modern Jews have twenty cight special fasts.
A public fast was appointed by Samucl at Mizpeh. 1 Sam. vii. 6. 33

Anoiher by Jehoshaphat, 2 Chron. xx. 3; by Jehoiakim, Jer. xxxvi. 10 ; by Nehemiah, on the completion of the temple, Neh. ix. 1; by Esther, on Haman's conspiracy against the nation.
Nineveh fasted as an expression of humiliation and penitence when it was doomed. Jonali iii. 7.
The Jews added to the number of fasts, but failed in spirit. Is. lviii. 3, Monday and Thursday fast days, because Moses was said to have ascended and descended on those days.
Frail humanity gathers food for vanity from its very humblings.
We convert our virtnes into veils, wherewith to hide our sins.
The Tempter so magnifies our supposed virtues, that we can see nothing of our failings.
But the more of such virtue a man accumulates, the deeper he sinks.
A self-denying life may lead straight to perdition. 1 Cor. xiii. 3.
Twice in the week. Balaam boasted of his sacrifice and sacrilege. Num. xxiii. 4.
Like boasting Israel of old, "Wherefore have we fasted, and Thou sees $\ddagger$ not?" Isa. lviii. 3.
"When ye fasted, did ye at all fast unto Me !" Zec. vii. 5.
Formal services drive the soul further from God, than actual sins.
Self-loving, arrogant fulfillers of the law, rapidly harden their souls.
Give tithes. Priests and Levites maintained by tithes.
"Will a man rob God? yet ye have robbed me." Mal. iii. 8.
His prayer contains no confession of sin, thinking he had none.
He prays for no pardon, having no sense of guilt.
He prays for no salvation, fearing no danger of ruin.
He petitions for no grace, feeling quite able to pay all debts to God.
Yet he was wretched, miserable, poor, blind and naked. Rev. iii. 17.
First he shows what he does, and then what he gives.
It by no means implies alms are worthless in forming character.
He thinks he not only pays all God's law demands, but more.
I possess. Instead of praying, he simply praises himself.
With boundless arrogance, he thus exalts himself above others.
The proud fool inspires compassion, rather than disgnst.
Sad for those, whose alms come short of even the Pharisee's.
motev́w. Privately enjoined by the divine law. Buxtorf. Rabbis trifled egregiockiy with conscience. Rabbinical pride seen in the following.-" If ten righteous among men, I and my son are of the number; if but one, I would be that one," Rabbi Simeon

NOTES.

Lightfont. "The week," Greek rov̂ vaßßárov, the Sabbath. The chief day of the whole
 in N. T. 1 Thess.iv. 4. Wordsworth. The present tense may be noticed in $\dot{\alpha} \pi=\delta \epsilon \kappa \pi \tau \bar{\omega}$ and кт $\bar{\omega} \mu a \iota$; "I am in the habit of paying the tenth of all my gains." Webster's Syntax.
13. And the publican, standing afar off, would not lift up so much as his eycs unto heaven, but smotc upon his breast, saying, God be merciful to me a sinner.

Publican. Luke iii. 12. Matthew and Zacchæus were Publicans.
Standing. Indicates the publican's unstudied posture after entering the sanctuary.
Afar off. Gr., apart from the holy place.
But not far from God, who is nigh to the contrite. Psa. xxxiv. 18. " One stands up close and treads on high, Where the other dare not bend his eye. One nearer to God's altar trod, The other to the altar's God." Crashaw.
Impenitence alone creates a wide gulf between us und God. Luke xv. 13.
The Pharisee's ficrce spirit, and piercing glances repelled the publican.
The publican under the mighty influence of a first repentance, comes to pray.
God seizes his spirit, and he feels as if all saw his guilt.
The Pharisee pushed ambitiously forward, to the upper end of the Court of Isracl.
Those seeming farthest from God in deep bumiliation, then ever draw nearest.
The publican in faith, strangely. dares to enter the sanctuary.
In his humility, he does not deem himself worthy to press forward toward the holy place.
He felt that justly he was excluded from the temple below.
His mouth would acknowledge the justice of God, if shut out from that above. Rom iii. 19.
Eyes. Jers prayed with uplitted eyes, Psa. cxxiii. 1-2, and hands raised. 1 Tim. ii. 8.
But his heart burdened, dared not yet hope for acceptance. Isa. Iviii. 5.
An exquisite picture of a broken heart and contrite spirit. Psa. li. 17.
It was an abandonment, utterly and for ever, of all self-righteousness.
Had he spoken of self, it would only have been of his countless sins.
The Pharisee cast his eye around for admirers of his devotion.
The puolcan has no one to think of but his guilty self.
"Mine iniquities take hold upon me, I an not able to look up." Isa. xl. 12.
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" 0 my God, I am ashamed and blush to lift up my face!" Ezra ix. 6.
Smote. Gr. Continued smiting. "This heart, this guilty heart of minè!"
. The author met a female in Egypt, smiting her breast, with earth on her head, and loudly wailing. Jer. xxxi. 19.
David, penitent, smitten by a stroke upon his heart. 2 Sam. xxiv. 10.
Smiting on his breast he chid his heart-the seat of all cvil in man.
"Surely I repented, I smote upon my thigh." Jer. xxxi. 19.
Saying. The prayer; a deep sigh, bursting from the depths of his soul. Sighs have been called the voice of God's Spirit.
"I a sinner went up to pray, but could only utter one word."
Deep emotion has few words, light hearts have many.
Be merciful. Salvation by grace alone krown in the Bible.
But no salvation without the fruit of good works. Matt. vii. 20.
"Rightenusness belongeth unto the Lord! But unto us confusion." Dan. ix. 7.
Hypocrites convert Scripture formulas into refuges of lies. Isa. xxviii. 15. 17.

The Pharisee trusted to his merit in fasting and tithing.
The publican flies to mercy, as the city of his refuge, and ciings to that altar.
Many postpone repentance, by pleading the dying thief's acceptance.
Many apologize for their sins, because Noah, David, and Peter sinned.
A man must not play the orator before God. Psa. xxxix. 9.
The most eloquent prayer, the moaning of a broken heart for mercy.
Human argument, or the most rigid logic, equal not a penitential tear.
He understciod the promises, better than the Pharisee his Bible.
Conscious or unconscious, his prayer is in the spirit of David.
This is either the easiest or the hardest prayer, as it is received by the heart.
One glance upward to God, by the heart through faith.
One glance invardly, whore the sinner has sinned against Heaven.
Sinner. Gr., the sinner-"If ever there was a sinner, I am one."
Grace alone reveals unto us the depths of sin, "Behold I am vile." Job. xl. 4 ; John. xvi 8.

This great word in luminons force, ever stands and utters the mighty testimony of a broken heart!
This word, the Pharisee passes by, and never finds.
It was uttered by the Apostle Panl at the close of his life. 1 Tim. i. 15. David said "I acknowledge my transgressions, my sin is ever before me." Psa. li. 3.

NOTES.
"Have mercy upon me, 0 God, according to thy loring kindness." Psa. li. 1.

The publican's prayer was the simple outgushing of his sin-troubled heart.
The Pharisee's was suited for an angel, but not for a sinner. Vagueness and generality, the great defects in most petitions.
It was an humble prayer; it put self in the lowest place.
It exalted the Divine holiness in its sole cry for mercy.
$\mu a \kappa \rho o ́ \theta \epsilon \nu$. - Court of the Gentiles. Starcke: from the Pharisee. Meyer; from the Holy Place. Oosterzec. In the same court, that of the Israclites, as the Pharisec, ver:3e
 Christians and heathens thus lifted their eyes and hands in prayer. Tertulliiun. Publican refused lest he should see his sins written in the very heavens.Chrysostom.

єัruntev. Ubi dolor, ibi manus. Bengel. It chastises the hidden sin openly. Augustine. Rome finds authority for penance: he chastised sin in himself, Marriott, Rheimish Notes. What is a penitent but a man angered with self. Augustine. iגárөŋrí, from ̈̈入cws propitions. Doctrinal reference denied. Alford: affirmed. Major, Stier. iגa $\begin{aligned} \\ \text { ípıov, propitiation, Rom. iii. } 25 \text {; reconciliation, Heb. rí. } 17 \text {; mercy seat, Heb. ix. } 5 . ~\end{aligned}$ Isaiah liii. is a condensed biography of the Lamb, typified by every sacrifice. Grotius de Rostock, dying, cried " I am that publican." Rome nullifies this doctrine by her dogmas. Decrees, Council of Trent. Canon De Justificatione anathematizes all who hold Bible teaching on this vital subject.
$\dot{\alpha} \mu a \rho \tau \omega \lambda \hat{\omega}$. A miserable sinner, Luke xiii. 2; a wicked wretch or abandoned profligate. Doddridge, Psa. lxxix. 6; Matt. ix. 10; Luke vi. 32; Jolın ix. 24; 1 Tim. i. 9. т $\hat{̣}$ á $\mu a p \tau \omega \lambda \hat{̣}$. The sinner: article emphatic. Rosenmuller, Wetstein, Bengel, Wordsworth, Greswell, Stier; pleonastic. Bloomfield. Probably the article is only generic, pointing him out as one of a class. The article implies not, so much comparison with others, as intense self-abascment ;-"Sinner that I am." Alford. Who am confessedly a sinner. Widdleton. He does not say, I am a creature dependent upon God, \&c. Roos. He came as a ripe believer. Lange; a penitent sinner. Stier, Trench.
14. I tell you, this man went doron to his house justified rather than the other : for every one that exaltcth himself shall be abased; and he thal humbleth himself shall br exalted.

I tell you. For I know, and have heard many such prayers before. Jesus knew not only the heart of man, but the counsel of God. The proud Pharisee goes away, like Cain, rejected of Heaven. The briefest prayer ou record, was an answered prayer.
Publican's prayer. 1. Comprehensive but rare. 2. Suitable yet in. dispensable. 3. Full of sorrows, but full of blessings.

Many take care that they pray, but not how they pray.
True humility. 1. Acknowled ges his sin. 2. In its full extent. 3. As his own sin. 4. Seeks pardon from God.
The parable of the woman encourages believing perseverance.
That of the publican enjoins humble approach to the mercy-seat.
To his house. This is not intended simply to round off the narrative Although he remains a publican, he returns a new man.
\$is new life will shew that he was sanctified, as well as justifiod.
He does not give to God only a tenth, but consecrates all to God.
!'he Pharisee weut down with a heart full of scorn and pride.
Its conscience unsilenced, and "the wrath of God abiding on him." John iii. 36. Psa. lix. 8.
Put the way of peace have they not known. Rom. iii. 17.
Justified. The publican is acquitted, pardoned, and accepted of God.
God grants more than we ask; mercy only sought, justification unto eterual life given.
Zacchæus only wishes to see Christ, but receives the Lord a guest!
Dying thief prays for remembrance but is welcomed to paradise. Eph. iii. 20.
'The Pharlsee literally supplicated nothing, least of all justification.
Justification has no degrees, it is a complete, and perfect act. Rom. iii. 24.

The meritorious obedience and death of Christ the alone ground of a sinner's justification. Rom. v. 1 ; iii. 22 ; Gal. ii. 16.
"It is God who justifieth. Who is he that condemueth?" Rom. viii. 33-34.
Every soul is either within, or without the kingdom of God.
"There is now no condemnation to them who are in Clurist Jesus." Rom. viii. 1.
"The believer hath everlasting life, and shall not come into condemnation." John v. 24.
"If we confess our sins, God is faithful and just to forgive." 1 John i. 9 .

Flatfering ourselves to be a little holier than another is Pharisaic leaven.
Rather. Nothing here teaches, one justified a little, and the cther much.
The publican went home pardoned and accepted before God.
One gives thanks, so as to forget to pray. The other prays, so as to have cause for thanks.
Cne compares himself with others, the other with the law.
One counts his virtues, the other mourns over his sins.

One with all his virtues, loves sin; the other with all his sins loves virtue.

1. The publican's prayer. 2. His spirit. 3. His reward.

Exalteth. Substance of these words repeated 7 times. Matt. viii. 8: xx. 26 ; xxiii. 12. Luke xiv. 11 ; xxii. 26. John xiii. 14.

As pride excluded arehangels from heaven, so it will men also.
Like the fly in the ointment, pride nullifies all our virtues. Eccles. x. 1.
The proud prayer of the pretender to righteousness is sin.
The Gospel leads to depths (one's depravity) and to heiohts (communion with God).
Abased. Illustrated by Pharaoh, Goliath, Haman, Nebuchadnezzar: Herod.
Humbleth. The only spot on earth where a sinner can commune, is in the dust. 2 Cor. vii. 10.
"To this man will I look; even him that is poor and of a contrite spirit." Isa. Ixvi. 2.
" God resisteth the proud, but giveth grace to the humble." Jas. iv. 6.
"Our iniquities like the wind have carried us่ away." Isa. lxiv. 6.
Humility the grace of Abraham, Jacob, Moses, David, Job, Daniel, Isaiah, John, Paul.
Exalted. Three times our Saviour repeated these words. Matt. xxiii. 12. Luke xiv. 11.

Our prayers are our judges, foreshadowing the final decree.
$\delta \in \delta \iota x \alpha t \omega \mu \in \varepsilon^{\nu} \alpha-\eta$, acquitted and pardoned, not more than the cíher, bnt rather than
 anthority of many of the best MSS. Lachnann, Meyer, and Alford read map' 'keivov, so also Cod. Sinai. In either case $\mu \hat{a} \lambda \lambda \frac{1}{}$ is to be understood, as in chap. xv. 7; 1 Cor. xiv. 19. The Pharisee was not justified in any sense; for ho was abased. Bengel. God is high; exalt thyself, Ha flees from thee; humble thysclf, and Ke stoops to thee. Augustine. l'harisee also jnstified, but not so fully as the publican. Von Gerlach. There is danger in preforring the publican's sins to the Pharisee's virtues. These things (fasting, tithing, \&c.) ye ought, \&c. Hammond. God more pleased with penitence after sin, than pride in acts of piety. Augustine. He prefers a contrite peceavi to the conceited Deo gratias. Andrews. Proverb like Shushan witnesses;-Mordecai honored, and Haman hnmbled, Ifull. The debtor, in the parable, forgiven little, was not forgiren at all. Calvin. The narrative of Luke here nnites with Matt. and Mark after being parted for nine chapters, or 351 verses. Oosterzce.
15. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebukerl them.
Infants. Gr., elso the, or, their infants. The people not ouly came themselves, they brought their infants.

An example to all parents-to come to Jesus and bring their children with them.
"I will pour my spirit unon thy seed. and my blessing upon thine offspring." Isa. xliv. 3.
Our spiritual interest for children measures our love for the Saviour.
Heathen feel little concern for the soul or body of children.
None but Christian parents rightly regard the richest legacy of heaven. Acts ii. 39.
Touch them. Put his hands on them. Matt. xix. 13.
Jacob laid his hands on Ephraim and Manasseh. Gen. xlviii. 14 ; Num. xxvii. 18 ; 2 Kings v. 11.

Aaron with liftel hands blessed the people. Lev. ix. 22, and Christ the disciples. Luke xxiv. 50.
Not to say anything unto them, but to pray over them.
A sign of dedicating persons to God, and imparting to them spiritual gifts.
With our Saviour, however, it was an actual conveying of blessing.
"Men shall be blessed in Him, and all nations shall call him blessed." Psa. 1xxii. 17.
No superstitious notion of magical efficacy in the tonch.
Parents here remembered the benedictions of patriarchs. Lev. i. 4; Lev. xvi. 21.
The more touching, as it was a farewell scene.
The very request, proves the majesty and gentleness of the Lord.
Rebuked them. Thanking the intrusion useless, and the Gospel only for adults.
Instead of children first becoming like adults, adults must become like children.
He shews infants as such, are capable of the kingdom of God.
Whom men reject as worthless, the Lord often welcomes as His.
It is no strange thing to be rebuked by those who should encourage.
It was no envy but a sincere regard to the Master's convenience.
An officious sense of their own importance as "His followers."
Rashness and over-haste too often characterize new converts.
What good can such children get from His laying hands upon them?
This great word rebukes the proud contempt in which the world held children.
The kingdom of heaven consists of such children, and child-like men.
Not through their original innocence, but promised grace. Acts. ii. 39.
Jesus had much more condeseension than his disciples supposed.
It was not their first error, another at Sychar. John. iv. 27.

 Webster's Syntar. $\pi$ audiov. New born infants, Matt. ii. 8; Luke ii. 17. A child, Matw. xviii. 2. For a girl twelve years of age, Mark v. 39. ßре́ $\phi \eta$. New lorn balic. Aesch; suckling. Pind, words usod by Matt. and Mark, may signify a youth. Norton. Ignatins, a pupil of John, given to the lions at Antioch, one of these infants, Niccphorus. Luke here
 worth. Rabbes taught children parished like brutes. Lightfoot. The questiun of being permitleci to dedicate infants to God was sure to rise. Our Lord, by anticipation, furnishes an answer for all future ages. Not only is infant baptism justified, but this act is the normat pattern of all baptism. Brown. I will not assert a secret, imperceptible, habit of faith, but there is in infants an innocency instead of faith. Jer. Taylor. None can enter the Kingdom, except as a little chill. Adults, sceming exceptions, must come as little children. Alford. ärrntac. To cure the sick. Elsner. érєтín $\quad$ бay. They were presented at once, in a throng. Olshausen.
16. But Jesus called them anto him, and satd, Suffer little children to come unio mer, and forbid them not: for of such is the kingdom of God.

Called. Many slighted of men are chosen of God. 1 Cor. i. 2-8; Heb. xi. 38.
Suffer. He here blesses with no unmeaning and empty ceremony.
He endorses no pagan or Romish superstition of amulets or charms.
A blessing for children. 1, earnestly requested. 2, hastily denied. 3, graciously granted. 4, abidingly confirmed.
Unto Me. Not that the chnldren must first become as you, but you as the children.
A child in the arms of its mother, an embodied call for help to a faithful God. Isa, xlv. 10.
"Receive me; I have nothing, I need everything."
A living expression of faith-" I trust I shall not be leit to perish without help."
A child lets itself be carried and brought, caressed and blessed.
We need child-like simplicity, humility, and trust.
If we have to do with men, the rule is "beware of men." Matt. x. 17.
"I said in my haste, All men are liars." Psa. cxvi. 11.
"Cursed be he who trusteth in man or maketh flesh," \&c. Jer. xvii. 5.
Forbid. Gr. Hinder, either by word, deed, or even look.
His heart yearned after these innocents, as such.
The Only-begotten of the Father! with an unconscious babe in His arms!
He did not forbid infants to be circumcised under the O.T.


NOTES.

He does not now forbid parents to indenture their children to God in baptism.
Christian dispensation does not lessen but enlarges believers' privileges.
He who lets children die, bids them to better things with Hin aluve.
The only time the Redecmer "was much displeased" was with officious interfering with children coming to Him.
Displeased. Mark. x. 14. Gr. denotes great pain, implying grief and indignation.
Of such. Simplicity, iunocence, humility give free access to Christ.
It implies that children may be truly regenerated by the Spirit.
Samuel, Isaiah, Jeremiah, John, Timothy, instances.
Children under the former dispensation were recognised as members of the visible church.
"Ye stand this day before your God, your little ones," \&c. Deut. xxix. 10.
Circumcision at 8 days old a seal of the righteousness of faitl, Rom. iv. 11.
Infant baptism generally regarded as in the place of circumcision. Acts x. 2 ; xi. 14 ; Acts xvi. 15 ; xvi. 31 ; xviii. 8 ; 1 Cor. i. 16 ; vii. 14 ; Isa. xxviii. 9 .
Church on earth largely consists of those called in early life.
Kingdom above, cousists in a great degree of those dying in infancy.
They are those "who have not sinued after the similitude of Adam's sin." Rom. v. 14.
They are therefore justified without the similitude of Adam's faith.
Children receive the inheritance as the free gift of God.
"Is it well with thee? with the child? It is well." 2 Kings iv. 26.
"Rachel (without cause) wept for her children, refusing to be comforted." Matt. ii. 18.
If children were not too young to be circumcised in the O. T., they are not too young to be baptized urder the Gospel.
By this sacrament they are indentured to the Lord.
Blessed. Mark. x. $1^{6}$. What did this mean, if it did not benefit them? "If the root he holy, so are the branches." Rom. xi. 16.
Kingdom. Some believe it has more children than adults.
totovit $\omega \nu$, anto such. Tyrdale. 1. The principal portion of heavenly dwellers are infants. 2. Kingdom belongs to believing children as well as adults. 3. Child-like in disposition. 4. Refers to believing ehildren, and those who resemble them in qualities. Alexander. Children from infancy up, nay be subjects of grace, Edwards, Brown. $\kappa \omega \lambda v \in \tau \epsilon$. The children of freemen are free. Lewes. After the sin and misery in married life, this breaks, like a beam of sunshine, through the dark clouds. Oosterzes, Baptism of infants an indenture. Miller.
17. Verity I say unto you, Whosocver shall not receive the kingdon of God as a little child shall in no wise enter thercin.

Kingdom. God is said to have two residences, Heaven and the conrrite heart. Isa lvii. 15.
Little child. Born under sin, by nature are children of wrath. Psa. li. 5 ; Ephes. ii. 3.

But comparatively they are humble, contented in a hut as in a palace.
The royal robe, and the Indian blauket, are esteemed alike.
They are tcuchable, not too proul to learn, nor puffed up with conceit.
They are not cnvious, the gay dress of others does not rouse their anger.
They are not malicious; infant quarrels, are soon forgotien in love.
"Be not children in understanding, but in malice be ye children." 1 Cor. xiv. 20.

Children are without guile; their sins are bursts of passion, not wellplanned assaults on virtue.
Free from corctousness, they clesire neither power nor wealth.
"He feeds his flock like a shepherd, and gathers the lambs in his arms." Isa. xl. 11.
Christ's last injunction to Peter. (John xyi. 15.) "Feed my lambs."
Teaches us to be "gentle, instructing in meekness." 2 Tim. ii. 24-25.
"We were gentle among yon, even as a nurse cherisheth." \&c. 1 Thes. ii. 7.
rasiov. A little child can partially use his reason, so as to receive; bnt an infant expresses a lower degree, suited to the Lord's toueh. Bengel. A child is no hypocrite held in thraldom by worldiness and wealth. Chrysostom, Ellicott.
18. And a certain ruler asked him, saying, Good Master, what shall I do to inheric eternal life?

Certain. Matt. Behold! calling special attention.
Ruler. Either in the synagogue or was a civil magistrate.
This eye-witness relates the deep impression made by this incident.
Christ was still surrounded by the Pharisees tempting him.
This ruler had been partly gained over by Jesus.
Pharisees would prove our Lord an impostor by their question.
"Have any of the rulers, or l'harisees believed on him ?" John vii. 48. The conversiou of those high in wealth, power, or talents, is noticed.
Ruler. Young man. Matt. xix. 20. A prince. Hickliffe, Rhcims.

Diligence rewarded, Jeroboam. 1 Kings xi. 28. Virtue crowned, Solomon. 1 Kings iii. 13.
Running. Mark x. 17. Time may be improved, and yet the kingdom be lost.
"Your goodness is as a moming clond, and as the early dew." Hos. vi. 4. Afterwards be went slowly and sorrowfully away.
Kneeled. Denoted reverence, courtesy and humility.
He was not ashamed like Nicodemus, to meet him in the highway.
Asked. If we would learn how to be saved we must apply to the Great Teacher.
To arrogate to ourselves ability to win eternal life by good works, is sacrilege; to defile the gift (Jas. i. 17.) witi polluted hands.
He is not accused of tempting Christ like the Pharisees.
An honest, though erroneous, and self-righteous seeker after peace.
Good Master. A good man teaches good things in a good way.
Israel's old sin, "they flatter me with their lips." Psa. lxxviii. 36.
"Master, we know that Thou teachest the way of God truly." Lukexx. 21.
"Learn of me, for I am meck and lowly in heart, and ye sball find rest." Matt. xi. 29.
There is no learning the way to heaven but in the school of Christ.
Shall I do? He seeks not grace, but reward for his own virtue.
A man full of good intentions, but no self-knowledge.
Respect for the law, but full of self-complacency.
Strange mixture of sincerity and pitiable self-deception.
His question speaks well for the earnestness and zeal of his early training.
He felt he still lacked something, although he knew not what.
In every age men have proved by their costly sacrifices their misgivings, of a fatal defect of title to heaven.
Saul of Tarsus said, "Lord, what wilt thou hare me to do?" Acts.ix. 6. The jailor of Philippi said "What must $I$ do to be saved ?" Acts. xvi. 30. The same enquiry was urged on the day of Pentecost. Acts. ii. 37.
It implies a concern not felt by the unthinking world.
Good thing. Matt. xix. 16. He takes for granted, that out of his own good treasure he can bring an acceptable offering for God.
I do. Restless at heart with all his virtne and wealth.
To good already done he would add new forms of splendid piety.
Hc expected some penance that should flatter his pride.
Inherit. Possess in my own right, everlasting happiness.
The young ruler does not perceive the inconsistency ketween doing and inheriting.
He blindly aims at extraordinary merit to become like Christ.

## NOTES.

Eternal life. These words occur first, Dan. xii. 2; here and Matt. xxv. 46.

No Sadủuce: conscieuce compelled him to confess another world.
With young gay worldings thoughts of an cternal life are rare.
They tax themselves to rid their minds of such unwelcome themes. The dance, cards, chase, theatre, public life, are successively plied.
$\dot{a}_{\rho} \rho \boldsymbol{\omega} \nu$.-Prince. Tyndale. áyä̀.-Not so much of flattery as thoughtfulness. Stier. Excessive admiration for our Lord's superior virtuc. Alford. If he was ignorant of His divinity, the term was used as flattery, and therefore to be rebuked. Foster He had probably heard of Jesus' condemnation of tradition. Hawes.
19. And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.
Why callest? Christ takes care not to say "I am not good."
He calls himself the "Good Shepherd," more than "Good Master." John x. 11.
He objects to the superficial and outward meaning attached to the word. Truth is the salt of courtesy, making it differ from flattery.
Good. He declined being classed with other "good masters."
"By such terms yon acknowledge me to be divine."
The ruler with all his humility and reverence held Christ to be a mere man.
Christ attests His own divinity, affirming " noue is good, save One." Luke 1.35.
Christ knew Himself not after the flesh. 2 Cor. v. 16.
Christ, not only the Highest Good but the Source of all good to others.
"There is none holy as the Lord, for there is nove beside Thee." 1 Sam. ii. 2.
"All men should honor the Son even as they honor the Father." John $\mathrm{\nabla} .23$.
Jesus, the full light of divinity, "God, manifest in the flcsh." 1 Tim. iii. 16.
God. Goodness infinite,-underived, and unchangeable.
We likewise should turn our commendations to his glory.

In the parallel passage, Matt. xix. 17, the following reading is adopted. - ri ue



## NOTES.

To try the young man's knowledge, as when He enguired why David ealled Him Lord. W. Jones. Merely an ancient interpretation. Wetstrin, Mathins, Josterzee. No Marcionite emeulation: our Lord neither directly asserts his own divinity (old Dogmatists) ; nor decidedly deuies it (modern Rationalists). God alone is goed, sinco Christ's humanity was liabie to temptation. Oetenger. The Good One is to be asked concerning good. Bengel. The human goodness of Christ reaches perfection, through conflict. Ullmann. Never has Jesus protested agrainst any degree of adoration. Roos. Why askest thou me about that which is good? Ons is good; address thyself to Him. Neander. Why askest thou me about the good? Lange. Various readings from Origen. Matthias. Marginal gloss : answer more suitable to the question. Wetstcin. Rec. text. Brown, Serivener, Stier. God to the sinner:-Do this, and live. It is to awaken eonviction of his deep need of grace. Oosterzep. Unanswerable, and abont the highest good. De Wette. That goodness is referred to in the sisnse, "My doctrine is not mine" (John viii. 16). Lutharlt. Why call me "good," unless you own me to be God? You come to me, why not go to God at oncs. His will alone is the absolute xule of good. Alexander. Contrast between the divine perfections, and the humanity of Jesus. Meyer. In directing him to God, He directed him to Himself. Supreme gooluess belongs alone to God. Brown.
ovideis. Translators dispense with their favorite solecism; no man, except God. Alewander. If I am only master, why call me good? if I am God, why call me moster ? Why not call me God? for there is none good but God. Wordsworth. Quid me dicis bonum, quem negas Deum? Non ergo se bonum negat, sed Deum designat. Ambrose.
20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not ateal, Do not, bear false witness, Honour thy father and thy mother.

Knowest. Implies he must have carefully read the law of God.
Our Lord treats him as a wise physician does a pationt.
Commandments. A Jew understood the ten commandments, definitely. Christ endorses them as universally binding to the end of the world.
He begins with the secoud table, since meu could see the fruit.
This is an easy and natural test of man's conduct to man.
Outward obedience, would never have mude him perfect. 1 Cor. xiii. 3.
We learn that keeping all the commandments is perfect holiness.
The holy patriarch confessed, lie did not keep one of a thousand. Job. ix. 3.

This young man's perfect obedience was a fatal delusion.
He who expects salvation on this ground must show a life of sinless obedience.
"Cursed is every one that contimueth not in all things," \&c. Gal. iii. 10.
"Whosoever offendeth in one point, is gnilty of all." Jas. ii. 10.
Io not. Repeated with delieacy, to its keenest climax.
Hast thou kept this? and actually this also?

NOTES.

These very prohibitions unnecessary, were men naturally good. Beeause man will sin therefore God must legislate.
At heart man is revengeful, impure, dishonest and false.
By these humble lessons, the Great Master has trained his disciples in every age, to understand their utter inability to obey.
The duties of the first table did not furnish so deeisive a test to men.
Honor. The fifth named law, is positive, the others are negative.
Our Lord thus introduces a youth to a perfect stranger viz., himself.
tyrodàs. Against the Antinomians, the Lord here maintains that the law must be kept in order to salvation. Only by no other way than by grace. Lightjoot. M $\dot{\eta}$. Our Saviour enumerates all these conmands, in order more clearly to bring out the young man's self-righteousness. De Wette. Tested the youth's inability to perceive his deep need of grace. Ousterzee.

## 21. And he said, All these have I kept from my youth up.

All these. This was no hypocritical profession, but an honest beliek H.e thought he had jinished, Jesus knew he had not begun. .

The young man is too much blinded, to understand Christ's meaning.

1. Selif-righteousness of doctrine and sentiment, head and heart.
2. Self-righteousness of the heart, with orthodoxy of the head.

To be undeceived by the shoek of death is a fearful surprise!
Faneied spiritual riches, lead to conceit and pride.
Temporal riches often cover spiritual poverty.
An answer more full of darkness, impossible to eonceive.
"Whoso trusteth his own heart is a fool," God being judge. Prof. xxriii. 20.
We continually break the law in thought, if not in deed. Psa. li. 6 .
I kept. The profoundest ignorance, here utters a fearfully artless lie No mere man has ever loved his neighbor as himself. Eecles. vii. 20.
His eandor contrasts with bypoeritical Pharisees, "Jesus loved him." Mark x. 21.
He entirely overlooked all the spirituality of the law.
Every imagination of the thought of the heart, had been evil from his youth. Gen. viii. 21.
"I was alive without the law once: when the commandment came, sin revived, and I died." Rom. vii. 9.
Men think themselves innocent, because they are ignorant.



From my youth. But all these things had not givean bim Fiow of - mind.

His conscience still required something more to pacify it.
Others think it a vain conceit, laying a train for the applause of Jesus.
Satan never has such success, as when he spreads out our virtues.
The Saviouri knew all the windings of the young ruler's deceitful heart.
Without directly contradicting him, he effectually exposed him.
"What lack I yet?" Matt. xix. 20. He desires to secure a rightful claim to heaven.
It argues an extremely superficial view of the meaning and extent of tho law.
Something whispered, it was too easy a way of getting to heaven.
$\tau \alpha v ิ \tau \alpha \pi \alpha ́ v \tau \alpha$. Sclf-righteousness prompted this boast. A sad confession of a deep want remaining unsatisfied. Lange. $\dot{\epsilon} \phi u \lambda \alpha \xi \dot{\xi} \mu \eta \nu$, literally to have the custody, watched, guarded. veómtos.--Matt. xix. 20. This proves nothing as to the precise age of the ruler. Alexander. Not precisely a youth, according to the present use of the term, yet he was a young man to be a ruler. Stier. Speaks as one looking back: complacently on his past life. Ncander. $\mu$ ov omitted. Tischendorf, Alford. ,
22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: se'l all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Jesus heard. With divine amazement. Mark vi. 6. Marvelled.
Contrast hisingenuousness with the cunning hypocrites of the Sanhedrim.
Loved. Mark x. 21. Meek, attractive, interesting, amiable, promising.
Loved the sincerity, earnestness and frankness of the youth.
Tears oftener named than smiles in our Saviour's life.
Yet at times radance divine seems to beam forth.
Yet lackest. If we would win souls, wisely admit all they do well; no one will be confuted, until first convinced.
Without charging him, the Lord clearly brings out supreme love of earth. One thing. Not, but one thing. God knew he lacked many.
With the want of the principal thing, he lacked all.
Complete subjection of the heart to God was the one great need. The young man was now to give proof that he was in earnest.
notes.

It was a test of his having broken the first command of the table.
If found wanting in the first balance, all else is worthless.
Every one of us has something he must give up, in order to enter the kingdom.
He was guilty of "covetousness, which is idolatry." Col. iii. 5.
Christ requires him to abandion what He knew to be his idul.
Had his ruling passion been the love of pleasure another test was needed.
Multitudes have given up their wealth and retained some other idol.
Sell all. It involves willingness to lay all he has at the feet or Him who was Author of the commandments.
The Dirine Teacher made his compliance necessary to salvation.
Love of earth, too hecryy a weight to win in the Christian race. Heb. xii. i. Charity smoothes the path of others, and speeds the way of the giver.
This simple test proved his ignorance of the first commandment.
A human sage would have contradicted the young man, saying, "Thou art, in the love of thy riches, still an idolater."
A believer is taught that all his possessions are only in trust.
Paul's companions cast overboard the cargo to save thoir lives.
A man must not only give up all but also himself
In giving up himself, all he has, always goes with this gift.
In seeking first the kingdom, the heart caros for no second.
He alone can attain chief good, who renounces what he most values.
The Lord opened his spiritual vision, to see his secret sin, hence his sad sense of shame!
He loved the world, above the one "Good God."
He evidently stood at the gate of the kingdom, opened by the Saviour.
The bond binding him to the earth could alone be broken by faith.
The sacrifice was valueless, unless done for Jesus' sake.
The Spirit accompanied the word and revealed the hitherto unknorn way of life.
Distribute. Gr. donate piece by piece with his own hand.
No more exquisite joy can the righteous desire than realizing, "It is more blessed to give than to receive." Acts xx. $3 \overline{5}$.
Dry up the source of earthly joy, drop by drop.
Not until self-will is sacrificed, can he follow Christ.
The spirit of the command is universally binding on us. Matt. xvi. 27.
External obedience will never give a claim upon heaven. 1 Cor. xiii. 2.
Persecution, one of the best possessions a believer has inthis life. Mark x. 30.
The poor. If thou lovest thy poor neighbor as thyself, sell and give to the ueedy.
This test would set him free for the command "Follow me."

He was to expset no compensation in the present life, only in the future. Have treasure. He clung to his imaginary righteousness as true treasures.
And to his earthly wealth with all his strength and mind.
Monks have parted with their goods, only to be more covetous in their heart.
"They who sow bountifully, shall reap also bountifully." 2 Cor. ix. 6-7. Rich as he was, the loss of all his wealth would have been more than compensated.
Onr Saviour put His finger upon the delight of his heart, and touched his idol. And proved the sad fact that his riches were dearer to him, than Christ and salvation.
Note the poverty of the rich, and the riches of the poor.
Follow me. Our Lord shews his obedience to be utterly worthless.
Instead of treating his deficiency in general terms, or with a doctrinal proposition, he requires him at once, before all men, to abandon his known idol.
This was a personal test, and not a general rule of duty.
Sacrifice required, not the thing lacked, but the proof of it.
In Christ's school of grace, we learn our only treasure must be in heaven.
To sell all would hare been a profession of his faith in the despised Galilean.
Pride dreaded this wound-coretonsuess dreaded poverty.
Had he been willing to make the sacrifice his Isaac would have been given him back again.
Youth here solemnly warned, "Rejoice 0 young man in thy youth." Eecl. xi. 9 ; Titus ii. 6 ; 1 Kings xviii. 12.
"O Lord God, Thou art my trust from my youth." Psa. 1xxi. 5.
"Wherewithal shall \& young man cleanse his way?" Psa. cxix. 9.

тavita, omitted. Tisehendorf, Alford, Cod. Sinai. EiTєv: loved, Mark x. 21́; love of complaceney; others, with compassion. He disdained all Jewish conventional proprieties in casting himself at the Lord's feet. Stier. Mark draws his inference from the Lord's treatment. Grotius. $\pi \dot{\omega} \lambda \eta \sigma o v$. The Divine Teacher lays hold on his own test. Romanists quote it as anthority for voluntary poverty, coneilium evangelicum. Stádos, distribute. Bengel. Believers not required to panperize themselres. Ii was the heart to do it, when possession interfered with soul's interest, whieh the Lord required. Alexanaer. Some strangely donbt that Christ would overburden this young man, at this time. Stier. To a loving heart any yoke is easy, axy burden light.
$\dot{\alpha} \kappa о \lambda о \dot{\theta} \theta \in$. If one will not follow Christ, he need not seil all; feeding the streams, be will dry the fountain. Lord Bacon:-That is, saerifiees for heaven, without surrtndering the heart, only lessen present comforts, and he loses heaven after all.
notes.

Sorrowful. Sorry to part with Christ, but more so with wealth. Riches and heaven, shew on which side is the balance of affection. To be rich-yet free, and not to covet while yet poor-is kard.
Endeavoring to burst the bands of earth, reveals their tremendous power.
He is caught by his own enquirs, sharply smitten by his own conscience.
He dare not ask, "Where then is such a commandment?"
He feels what our Lord purposed to make him feel.
To disobey is hard for his conscience, to obey, harder still for the flesh.
"Ye have taken away my gods, and what have I more?" Jud. xviii 24.
"Demas hath forsaken me, and loves this present world." 2 Tim. iv. 10.
Muny struggle between convictions and corruptions, and yield to $\sin$ at last.
The Lord's kindness, and the inward conflict, make him sad.
To leave Christ, give up heaven, must cause a struggle.
He went away. (Mark x. 22.) This was the saddest journey he ever took.
The way seemed right, but the end thereof are the ways of death. Prov. xiv. 12.

Men are enslaved by a thousand domineering affections.
It is vain to enquire after eternal life, if unprepared to part with all.
Did he admit this Teacher's right to exact this fearful sacrifice?
He tacitly admits his own heart to be incapable of obedience.
Upon his history, and final destiny, the Scriptures drop à veil.
Very rich. His boasted virtue, when tested, proved radically defective.
God's trial discovers false principles, and earth-born morality.
Willing to give up much, but not all. One master-sin ruins him.
Though a young man, he was no expectant, he actually enjoyed it.
He looked forward, to "inherit" another portion, in another world.
In the struggle, mammon is retained, God given up,
That wealth is dear bought, if it was the price of his soul.
It is better to go away sorrowing, then remain dissembling.
His jewelled robe seemed too precions to scatter to the poor.
Drawing it closely around him, it may have proved his sjul's winking sheet!
"The rich hath many friends," hence too often flattered. Prov. xiv. 20.
Herod, although oft the hearer of John, would not part with Herodiasat last he ranks among the murderers of the Lord.
How little avail all treasures of religious knowledge to save a soul!
Note the Lord's loving severity to the self-righteous and wordly-minded.
How infinite His gentleness to the contrite sinuer. Matt. xii. 20.


This young meler was trehly rich; 1 , possessions; 2 , virtues; 3 , earnest enquiry.
At the same time trebly poor; 1 , in self-knowledge; 2 , in love; $\hat{5}$, in heavcnly treasure.
Why is it so hard for the rich to be saved?
1 st. A word of terror to the worldly rich.
2nd. A word of congratulation to the heavenly-minded poor.
3rd. A word of thanksgiving to those who have overcome difficultics. Without sharing Christ's lot, we cannot share his inheritance.
He, for our sakes beeame poor, that we through his poverty, dic.
"If we suffer with Him, we shall be glorified together." Rom. viii. 17.
$\pi \epsilon \rho i \lambda u \pi o s$, heary. Tyndale. The demands made seem too harsh. Olshausen. Jehovah has oft been estecmed a "hard master," Matt. xxv. 24. Emperor Juliun bitterly rails at God's henevolence. Hume's Essays. Talking of strictness, wlo, dying, would not prefer to have erred on the side of self-denial, rather than indolgence? $H$. Martyn. Not said to perfect him, but for trial. Origen. Adam and Eve, the guilty source of our apostasy, are beliered to have been saved, notwithstanding the silence of the record. The patriarchs withdraw from view as soou as they cease to be actors. Here there is a positive, though slight, hint at a favorable issue, that Jesus loved him. In this conclusion it is pleasing, since it is allowable, to rest. Ale.cander.. Case hopeful. Olshausen. Continced impenitent. Calvin, Stier. This account the cause of the conversion of two eminent youths of wealth and genius, St. Anthony and St. Augustine. Keble. This last was converted through the spirituality of the tenth commandment. Confessions.
24. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God !
Jesus saw. A look of divine sorrow, perhaps, an irrevocable farewell. His great self-love shewn in the struggle through which he passed.
It could not have been a look of complacency, since he went away disobedient.
It was a tenuer regret and compassion for the ingenuous youth.
His engaging appearanee, high rank, ample fortune, courteous bearing, and pure morality, still left him in a perishing condition.
Man could not detect his seeret idolatry. The Lord scarcheth the heart.
"He whose eyes are as a flame of fire," stood before him. Rev. i. 14.
Very sorrowful. We know not how deep our love of earth until torn from it.
To have a competence and not trast to it (Mark x. 24), a greater wonder than to gather a fortune, without the stain of fraud.

## NOTES.

He runs to Jesus enthusiastically, but leaves Him sorrowfully.
He comes unconscious of his lack, ho leaves conscious of his slavery. "Looked," Mark. As though He would follow the youth.
Hardly. The very care necessary to take charge of wealth, blocks up the way to heaven.
How desperate the hope of him, who wins wealth by fraud !
Despite the record from Abraham, to Joseph of Arimathea, riches have ever proved serious hindrances to piety.
The difficulty is not in being rich, but in becoming poor in spirit. Money possessing us, not our possessing money, perils the soul.
This idolatrous trust, alone conquered by almighty grace. Rom. ix. 15. Heaven's gate to the unrenewed, is inaccessible,-always a strait gate.
It is widely open to believers, leading to Christ's banqueting hall.
Our Lord's word has no reference to the sufficiency of God's grace.
Have riches. Those who give their heart and life to those things.
Solemn words of warning for the present time, when the desire of wealth is the besetting sin of thousands.
Many " making haste to be rich," are simking into perdition, although professing the Christian name.

i |  |
| :---: | . When Jesns saw him, He said. Tischendorf. "Sorrowful," stricken sad. Rheims. "Hardly," with what difficulty. Tyndale; unwillingly. Wakefield. "Shall they," do they. Tischendorf. Quis dives salutem. Clem. Alexandrinus. סvбкód.ц. If a man pledge his head an hundred times, if anyone p,roceerled to take it from him, after a forfeit, he would feel for the first time how firmly it sticks to him. Gcosner. So with the young man, he perceives, with deep shame, how idolatrously he clings to the world. Stier.

тà X $\rho \eta \mu_{\mu} \mu \mathrm{ra},-$ literally, things needed, funds and means. To be very rich and

 dorf, Alford.
25. For it is easier for a camel to go through a necdle's eye, than for a rich man to enter into the kingdom of God.

Easier. Such are the perils of wealth, one might thank God for poverty. A large sail and a little boat soon sinks him who trusts it.
It is thought a fearful misfortune by the wealthy, to be beggared. Often the same lindness which tukes a sword from a madman.
The " covetous man-an ilalator, cannot inherit the kinglom." Eph. ₹. 5.

NOTES.
"Love not the world, neither the things that are in the world." 1 John ii. 15.
"Charge them that are rich, not to trust in uncertain riches." 1 Tim. vi. 17. Camel. It is a native of Asia, and called "the ship of the descrt."
It is among the unclean animals, mentioned in the Pentatcuch. Lev. xi. 4.

Garments were manufactured of its coarse hair.
It is used as a beast of burden, and its name signifies revenge.
It is its characteristic, notwithstanding its proverbial patience.
Wonderful power of endurance-living in the desert on thistles and cacti, and travelling far without food and water, constitute its value.
Slowly kneeling, it receives the load, lying on its breast.
Their broad cushioned feet are adapted to the sand of the desert.
Their sure-footeduess and measured tread prevent them from ever falling.
Go through. This great human impossibility magnifies divine grace, which could accomplish even that.
A camel, with its huge burden, before the eye of a needle, an emblem of a worlding at the gate of heaven.
Some object, it renders salvation not only difficult, but impossible.
Our Lord intended to say that precise truth, limited, as in verse 27.
The idea of difficulty is swallowed up in absolute impossibility.
Neither poor man nor rich, without divine grace, can enter the kingdom of God.
Needle's eye. Through the strait gate one must come poor and naked, and not burdened with goods and virtues.
The figure is inadequate, strong as it is, to represent the whole truth.
It would imply that no soul corld enter the kingdom, while hanging to the world, though it were only by a thread.
As a camel cannot see a needle's cye, neither a worldling the narrow gate.
Most men in finding a fortune, lose thomselves.
Rich man enter into. Many cables of wealth must be untwisted, before entering the kingdom.
Their hearts are so wedded and wedged to the world.
To hearts unrenewed, to separate trust, from owring wealth is the work of God alone.
He is ever ready to answer prayer, and strike off the fetters.
 -A skip's cuble; both words refer to a cable. Elsley, De Wette. кá $\mu \eta \lambda \frac{\nu}{\text { - A A small gate }}$ In the city, called "the Needle's Eye," where camels had to unload before they entered.

NOTES.

Harmer. "No man sees a palm tree of gold, nor an elephant passing through the eye of a needle." Michaelis. Proverb stolen by Mohammed from the N. T.

 had some hope of being saved; becoming a cardinal, I doubted it; becoming a pope, I almost despaired, Pius Quintus. Trapp.

## 26. And they that heard it said, Who then can be saved ?

Heard it. Astonished out of measure.-Mark x. 26. Exceedingly amazed.-Matt. xix. 25.
They began to be alarmed on their own account.
Who then? We answer, no one! if salvation depended upon man.
But almighty grace can make the camel thread the needle's eye.
Do not the poor also cleave to their scraps, and strive after more?
How can the poor enter into heaven, who love their little, so much?
Has not every man in reality something he will not let go?
If the gate is so narrow, who can give up enough to press through?
The disciples were amazed at the obstacles in the way to life.
Since every one has more or less, of the same love of the world.
They felt themselves included. Their hearts condemned themselves.
An admission that all men share the same guilt, and many, alas will perish!
This question shews their characteristic tenderness for others' salvation
This saying made the disciples tremble for the whole world.
Saved. Heaven's mansions are many and large, but its gate is narrow. Matt. vii. 14.

Sv́varab. If the rich, who have the means of doing good, cannot, Sc. Meyer. If riches hinder a man from entering, some thread may hold even the poorest. Lange. The disciples had not learned that every sin sprang from worldliness of heart, and their Jewish prejudices rebelled against this teaching. Lange.
27. And he said, The things wich are impossible with men are possible with God.

He said. Mark, "beholding," evidently arcusing them by some gesture. However stern the word, the manner was ever full of grace. Well! it does pass human, but not Divine power !

NOTES.

Impossible. For an nnrenewed heart to live, without some $i d o l$.
Ordinarily money " the love of which, is the root of all evil." 1 Tim. vi. 10.
He strengthens the "hardly" into "impossible."
Who would be saved, were it not for sovereign grace?
With affections paralyzed and our powers benumbed.
With our hearts veiled, our minds blinded.-
It is impossible for man to exercise repentance or faith.
By the power of God. 1. Pet. i. 5. By the energy of God. Col. ii. 12. This is the miracle of all miracles, through faith in the Son of God.
Possible. He is able to do all, not inconsistent with His nature.
To change His purposes, would put a stain on His wisdom.
To originate sin, would put a stain on His holiness.
An easier work for omnipotence to create than convert a soul.
In creation, fierce passions, present no obstinate resistance.
Man can beg that from God, which he can never perform himself.
Faith in God is strong like the ivy by its grasp on the strength of the oak.
The chains of the soul's bondage stronger than madmsn's fetters. Mark マ. 4.
God can empty His own children's hearts, and make them 'poor.
His grace makes us williug to lay on His altar, more than part of our goods. Acts iv. 34.
It is not the saving of the rich, but the making the rich, poor.
"I am the Almighty God, is there any thing too hard for the Lord!" Gen. xviii. 14
"I know that Thou canst do everything." Job xlii. 2.
"Lord God, behold there is nothing too hard fur Thee." Jer. xxxii. 17.
"Is the Lord's hand waxed short? Thou shalt see now," \&c. Num. xi. 23. "Twice have I heard this, power belongs to God." Psa. Ixii. 11.
$\dot{\alpha} v \theta$ pésors.-According to their jndgment. Ewald; according to their ability. De Wette, Meyer, Large. The uniform experience of the elect confirms this. Bengel. tà $\dot{\alpha}$ duvara.-This is the generic nse of the article, "the things assumed to be imnossible with men." The artiele distinguishes all the individuals, members, or objecta, belonging to a particular class, species, or genus. Such is frequently its use in English:-"The poet's eye in a fine frenzy rolling." Wobster's Syntax. "In the prescat intractable state of mankind, that which is infinitely difficult, God can make gradually to become easier." Pahrdt. The golden age philosophy dreams of, will come when there is no sin, and not till then. סuvará. Zacchous affords an exanıple, see chap. xix. 2-9. Bengel.
28. Thien Peter said, Lo, we have left all, and followed thee.

Peter. Ready, bold, even rash. His character, Luke vi. 14. Seo Notes.
Lo, we. Unlike the rich yonth "comparing themselves with," \&c. 2 Cor. $x .12$.
Peter self-complacently hides his self-rightcousness by "we."
The idea of merit, again creeps forth from his heart.
l'eter puts his question in the spirit of Job, xxxi. 2,
Left all. This was spoken with a wrong self-complacent spirit.
The difficulty is not in leaving all, but in leaving one's sclf.
It is not the amount forsaken but the completeness of the surrender.
In the divine estimate it is clear!y callod Deati! ! Rom. vi. 2; Gal. vi. 14.
Little, was Peter's all, but to him doubtless much.
The tools of the workman are to him, as the palace to the prince.
Peter speaks somewhat presumptuously of his scanty possessions.
They were certainly not worth heaven, at a purchased price.
Christ might indeed have sharply reproved his claim.
But he knew it was hard for the fisherman to leave his boat, or the publican his cabin.
The heart of the panpor may cleave more to a few pence than the rich to his thousands.
There are those rich who have left all, having nothing.
Others are self-made poor, by giving all to the needly.
What shall we have? Matt. xix. 27. Poter is not hero negotiating a self-1ighteons bargain.
He is enquiring into the great and procions promises. 2 Pet. i. 4.
$\dot{\eta} \mu \mathrm{i} \mathrm{s}$, emphatic ; te have done what Thou commandest others to do. Wordsworth. $\pi$ ávia, cancelled for tà ióıa. Tisehcndorf, Lachmann, Alford, Cord. Sinai. Retia,
 We became followers of Thee, and still are.
29. And he said upsto them, Verily $I$ say unto you, There is no man that hath left house, or parents, or brethren, or wife, or ehildren, for the kingdom of God's sake,

Hath left. It implies a spirit imperfect, "Give me the portion," \&c. Luke xv. 12.
The Jerv and Hindoo converted now, make sacrifices similar to those our Lord describes.

The cup of sorrow, is pressed upon them by persecutors.
The Lord graciously accepts the complete surrender.
House. It begins with property, rises gradually to sosacrifice of feeling. It requires a great mind to bear it calmly when unavoidable.
But when it can be avoided, by a slight sacrifice of principle, nothing but almighty grace can uphold a Christian in integrity.
Parents. To forego the society of friends for Christ's sake, is a heavier trial.
Our Lord promised in the future world to right all the wrongs of this.
Wrife. No divorce can be sanctioned by this well-weighed saying of Christ.
A spiritual followship of believers, finds a mother for Paul. Rom.xvi. 13. Nature gives us but one, but love gives us many. Luke viii. 21 .
Christian communion finds brothers and sisters for Timothy. 1 Tim. v. 1-2.

The great principle holds good, "all things are yours." 1 Cor. iii. 22.
Christ takes better care of His followers, thau if they had retained house and lands with unbelief.
For the kingdom of God's sake. "My sake." Mark x. 29, and Matt. xix. 29. Identified His and God's interests.
$\lambda$ ézw. Half ironical. Liebe, in Winer. Dominion rcferring to the twelve apostolic thrones. Matthai. Read house, or wife, or brethren, or parents, \&c. Tischendorf, Aifforl.
30. Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Receive. The comforts of the Gospel of Christ, the substance of this promise.
Gcd becomes debtor, not by owing saints, but by promise.
Manifold more. Matt. A hundred-fold. An honest heart, humbled by the very greatness of the promise.
"Lord, this comes not as a recompense for leaving our nets."
" Godliness is profitable unto all things in time and eternity." 1 Tim. iv. 8.
"The Lord turned the captivity of Job, and gave him twice as much as he had." Job xlii. 10.
The promises of God are " better unto them than thousands of gold and silver." Psa. cxix. 72.
"They glory in tribulation and in reproaches for Christ's sake." Rom. v. $3 ; 2$ Cor. xii. 10.

They count it an honor to suffer shame for their Master's name. Acts v. 41.

Faithless friends! broken promises! and winged riches! contrast with the covenanter, unfailing promises of. Christ.
The well of living water is ever uear the uneonscious believer.
But worldlings faint, having no angel to point it out. Gen. xxi. 19.
Present time. God ofteu visibly, far oftener invisibly rewards His fathful.
World sees the Christian's sorrows, but uot his consolations. John xiv. 27. By a divine chemistry, God extracts plenty from want.
The treasures of earth are deceitful and yield a harvest of trouble.
"Amaziah, the Lord is able to give thee much more than this." 2 Chron. xxv. 9.
" Hearken, O danghter! forget thine own people, and thy father's house.' Psa. xlv. 10.
A reconstruction of all. human relatiouship, on a Christian basis.
He adjusted anew His own and His follower's relationships. Matt. xii. 49.
World to come. They knew that "they had in heaven a better and an enduring substance." Heb. x. 34.
Compensation so certain, that failing to reccive it proves our not having given up the world.

тrлдаплабiova. Literally fulnlled in the Charch's history. Paul's experience, Huguenots or French refugees, \&c. Oosterzee. New England Puritans. Julian, the apostate, in his scoff, hinted at a truth, as he stripped the saints of all, to help them on to heaven, Hcb. xi. 34. Gibbon. кalp̣̂. This expresses something nearer than if he had said aî̄̌̌. Bengel.

[^9]Took. Matt. apart. Psa. xxv. 13. The Church has revelations the world knoweth not of.
He severs them from the wider circle of His followers. Indicates the deep solemuity He attached to the revelation. We go up. Jerusalem on the summit of the mountains of Judma.

The Messiah's journey the saddest, yet the happicst event in history.
The third announcement tc almost deaf ears.
First had been made after the apostles' confession.
Second aiter His transfiguration on the mount. Mark ix. 12.
Third is the most unexpected and solemn of all.
They seemed much astonishid after each announcement. Luke ix. 43. To Jerusalem. Luke ii. 25. "It cannot be that a prophet perish out of Jerusalem." Luke xiii. 33.
All things. A two-fold betrayal, and a two-fold rejection.
A two-fold sentence, spiritual and temporal-as a criminal and heretic. A deep mystery. The Jews deliver their long expected Messiah into the hands of hated Gentiles.

1. A $\sin$ of the disciples toward their Master.
2. The sin of the people toward their Messiah.
3. The sin of the Gentiles toward the Son of man.

Are written. In Psa. xxii; Isa. liii ; Dan. ix., \&c.
Prophets. Luke i. 70. God's ambassadors' revealing His will.
Son of man. Luke v. 24. Refers to His humiliation and Divinity.
Accomplished. Note, our Lord consciously connects His sufferings with Scripture.
His impending sufferings, clear to His mind, but convey no terror.
Christ, distinctly and minutely foretold His future persecutions.
It is iclly in man to desire to know what is to befall him.
A clear sight of all our calamities would be intolerable.
A dread of the future would blast every enjoyment.
The wheels of society's commerce, depend on our ignorance of the future.
In great kindness God has cast a veil over things to come.
Why Christ saw his cross afar off :-

1. Predetermined, He saw it all through His life. Zec. xiii. 7.
2. He prepared for it, enduring many preliminary trials.
3. The harbinger of His exaltation.

The Messiah submits to anything to fulfil the Scripture.
They were amazed.-Mark x. 32, at the divine heroism with which He faced danger and death.
"Lo! I come! in the volume of the Book it is written." Heb. x. 7.
"I have a baptism, and I am straitened till it be accomphished." Luke xii. 50.
 on what had been written. sóv vióv. Tischendorf. Will be accomplisned in the son of

NOTES.

Man. Wakefich. $\tau \hat{\omega}$ vi $\omega$, the dative expresses the force of the Hebrew crefix, which is equivalent to, as concerns the Son of Man; and involves the notion of tho dative of aklvantage. Benqe?.
32. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

Delivered. By the ehief priests, Matt. xx. 18, refers to the Sanhedrim. In the supreme tribunal, representing the professing people of God. His followers betray Him to the Sanhedrim, and they to the Gentiles. Jews condemn Him to death and Gentiles decide the mode.
The import of this sad secret-

1. Not fully disclosed, as it is the saddest part of all.
2. It may not be more fully disclosed, because the free act of the betrayer.
3. It nced not be, beeause the slightest hint proved a solemn warning to all.
It was the prineipal end for which He eame into the world.
His frequent reference shows its great importance to them.
He was to "make His soul an offering for sin." Isa. Hiii. 10.
"While we were yet sinners, Christ died for us."-Corner-stone of all our hopes. Psa. cxviii. 22.
Gentiles mocked. The incarnate wisdors was mocked by folly!
The incarnate truth was betrayed by falsehood!
The incarnate glory was spit upon by wretehed worms!
The incarnate innocexce was scourged by heathen soldiers!
The incarnate life was killed by dying mortals!
Far better be the victim, than instruments of persecution.
The insults offered the Saviour, prepare His followers to bear their cross, and despise the shame. Heb. xii. 2.
Spitefully. Gr. with insolence, as an impndent entlusiast.
Sufferers to be pitied, but woe to those who by sin become self-destroyers!
"Ought not Christ to have suffered these things, and to enter ?" \&c. Luke xxiv. 26.
He calmly approaches the bitter cup, " not my will," \&e. Luke xxii. 42. The believer in Christ need not fear the grave.
"Shall be mooked."-In jest. "Spitefully entreated."-In earnest. Bengob
4. And they shall scourge him, and put him to death: and the third day he shall rise again.

Scourge. A common punishment, 1 Kings xii. 11, with cords or rods, stripped to his loins and lound to a low pillar.
Forty stripes, less one, at one time. Deut. xxv. 3. Judge repeated Deut. xxviii. 58 during the scourging, at the end he repeated Psa. lxxviii. 38.

The memories of His agonies ever arm His followers against assaults.
Trusting to shun afflictions proves our faith weak.
Mournings of saints here, but preludes to songs hereafter.
Faith in Christ, converts the bed of death into a triumphal chariot.
Third day. Joseph's interpretation of the dreams, in each case the third day. Gen. xl. 11-18.
The law at Sinai delivered three days after the people came. Ex. xix. 16. Third day Esther in royal apparel appeared before Ahasuerus. Esth. v. 1. Third duy Abraham came to the foot of the mount of sacrifice. Gen. xxii. 4. His predictions so literally fulfilled prove Him a Prophet.
His willingness to offer Himself a sacrifice-a High Priest.
His confident expectation of victory-a King.
He unfolds by degrees His sufferings, and ends their false hopes.
The cross manifested, 1 , the guilt of the world, 2 , the love of Christ, 3 , His obedience, 4 , the grace of God.
Believers are sharers in the sufferings of Christ-

1. By participation in the saving benefits flowing therefrom.
2. By loving sympathy with Him in the ground and object of His sufferings.
3. By the power of his example, "Arm yourselves with the same mind." 1 Peter iv. 1.
The king of terrors at the worst, is a conquered foe. 1 Cor. xy. 57. Rom. viii. 38.
Rise again. Resurrection, Luke xx. 27 ; xiv. 14. His anticipations of glory, the result of his deep faith.
This expectation detracted neither from the merit or intensity of His sufferings.
Saints' similar hope makes not their contest more easy nor less glorious.
aंтоктєvov̂бıv. A strong proof of the spirit of prophecv in our Lord. It was more probable that He would be stoned, or put to Reath in a tumult. Even when delivered by Pilate to the Jews, to be punished according to law, stoning was prescribed. Dat the Scriptures must be fulfiled. Doddrilge. àvactioctat, to make to stand up, to raige up, to set up, to raise from sleep, to raise from the dead. Liddell and Scott.

NOTES.
84. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Understood not. Their ideas of a temporal Messiah, irreconcilable with His dying.
Their fixed plan made the Master's kingdom temporal.
No real criminal can persuade himself he is worthy of death.
This humiliation inconsistent with their idea of His kingdom.
We wonder at their blindness, forgetting a lifetime of Jewish prejudice and ignorance.
To them His sufierings were lost in His glory, His cross hid in His crown. The sacrifice of Christ ever a stumbling block to proud hearts.
"The cross is foolishness to many," even after His enthronement. 1 Cor. i. 23.
This truth is often rejected by Christians so called.
Romanists nullify each Gospel doctrine by superstitions.
By penance, by the mass, by indulgences, by purgatory, \&c.
In all Roman churches Mary is First ; our Saviour ever an infant.
Martyrs and confessors gloried in the cross of Christ. Gal. vi. 14.
From infancy the disciples were trained to expect a Messiah in Majesty.
Their hearts were as blind as the eyes of Bartimæus.
Human things must be known to be loved.
Divine things must be loved to be known.
How slight their profit under an infallible teacher!
Shows the absolute necessity of the influences of the Holy Ghost.
è $\iota \iota \omega \sigma \kappa \circ$. Did not completely comprehend; perhaps was taken for an allegory. Rosenmuller. "Eating His flesh," \&c. would lead to an explanation of this also Iguratively. Stier. They were shocked at it, as something strange. So in Rom. vii. 15, oủ $\gamma \iota \nu \dot{\sigma} \kappa \kappa \omega$, I do not recognize (I allow not, E. V.). Bengel.
86. T And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

Come nigh. Jericho. Intimates that he wrought the miracle near Jericho.
Our Lord had just crnssel the Jordan homeward. Mark x. 1-25.
Joshua proceeded from Jericho to the conquest of Canaan.
From it the Messiah proceeded to the conquest of a rebel world. Psa. ii. 8.

## notes.

Blind man. Luke iv. 18. Emblem 1, of soul ignorance, 2, misery, 3, poverty. Rev. iii. 17.
"Who maketh the dumb, or the deaf, or the seeing, or the blind?" Ex. ir. 11.
"He that followeth Me shall not walk in darkness." John viii. 12.
Very touching is Milton's description of his blindness.
"Seasons return, but not to me returns
The sight of vernal bloom, or summer rose, But cloud instead, and ever during dark Surround me; from the cheerful ways of men Cut off ; and for the book of knowledge fair, Presented with a universal blank."
The immortal poet lived to recognise the divine purpose in his affliction, as the following lines written shortly before his death, show-
"On my bended knee
I recognise Thy purpose, clearly shown;
My vision Thou bas dimm'd that I may see .
Thyself, Thyself alone."
"Thou shalt not put a stumbling block beiore the blind," Lev. xix. 14. "Cursed be he, who maketh the blind to wander." Deut. xxvii. 18.
Jesus came into the world "that they who see, might be made blind." John ix. 39.
Some are alienated through the blindness of their hearts. Eph. iv. 18. The things of the Spirit are spiritaally diseerned. 1 Cor. ii. 14.
"The god of this world, hath blinded the minds of them." \&c. 2 Cor. iv. 4.
In the gaiety of the world's sensuality, they indignantly ask, are we blind also? John ix. 40.
"Jesus opened their understanding to understand the Scriptures." Luke xxiv. 45.
"Open Thou mine eyes, that I may behold wondrous things." Psa. cxix. 18.
"I never saw till I became blind," said a blind man converted.
Begging. He did not sit lazily at home, waiting for relief to come to him.
Objectors forget that election embraces means as well as ends.
Aithough "God will have mercy on whom he will have mercy." Rom. ix. 15.-

Yet is always found of those who diligently seek Him. Prov. xi. 27.
Persisting in spiritual blindness, men dig graves for their souls.
Strange providence, placing a believing soul in such a tormented bodyl
Stranger still that moral evil was permitted to mar His works.

Myriads of difficult questions await the light of the upper world.
Our duties remain: "Follow thon Me"-Christ to curions ones. John xxi. 22.

The blind man little dreamed of seeing the sun that day before it set. A grouning creation in Bartimæus, at the gate of Jericho, Rom. viii. 22.
€yyi弓єtv. As Me drew near (viz., to Jerusalem, that being the olvject of the Saviour's journey) Jericho. Markland. This took place in the year 33 A.D. He remained in the house of Zaccheus, but set out too late to reach Jerusalem before sumset, and tarried in a tent, near the Mount of Olives. The next evening He feasts at simon the Leper's, where He is served by Martha, and anointed by Mary. On the Sabbath morning, the festal company set out from Bethany, in the trimmphant procession, for Jerusalem. Lange.

Matt. xx. 30, and Mark x. 46. Matt. speaks of two blind men; Nark and Luke of one. One healed entering, the other departing. Lightioot, Tischendorf, Wiesiler, Greswell, Neander. Two healed; one better known than the other. Doddridge. Newcombe. Liclltenstcin, Friedlieb. One sought healing on Christ's entering, but failing, joined another, and both were healed. Slier, Trench, Ellicott. One healed on Christ's leaving. Matt. nses the plural. Oosterzee, Da Costa. Another joined the one healed, while Christ was dining with Zacehreus. Bengel, Harm.

غ̇yryi̧ew, departing. Grotius, Rolinson, Owen. Net Him between Old and New Jerkcho. Maeknight. Declines harmonizing. Olshausen. Allegorieal reconciliation. Origen. If we knew the particulars, there would be no difficulty. Brown. Difference was in the original documents. Meyer, De Wette. Differences only show independent writers. Norton. Two acts combined by the writers. Ebrard. Miracle took place in the vieinity, and He afterwards returns to Jerusalem. Campbell. Two miracles; the first on one blind man, when our Lord was coming to the city; the secoud on tuo, when He was departing out of it; Luke relating the one, Matt. the other. Augustine. Discrepancies really exist. Chrysostom, Olshausen, Alford, Oosterzec. So slight as to be mere spots on the sun. Alexander. Beeause the disciples, heing jet carnal, were unable to receive His words, they are brought to a miracle. Before their eyes a blind man receives his sight, that their faith might be strengthened. Gregory. The blind man's defect of sight, a type of the blindness of the disciples, and of all men; the miraele was to show them and all how spiritual blindness was to be cured. Denton.
36. And hearing the multitude pass by, he asied what it meant.

Hearing. Loss of one sense renders others more acute.
Feeling of some blind is said to be so delicate, as to distinguish colors.
Professor Saundorson although blind linew the height of persons whe spoke on entering the room.
MIultitude. The first, who always keep alead of the crowd.


Asked. Enquiring souls convert everything into a hand-board pointing to Christ
"I said unto the watchman, saw ye Him whom my soul loveth?" Cant. iii. 3.
"Mary Magdalene supposing Him to be the gardener," enquired for Jesus. John xx. 15.
"It."-Gr., тои̂тo, this, this crowd. Bengel.

## 37. And they told him, that Jes:us of Nazareth passeth by.

They told him. Happy news for this poor blind man.
Did some secret divine influence lead him to be at that spot at the right moment?
Who can unravel the unseen threads which providence weaves for us?
A thousand domestic incidents might that hour have detained him.
sesus of Nazareth. Luke i. 31. The usual appellation bestowed by the multitude.
To the superficial multitude He was only Jesus of Nazareth.
To Bartimæus in his deep darkness, " great David's greater Son !"
To the believing disciples He was the "Son of the living God."
Passeth by. Thus seasons of mercy are " harvest" times for eternity. Jer. viii. 20.
It awakened slumbering remembrances of strange reports.
The Lord is nearer to us than we think in time of need.
38. And he cried, saying, Jcsus, thou son of David, have mercy on me.

He cried. Nost believe eye-blindness a greater evil than soul-blindness. How many " blind that have eyes," Isa. xliii. 8, too proud to ask for sight? To deny our blindness is by far the greater peril.
Ye shall seek for Me, and find Me, when ye search for Me with all your heart." Jer. xxix. 13.
Agonizing sense of his wretchedness urged him to apply for help. Spirit alone could have taught him to believe in the Messiah's grace.
Have mercy. This prayer, unwritten, unlearned, untaught save by the Holy Spirit, full of zeal, full of feeling, full of importunity. The Great God sending us to a blind beggar to learn to pray!
notes.

One of the briefest, greatest, and most successful prayers on record. Christ is much more willing to help than wo are to ask him.
"He is wont to give more than we desire or deserve."
David. Lnke i. 32 ; vi. 3 ; xx. 42. Equivalent to "Thou promised Messiah."
This expression is remarkable, as men called him "Jesus of Nazareth." "Son of David" was a sigu of faith in His Messiahship. Matt. xxii. 42. The fame of the Wonder-Worker of Galilee kindled his hopes.
"And they told him that Jesus of Nazareth passeth by." But the blind man cried,"Jesus, Thou Son of David, have mercy on me." Who taught thee this, 0 man? Mast thou that art deprived of sight read books? Whence then knowest thou the Light of the World? Verily the Lord giveth sight to the blind. Chrysostom, Augustine.
39. And they which went before rebukcd him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

Rebuked him. Importunity of prayer often ridiculed by the rold-hearted. Thus they rebuked the parents who brought infants to Christ.
Pharisees rebuked those shouting "Hosannas" to the son of David.
Jewish rulers rebuked the disciples for healing the lame mau. Acts iv. 18. Michal the queen rebuked David for his zeal in devotion. 2 Sam. vi. 20. Blind man rebuked by those who knew nothing of the misery of blindness. His cry was to them discord amid sounds of rejoicing.
Devil never more on the watch than when we are at prayer.
Hold his peace. Courtiers earnestly strive to keep misery from appearing at a royal feast.
Many meither enter, nor permit others to enter the kingdom. Matt. xxiii. 13.
So much the more. Importunity rewarded in the Syro-Phœenician woman. Mark vii. 26.
Christ's works of love ever attracted the wretched.
How very ficw of the wealthy of earth attract the miserable!
Hearts oft repelled, believe all, are supremely sclfish.
He who yields to threats lacks the strong urgency of a true heart.
Happy he whom uothing restrains in his believing cry.
Let not the world, flesh or devil hinder our prayers.
Ja:ob conquered in conflict with the Angel of the Covenant by holy violence Gen. xxxii. 25.
"]3ecause of his importunit! he will arise and give him," \&c. Lule xi. \& Paul prayed the Lord thrice that the thorn might be removed. 2 Cor. xii. \& Jesus being in agony went and prayed thrice. Matt. xxvi. 44.
"The Holy Spirit intercedes with groanings that cannot be uttered." Rom. viii. 26.
Son of David. The crisis of our Lord's life was come.
Ln the presence of all the people He suffered Himself to be pablicly appealed to as the messiaf.
Blind Bartimæus may have heard He never yet refused a suppliant.
"An opportunity has come for which I never dared to hope."
Mercy. No word has such power with God. Psa. ciii. 8.
No word puts such honor on the plan of redemption!
$\dot{\epsilon} \pi \epsilon \tau i \mu \omega \nu$.-Rebuking without conrincing the wrong-doer, Campbell. In $\dot{\varepsilon} \pi \iota \tau \iota \mu \hat{a}\rangle$ lies simply the notion of rebuking, which word can therefore be used of one unjustly check-
 Matt. xvi. 22; xix. 13; Luke xviii. 39) :-or ineffectually, and without any prafit to the merson rehuked, who is not thereby brought to see his sin; as when the penitent thief
 rregnant word; it is to rebuke another, so as to bring him, if not to a confession, yet at least to a conviction of his sin. Trench's Synonyms.
40. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

Stood. What the powers of earth and hell could not do is done by the power of faith, the Almighty Saviour stops.
Thus the march of the sun was arrested by Joshua's faith. Jos. x. 12.
By the faith of Isaiah, as a sign to Hezekiah, the shadow went back upon the dial. Isa. xxıviii. 8.
Good comfort. Mark x. 49. They well knew he would be cured.
Casting away his garments. Mark x. 50. A word of an eye witness. Cain sacrificed unto the Lord but could not cast off his envy. Gen. iv. 3. Wages of unrightcousness seemed to Balaam goodly garments.
Gehazi wist not that the leprosy cleaved to the raiment he sought.
Felix trembling still wrapped himself in the garment of procrastination. Acts. xxiv. 25.
Herod heard John gladly, but he clung to the robe of lust.
Judas an apostle still wore the secret robe of avarice.

Self-righteousness a miserable, filthy patehwork of rags. Isa. lxiv. 6.
Stood still. The coronation journey of Christ, -glorified by every seeming interruption.
"He shall deliver the needy when he cricth, the poor also and him thet hath no helper." Psa. lxxii. 12.
Going up to Jerusalem, He had weighty matters on his mind.
But He found time to stop, and bestow sight on the blind.
Christ easts a favorable eye on the common beggar.
The gay sons of earth do not deign to uotice the rietim of wob.
The whole crowd must halt for the cure of Bartimens.
Commanded. The prayer of faith, renders Christ attentive to our miseries.
God approaehes earnest souls rising above the censures of the world.
Through the multitnde of noises, He detects the cry of a true heart.
Brought. He is waiting that He may be gracious unto us. Isa. xxx. 18,

Without faith men are blind, deaf and dumb.
A broken heart and stammering prayers, He weleomes. Isa. xxviii. 11. Those seeking Him, should lend their hands, to lead others to Christ. "If any man have not the spirit of Christ he is none of His." Rom. viii. 9.

## 41. Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

What wilt thou? He enquires not for Himself, but for the sake of the people.
This question answered. 1, by the sick at heart-" Peace."
2, by the diseased-."Health." 3, by the covetous-" Wealth."
4, by the penitent-"Pardon," 5, by the dying believer-"Eternal life."
That I. Note Christ's kingly word to a blind mendicant.
How can deniers of His divinity rescue this from blasphemy?
The very request of Bartimæus was proper to God alone!
"I will be enquired of by the House of Israel, to do it for them." Ezek. xxxvi. 37.

Sight. "Truly the light is sweet, and a pleasant thing it is to behold the sun." Eccl. xi. 7.
Blind Ajax prays for light to revenge himself on his foes.
Bartimæns prays for light that he may glorify the goodness of God.
The blind owner of millions would gladly give all for his sight.
Pa
$\square$
$\square$


The loss of sight may be expressed in human language． Fint not the height and depth of the woes of spiritual blindness．

入éy $\omega \nu$ ，cancelled．Tisehendorf，Oosterzee ；omittel．Cod．Sinai．
Ti gol dédeıs．He asks what the blind man wished，that He might stir up his heart to prayer，for He wishes that to be sought in prayer，which He knows beforehand both that we seek and He grants．Ambrose．Or，He asks the blind man to the end that we might believe，that without confession no man can be saved．Gregory．
$\dot{\alpha} \nu a \beta \lambda$ é $\psi \omega$ ．Belisarius，the illustrious geueral，under Justinian，through blindness， became an object of universal sympathy，and begged his bread at the gaie of Byzantium， Dis valor had saved．Gibbon，Mahon．

42．And Jrsus said unto him，Receive thy sight：thy faith hath saved thee．
Thy sight．The sun is seen by its own light，so Christ through the Spirit
The sun makes dark things clear，Christ makes blind to see．
Christ illumines both the medium and instrument．
Clears up the mysteries of the kingdom，and aids the blind to see them． Thy faith．Saving faith the gift of God．Eph．ii． 8.
His faith was that Jesus was the Messiah and could give sight．
Y＇et it is our own，for＂He worketh in us，to uill and to do．＂Phil． ii． 12.
He first gives us faith to pray，and then grants all the rest to prayer． There was an instrumental connection between his faith and cure．
＇Aváß入e廿ov＇．He who of old had said，Let there be light：and there was light， manifests Himself to be the same God，by giving sight to the blind，creating both the light and the power to see light．Denton．Our Lord offers no prayer for power to do what the blind man asked for．By a simple word He communicates sight，showing that He is very and eternal God．Ambrose．
$\dot{\eta} \pi i \sigma \tau \iota s$ бov oévwké $v \epsilon$ ，thy faith hath saved thec．Divine grace alone heals soul and body．Quesuel．Condemned by Pope Clement II，Bull Unigenitus， 1713.

43．And immediately he received his sight，anl followed him，glorifying God：and ats the people，when they saw it，gave praise wuto ciud．

His sight．The first object he saw after his long night，was his Divine Physician．

NOTES．

Thus the sinner after the long night of $\sin$, first beholds in the morning of his change, the Sun of Righteousucss.
"Then the eyes of the blind shall be opened." Isa. xxix. 18.
Christ's mission is to open the blind eyes, to free the prisoner, \&c. Isa, slii. 7.
Followed Him. Faith works by love, and love with open heart flows forth on Christ.
He who sees, also follows, because the good he understands he practises. Gregory.
Divine love toaches our feet to follow, our tongne to praise, and our soul to adore and serve the Lord.
The trimmphant processions of Christ a swolling throng of saved souls.
Following Christ, is the best practical proof of gratitude.
Jesus, a mister worth following. "I was blind but now I see." John ix. 25.

A real disciple is known by the general bias of his life.
Too many call on the Lord in trouble, and forget Hin in deliverance. Hes. v. 15.
"They have not cried unto me with their heart, when they howled upon. their beds." Hos. vii 14.
"Were there not ten cleansed but where are the nine?" Luke xvii. 17.
Glorifying. Cavils of Pharisees, sneers of Sadducees, could not repress his praise.
Praise. The environs of Jericho, late a rendezvous of robbers is now cnlivened ly the cry of salvation.
Lately the scene of Christ's temptation, now of His glorification.
"Oh that men would praise the Lord for His goolness." Psa. cvii. 8.
On hearing of Paul's conversion "they glorified God." Gal. i. 23-24.
The ory at the gates of Jericho a prelude to the Hosannas at Jerusalem.
Nen refusing, stones and earth will praise. Luke xix. 40 ; Jer. xxii. 29.
Eraise. 1. For the greatness of the blind man's faith, by which this gift was obtained.
2. For the gift of light by which he saw.
3. For the manifestation of that glory ly which they also saw God's light.

We should learn from this miracle the gracions lessons which Christ gives us-

1. He who was not able to come to Christ, to him Christ went ; an image of His love who, whilst we were yet sinners, died for us.
2. He stayed on his way, and stoud to listen to the prayer of this poon blind man, to revind us of his promise, call upon Me, and I will hear thee: yea, i am with thee in trouble.
3. He called this poor man to Him as he calls the whole race of marre kind, come unto me, ali ye that labor and are heavy laden, and I will give your rest. ,
4. He asked him, what wilt thon? as He encourages us to make known all our wants by the word of comforting assurance, whatsocver ye shall ask the Father in Aly name, He will give it you; so that we may therefore come boldly unto the throne of grace. Dentom.

## CHAPTER XIX.

1. And Jesus entered and passed through Jericho.
2. And, beholl, there was a man named Zacchous, which was the chlef among the publicans, and he was rich.

Jesus. Not in the Greek, read He.
Jericho. Luke x. 30. Built under the curse, but honored by Christ's presence.
Behold. No unmeaning formula, solemn attention is invited.
Zacchæus. Gr. justice; only alluded to by Luke.
Through. Implies that Zaccliæus lived in the further part of the town.
Chief publican. Gr.chieftax-gatherer. Their character. Luke iii. 12.
Their notorious rapacity rendered them odious to the Jews.
They were detested as plunderers, and traitors to the liberties of the nation.
Exactors and publicans, were excluded from court.
The Roman taxes were felt to be an intolerable grievance.
God has His remnant among all classes. 1 Tin. i. 15 ; Rom. ix. 27.
Rich. Jesus had just shown the perils of being rich.
In Zacchæus, Gol's grace shows its discriminating care.
Men have double chains to break, when they are rich.
In Zacchæus we see the camel passing through the needle's eje.
A covetous tax-gatherer, changed into a liberal Christian.
Hospitals discharge many cases as incurable.
There are none incurable, under the Divine Physician.
Grace finds prodigals amid want, and Zacchæus amid wealth.

SińpXєто. He was passing through, i.e. He was not going to make any stay there. Wordsworth.

Zaкхаíos. An Israelite, from his Hebrew name; Zachah, pare, "justus fuit." Mintert. Ezra ii. 9; Noh. vii. 14. The father of a famous farnily. Meyer, Alford. A Gentile. Chrysostom, Doddridge. Tradition makes him a disciple of Peter, and first bishop of Cæsarea. Beard. кai aùròs. When a succession of facts is stated, rising one above the other in importance, кai aùtòs is followed by кai oítos. Webster \& Syntax.
a.pxtreג由́vクs. One who farmed a large district, which he açain sub-let to the ordinary $\tau \in \lambda \omega \hat{\nu} a t$. Perhaps Zacchæus was the superintendent of the taxes, or an officer corresponding to our Commissioner of Customs. W. W. The large security required

## NOTES.

MEMORANDA.
of cne adranced to so responsible a situation implics he was rich before. Stier. The source of wealth was the revenue from balsam. Alford. His conversion was probably followed by that of many. By means of this man, the evil which another rich man had caused by his example is remedied, chap. xviii. 23. Bengel.

## 8. And he sought to sce Jesus who he was; and conld not for the press, because he was little of stature.

Sc ught. Gr. kept seeking, resolving not to cease.
With the curiosity of Herod and Greeks. John xii, 21.
Place and interest are ever to be sacrificed for salvation.
Another can fill thy place, but not save thy soul.
Drawing with the cords of a man. Hos. xi. 4.
On his part, all was natural, daily principles of action.
On Christ's all was supernatural, Divine.
It encourages the Charch, to bring all within Gospel means.
Men are prone to assign earth-born motives to believers.
Believers are also apt to forget the Divine work on the heart.
It is strange that he had never yet becomo aequainted with the "Friend of publicans."
He would not presume to detain Him in the public way.
He would not pressingly obtrude his own heart's need.
With more faith than Nicodemus, he is more easily won.
Here the Publicans entered the kingdom before the Pharisees.
He comes in open day before the multitude.
A desire for invisible wealth proves extraordinary grace in the rich.
But He who sows the seed, can render the barren rock fruitful.
See Jesus. Certain Greeks said to Philip, "We would see Jesus." John.xii. 21.
All his riches had not yet satisfied his heart. Matt. vi. 19.
Envious Pharisees also watched for Christ, but with no earnestness.
Little. What trifles seem to be links, in the soul's salvation!
We must never "despise the day of small things." Zeeh. iv. 10.
The stature of Christ alone makes a perfect man. Eph. iv. 13.
Press. Gr, multitude. Too often the multitude hide Christ from the soul.
Our Saviour made no exhibition of Himself, as popes are borne on men's shoulders.
Nor rode in open chariots as princes, but mingled with the crowd.
He was " meek and lowly in heart." Matt. xi. 29.
notes.
é乡ńret. Kept seeking for some time, and then resorted to the above expedient. Under the influence of grace. Olshausen, Trapp; mere curiosity. Stier, Brown, Doddridge; had no previous acquaintance. Bengel: unknown. Oosterzec. jiגckia. Some persons of small stature have been remarkable for intellect, as Plato, St. Paul, and Pope. Deus maximus in minimis. Trapp.
4. And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way.

## Ran before. Gr. having run forward in front.

The venerable Abraham ran to meet the angels. Gen. xviii. 2.
People saw Jesus depart and ran thither out of all cities.
Women departed from the sepulchre and ran to bring His disciples word.
If He by His spirit draws we shall run after Him. Cant. i. 4.
Climbed. Ceremony does not usually alluw a man of wealth or rank to climb a tree, but faith overcomes overything.
He hastens to see Jesus unnoticed by the multitude.
To us these providential guidings to Christ are a wonder of grace!
Had Zacchæus been influenced by the principles of this world, he would never have exposed himself to ridicule.
Thus the thought of his ingratitude, sensuality, disgrace, might have delayed the prodigal.
But "I will arise" carried him trimmphant through grace.
The bustle of this world still prevents many from seeing Jesus.
Sycamore. The Egyptian fig, fruit and leaves resemble the mulberry.
An oil extracted from it, Arabs say, has virtue to cure wounds.
Wood is incorruptille, valued for coffins and building.
It is still found here and there in the plains of Jericho.
"He made cedars as the sycamore trees in the vale for abundance." 1 Kings $x .27$.
It is a low tree and easy to ascend.
Orientals hang hammocks from the branches for their pleasure.
Screened by its foliage Zacchæus thonght to remain unseen.
The all-seeing. Eye that detected Nathaniel under the fig tree, saw bim.
Amos was a gatherer of sycamore fruit. Amos vii. 14.
To see. A crowd went to the house-top to bring the sick into the presence of Jesus.
God always anticipates us if He sees us eager for good. Theophylact.
Often by reason of the crowd of worldly affairs and our low spiritual stature we cannot see Christ.
But there are sycamores in the road by which He will pass.

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He has given us the means of grace-Scripture, prajer, ordinances.
These are the trees He has planted in the wayside of life.
Like Zacchæus let us ascend the tree, and we shall not only see Christ,
but He will come and abide with us. Wordsworth.
Many are under sad delusions as to religion.
They believe its truths noble, but its duties dry and repulsive.
$\dot{a} \nu \varepsilon \beta \eta$. Holy Ghost relieved him of his modesty that he might receive better things. Leigh. Represents the Gentile world low in grace, but by the cross, a tree, they climb to rec Jesus. Isidore. Reason by nature low, we climb by faith. Gurnall. After eкeíns supply òoov.
5. And when Jesus came to the place, he lookcd up, and saw him, and said unto him, Zacehcus, make haste, and come down: for to day I must abide at thy house.

Looked. Gr. Implies purpose, knowing full well who was there.

1. There is a look of love as on Peter. 2. A look of pardon as on Zacchæus. 3. A look of vengeance as on Pharaoh. Ex. xir. 24.
At conversion He knocks at our donr, in prayer we knock at mercy's gate. Unasked our Lord stops and speaks to Zacchæus.
Unasked He invites Himself to be a guest with a sinner.
Unasked He sends renewing grace into the publican's heart.
"It is not of man that willeth, but of God that giveth." Pom. ix. 16.
God has various methods of calling wanderers to Hinself.
Záachæus, penitent thief, Saul, Cornelius, Philippian gaoler.
Zacchæus. Must have wondered and rejoiced, hearing his name.
"He calleth His own sheep by name, and they hear." John x. 3.
"He that calleth the stars by name" will not forget His children. Psa. exlvii. 4.
This stranger felt as Nathaniel when Jesus spoke of the fig tree. John i. 48.

Make haste. A slight, but gracious rebuke for the method he had adopted.
Leave all thy own inventions and devices in thy timid coming.
The Lord is more in haste than he, on His last visit to Jericho.
It was his final testimony before His entrance into Jerusalem.
Come down. Not only must he obey, but it must be promptly. The sinner humbled before Christ, Christ will abide in his soul.
The omniscient Lord knew the man who knew Him not.

NOTES.

He crieth in his heart "I knew thee, I knew what thou desirest."
Abide. Gr. remain quiet. While Zacchrus lived, Christ was to be his guest. "If a man love me," \&ce. John xiv. 23.
He will come to his house having already come into lis heart.
He well knew Zacchæus and how welcome he would make him.
His grace anticipates the desire of the man who dared not even draw near.
Until this moment Zacchæus was possibly a stranger to faith.
The Lord waives all formal ceremony and offers to be a guest.
To day. A high honor, for He never before went an uninvited guest.
He invites Himself in a right royal style.
The honor is done to the subject, not the sovereign.
When Christ invites Himself, He ever creates His own weleome.
Opening avenues to his heart, explains all the change.
I must. For the sake of thy salvation-a divine purpose.
He speaks, knowing how the honor would be appreciated.
What dignity in answer to every objection of haste and surprise :
Grace chooses, without even the sinners desire. Eph. i. 4.
"I was found of those who sought me not." Rom. x. 20.
His humility like the centurion's prevented him from inviting the Saviour.
House. Modes and materials. Luke i. 40. This house still pointed out in the plains of Jericho.
"I will tarry that thou mayest better see Mc and hear Me."
The blessed days of our life, when Jesus draws near and visits us.
If such happiness flows from His visits now, what will be the bliss of the soul when it beholds the King in His beauty, and is for cver with the Lord!
$\dot{\alpha} v a \beta \lambda \in ́ \psi a s$, purposely looked ap and saw. W. © f W. "Saw him," singling him out from all others. Euthymius. Hs learncd his name in a supernatural manner. Olshausen. Brown, Alford. Some uuknown relation existed. Meyer. M1-will of the crowd te a rich publican might point to him. Oosterzee. Christ, the Good Shepherd, knows all His sheep, aud calleth them by their names, John x. 3. Wordsworth. Etsi voeem invitantis, Jesus non audierat, viderat tamen affictum. Ambrose.

Sei $\mu \epsilon \mu \epsilon i v a \imath$, not $I$ will, but I must. Every event determined by a divinc plan. Alford. Conscious of a divine purpose. Meycr. The account of the conversion of Zacchæus alone narrated by Luke the Evangelist, who has specially magnified the grace with which the Lord received publicans aud sinners. Lange.
6. And he made haste, and came down, and reccivel him joyfully.

Made haste. With an alacrity, which, in him surprises us.
First evidence of couversion, ready obedience to Christ. Acts ix. 6.
(as
"What thy hand nindeth to do, do it with," \&c. Eccl. ix. 10.
"Behold I stand at the door, and knock." Rev. iii. 20.
Received. He protests notling, good or evil.
Instantly won, he joyfully leads his divine guest to his home. Conscivas majesty and loving power complete the conquest.
The Saviour had found the sinner and the sinner the Saviour.
The Good Shepherd had found a stray sheep and rejoices over him. Matt. xviii. 13.
Christ to the outside world was a poor pilgrim stranger in His day.
" Entertaining strangers, we often entertain angels unawares." Heb. xiii. 2.
The deep gratitude of Zacchæus only equalled by the wonder of the populace at seeing Him enter a publican's house.
Receiving Him into his house, betokened His reception in his heart.
We cannot entertain Christ as Zacchæus did, but He has left the poor in His stead. Matt. xxvi. 11.
Joyfully. He graciously inspires a heart to love where he chooses to dwell.
Jesus' presence ever diffuses heaven through the soul.
What Court ought not to have been delighted to have received Jesus!
In a far more inportant sense he who keepeth His words receives Him.
"My Father will love him, and We will come and make our abode with Him." John xiv. 23.
Lydia said, "If ye have judged me faithful, come into mine house." Acts xvi. 15.
" Lovers of hospitality, and lovers of good men." Tit. i. 8.
The change as perfect as it was instantaneous. Matt. xi. 5.
Whence this sudden joy in the cold-hearted publican?
It was wrought by the same power that said "Follow Me." Matt. iv. 19. That said, "Stretch forth thy (withered) hand." Mark iii. 5.
Whe at the beginning said "Let there be light;" He had but to "speak, and it was done." Psa. xxxiii. 9.
The miracle of grace far transcends the miracle of creation.
This forms a contrast to His presence in the honse of the Pharisee.
Instead of being honored, Simon thought he rendered Jesus a service.
Some will bewail Him coming in the clouds-Rev. i. 7, and some rejoiceIsa. xxv. 9.
Observe the gracious kindness of the Redeemer-
He the innocent and holy One associates with the guilty.
The Fountain of Justice with covetonsness, the source of injustice.
But He suffers no stain from the mists of sin and avarice.
Like the sun, Hedisperses them by the bright bearas of His righteousness.
7. And when they saw it, they all murmured, saying, That he was gone to be guest with $x$ man that is a sinner.
Murmured. The Pharisees indignant and envious at His popularity. The world still takes offence when the Saviour visits a sinner. We have become accustomed to this envy of Pharisees.
The ways of God's mercies towards sinuers, hid from carnal men.
Au anti-pharisaic demonstration of Christ against hypocrisy.
It made a deeper impression than doctrinal statements.
Gone. He went of His own accord to be a guest contrary to His custom.
This act was going further than eating with sinners. Luke xv. 2.
To be a guest. Gr. un-harness-take up His lodgiug for a season.
Sinner. This the great mystery of infinite love-The Christ of God come to be a gnest with sinners !
Pharisees now, as then, stumble at this mystery of grace.
They called him a sinner, only because he was a publican.
Had his character been bad they would have told it now.
But what Pharisee could cast the first stone? John viii. 7.
How much slander would cease if men were honest in judgment!
Zacchæus might say "Yes, I ain a sinner, but Jcsus has come to sare sinners."
He was even now a new creature in Christ Jesus.
Jesus came not to call the righteous, but sinners to repentance. Matt. ix. 13.

God allows room for repentance and so must we. 2 Pet. iii. 9.

Sıє Үóryu̧ov, grudged. Wickliffe, Tyndale. The disciples. Calvin; Jews. Oosterzee.
 Most of them murmured from doubt, rather than anger. Bengel.

катадиิбal, diversari, "to be a guest with;" hence the inn or lodging, diversorium, in which Christ was horn, is called кат $\alpha \lambda \nu \mu a$, and the guest chamber for refreshment, where He ate the Paschal Supper, and instituted the Holy Eucharist. Worlstoorth. кaràv̂cau. Spentonly a few hours; Oosterzee. divertisse. Vulg., Euthymius; refreshed himsclf. Doddridge ; tarried over night. Meyer; but a sojourner of a night would scarcely have been dismissed by the host, speaking, standing. Stier.
8. And Zacchœus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation $I$ restore him fourfold.
Stood. Stood forth, Tyndale. A posture of deliberation, reverence azd prayer. Mark xi. 25.
בurn

## NOTES.

Better seen of the crowd onl account of his low stature. This last act was more like Mary than Martha.

1. Boldly, neither ashamed, nor afraid to confess Christ.
2. Promptly, "What thy hand findeth to do," \&c.
3. Openly, Religion is no secret society, her light shines. Matt. v. 16.

Zacchæus vows in a deliberate and solemn manner.
The Lord. The article strongly expresses Christ's Divinity. Luke i. 35.
Term implies, 1, authority. 2, dignity. 3, grace. 4, power.
An appeal to His omniscience as to the heart-sincerity of his vow.
Half. The law required a fifth of their income for charity.
His alms like Cornelius' might go up as a memorial before God. Acts x .4.
Tyrc's merchant princes converted, shall do the same. Isa. xxiii. 17-18,
Here the strong man's love of money overcome by a strouger.
Love makes and masters the ruling passion, covetousness.
Here the camel is disencumbered of his costly burden.
This is by no means to be considered as self-righteous boasting.
But as humbly comfessing his past transgressions and proof of change.
He does not presume to atone for his sins as Rome teaches.
The Lord prefers such sacrifice, to the most sumptuous entertainments.
My goods. It does not imply that he had defrauded any one.
He proposes no charity out of other persous' means.
"My goods," were those he honestly under God had secured.
"God hates robbery for burnt offering or sacrifice." Isa. lxi. 8.
Or that he made restitution before he exercised benevolence.
Give. Gr. I now purpose to give. This is to silence those who murmured at the Lord's sitting at his table.
A resolve as good as done. The poor will claim its completion.
Many buds bloom in spring, which bear no fruit in autumn.
The ripe fruits of repentance and faith spring forth quickly.
Best and only proof of change, the effort to undo former sins.
As the light in the closed lantern, still must shine. Matt. v. 16.
Reality and decision speak of no future intentions.
Faith that does not expand the heart, is no faith at all.
Grace not seen as light, nor tasted as salt, is questionable.
Treasures bequeathed at death, misnamed charities.
Are they not generally levies made by an unguiet conscience?
Believers are "rich in good works, ready to distribute." 1 Tim. vi. 18.
He had been laying up treasures on earth, now he lays them up in heaven. Matt. vi. 20.
If we were more self-denying we should be far more charitable.

With the spirit of Zacchous, i.e. the mind of Christ, the treasury of the Church would overflow as that of the Hebrews.
Poor. Restitution to the proper persons is aft impossible.
Contrast the covetonsness of the rich young ruler in the previous ehapter, with the expansive charitics of the heart under grace.
If. In so far as I have defrauded, no fraud however, is confessed.
Taken. Defrauded any man, Coverdale.
Accusation. Figure implies to extort money by false accusation.
Law earried out is often the instrument of the greatest injustice.
But far oftener by perjury so prevalent among men.
"Exact no more than that which is appointed to you." Luke iii. 13.
John implies that the publicans were liable to this temptation.
Restore. In restitution we should be generous, rather than exact.
A penitent regards divine favor, not the world's ceusure.
Fourfold. Roman law required fourfold, Jewish, one-fifth.
His clarity transcends any sacrifice required. Ex. xxi. 1; 2 Sam. xii. $6 ;$ Num. v. 7.
It is not the bold challenge of 1 Sam . xii. 3 ; overreaching was not his practice.
Now he is a righteous man according to Ex. xxii. 3-15.
He through grace joyfully resolves to impose upon himself the severest measure of the law.
His frozen heart is melted, the idol, covetousness, dethroned. Luke iii. 10 .

There was no demand made for his goods, but for his heart.
" My son, give Me thy heart," with it, goods and all go also. Prov. xxiii. 26. Rome teaches a religion without giving up one's sins; repentance withont restitntion, charity without love, or Christianity withont holiness.
Some think he would revenge himself on his reigning sin.
araधeis. Apparently the court of his housc. Andrews. On the morning of his depariure. Olshausen; he addressed those who were standing without. We are left by Luke to judge of our Lord's sermon by its effects. Probably Zacehæus had been reelining at meat, but was so penetrated by our Lords teaching that he stood up, and made his confession before men. Wordsworth.

тà $\dot{\eta} \mu i \sigma \eta$, the plural, so the Scpt., Josh. xiii. 31. Bengel. Sî́cuc, present for future. Grotius, Wetstein. A firm, certain, inteution. Kuinoel. Does not wait for to-morrow. Theophylact. Indefinite, "I am aceustomed to give." Elsley. "Brave piety that hoards till death compels a will, then ink and paper do it all. It is death, and not yon, that gives it." Basil. єi $\tau$ r.-A mild form of self-aceusation, awed by the immediate personal impression the presence of Jesus made upon him. Meyer. Open dishonesty confessed. Brown. No uncertainty. Alford. éबvкофávтŋбa, Luke iii. 14: he obtained his wealth dishonestly. Olshausen. A common Greck idiom (for whoznsoever I have doirauded) Kendrick.
$\dot{\alpha} \pi o \delta i \delta \omega \mu \cdot \tau \in \tau \rho a \pi \lambda o v i \nu$. "I will restore voluntarily at least, what the law requires." See Ex. xxi. 36; xxii. 1. He thus vindicates Christ from the cavils of those who said he was gone to be a guest with a sinner. Wordsworth. Roman required fourfold; Atheuian, double. The result of our Lord's counsel. Kuinoel. Denotes an integrity unimpeachable. Schneider. A proof of his gratitude ior His visit. Onsterzee. An evidence of the power of conscience:-a person for fifty years felt he wronged another five shillings, and then restored it. Trapp. That which is the fruit of fraud, adds to the sin, eaeh day restitution is delayed. Quarles. Non dimittetur peceatum, nisi restituatur ablatum. Augustine. If Zacchæus gave half his property to the poor, he might not have enough left for the purpose of restitution. It may be that the present tenses $\delta i \delta \omega \mu c$ and $\dot{\alpha} \pi 0 \delta i \delta \omega \mu \iota$ denote what had been his habit during a long and suceessful career. Zacchæus may have been one of those who, living up to the light be possessed, is now brought to the true light. W. $\mathfrak{a}$ W.
$\dot{v} \pi a \rho \chi$ óvт $\omega \nu$ denotes gains rather than property. "I make a practice of giving half my guins to the poor; I make a practico of restoring fourfold whatever I find has been taken by fraud;" thus he was of the eharaeter addressed Isa. 1vi. 1, 4, 6. W. e W.
9. And Jesus said unto him, This day is salvation come to this kouse, forsomuch as he also is a son of Abraham.
Him. Jesus evidently addressed Himself to the people concerning Zacchæus.
This day. The day of blessing to the once accursed city.
No known person in that home till then had been converted.
It justifies a hope that he would succeed in promoting the salvation of others.
"Believe in the Lord Jesus Christ, and thou shalt be saved, and Thr House." Acts xvi. 31.
Joshna said "As for me and my house, we will serve the Lord." Josh. xxiv. 15.

Salvation. Health. Tyrulale. His bodily defect was conducive to salvation.
Disadvantages, in God's providence often prove rich blessings.
Entrance of Christ brings "joy in the tabernacles of the righteous." Psa. exviii. 15.
There is au "I am He!" graciously illustrating in these last days His name "Jesus." John iv. 26.
"Though given up by you Pharisees in your heartless bigotry."
"He was yet a lost sheep of the house of Israel, a true son of Abraham."
Whose sins are of snch crimson dye that he need despair?
By faith, like the Gentiles, he recovered his forfeited birthright. Isa lxiii. 16.

House. Modes, materials of oriental houses. Luke i. 40.
This house. Designed to meet the taunt of the Pharisees.
NOTES.
'Tis now a saved house, meet for the Master's reception.
A publicau's dwelling was deemed no better than a den of thieves.
A family generally follow the faith of its head.
The head alone may openty sin, but others oft perish with him.
When religion enters the heart, it oft does the house also.
The family in the N.T. is invested with new responsibilities.
Hencoforth it is to be the foundation of the Church and State.
This visit a contrist with that in the house of the Pharisee. Luke xiv. 1. He remained unblest, as in his pride he had no heant to receive it.
Abraham. Luke i. 55. They sneeringly called him a sinner, Jesus answered, He is a son of Abraham.
One by national descent, and, also in a way the Pharisees were not.
He followed Abrahan's works, in heart as well as blood.
"If ye were Abraham"s children, ye would do the works of Abraham." John viii. 39.
"They who are of faith, the same are the children of Abraham." Gial. iii. 7.
" If children, then heirs ; heirs of God, and joint heirs with Christ." Tiom. viii. 17.
He probably remained in office, not called like Matthew to leave it.
Christ left Jerieho conscious that salvation had been offered the people.
More might have been saved, but they knew not the time of their visitation.
Forsomuch. Inasmuch as, publican though he be.
Though deemed unworthy by his oceupation-
Yet proved to be a Jew in the best sense by his charity and piety.
Is. Not was, before he resembled not righteous Abraham.
Son. That by lirth, now partaker of Abraham's faith. Gal. iii. 29. Jews knew no relationship but that of the flesh.
$\pi \rho o ̀ s ~ a \dot{v} \tau 0$ ús. Pearce, without any authority whatever. öть.-E.V. omits this particle, intimating that his fruits of repentance and faith were to Jesus evidence of their sincerity. Just because this day salvation has come to this house. Lange. moós. With reference to him, and not his family; concerning him. Major, De Wette, Rosenmuller. Zacehæus addreased. Dodlridge, Wolf, Hammont. oikw. Confined to the master. Theophylact, Grotius; to his honschold. Le Clerc, Eleley. Acts xvi. 34 ; Acts xviii. 8; John ir. 46, 53. viòs. Once a heathen, now n convert. Maldonatus; a Jew, now regenerate. Kuinoel. Despised of the people, as an alien, now a true Jew. Oosterzee. A son of faith as well as blood, for he was unquestionably a Jew, as his Hobrew name shows.

10. For the Son of man is come to seek and to save that whieh was lost.

Come. This repels the insinuation against our Saviotu's visit to Zacchæus.
He declares the Pharisees shewed their ignorance of His purpose.
Seek. My work is to seck as well as save such.
Characteristic feature of the kingdom of heaven, is compassion.
Christ condescending to seek the lost, a model to His scrvants.
None need despair, while God Himself is seeking them.
The rightoous with all their progress have still their wanderings.
Divine grace begins, Divine compassion completes spiritual life.
"I am found of those that sought Me not." Isa. lxv. 1.
Come to seek. Implies it was his cbosen work, not out of His way. Here He hints at His Divinity as the promised Messiah.
1, An extremely humbling; 2, iudescribably consoling; 3, powerfully saving word.
Lost. Not them alone, but the entire host of lost simers.
Lost, 1, to holiness. 2, the Church. 3, heaven. 4, God.
A life of sin does not exclude hopelessly from the kingdom.
But while the door of repentance remains open mercy cannot be triffed with.
"Go ye rather to the lost sheep, of the house of Israel." Matt x. 6.
"I am not sent but unto the lost sheep of the house of Israel." Matt. xv. 24.
A city is lost to loyalty and revenue when in rebellion.
A traveller is lost when he has missed his way in the wilderness.
A patient is lost when his disease is incurable.
A prisoner is lost, sentence of death being passed upon him.

گクTท̄бal. God seeks in man somothing which comes to meet His eternal love, with the susceptibility of receiving it. Meyer. Instead of attracting, everything in the natural heart repels God. àmo入 $\omega \lambda$ ós. Those incurring damnation. Meyer. Those both carelessly lost, and actually ruined. Thuc. iv. 21, Bengel.
11. And as they heard these things, he added and spake a parable, beeause he was nigh to Jerusalem, and beeause they thought that the kingdom of God shon!d immediately appear.

Heard these things. People were attentive, "faith comes by hearing."

NOTES.

Nigh to Jerusalem. Luke ii. 22. Jericho was about 20 miles from Jerusalcm.
Jews thonght that the Mossiah would collect them in Galilee, and reign on the mount of Olives.
Added. In the presence of the murmuring multitude.
Things contradictory to all their expectations of the Messiah.
Parable. Notes Luke iv. 23; v. 36. To teach a patient waiting, and to encourage active working during his absence.
Disciples were disposed to share the universal hostility to their Master's views.
This tide would set heavily against Him, especially after his death, and seem to falsify His pretensions.
The excitement of expectation was at its height on His approach to Jernsalem.
His enemies gathered in force were about to test His claims.
Kingdom. The world cares not for a ling whose tirrone is a cross.
His approach to Jerusalem shews high courage and quiet dignity.
Immediately. Jews everywhere hoped the Messiah's kingdom was about to appear.
Daniel's seventy wecks were just expiring.
The sceptre had recently departed from Judah and pointed to Shiloh. Gen. xlix. 10.
All "the signs of the times" proclaimed the Messiah's advent.
Jews soon gathered from all nations to Jerusalem. Acts ii. 5.
Jesus would repress impatience in waiting for the Christ.
He would enjoin working for Him during His absence.
He would strengthen His disciples against that stream of hostility now rmming fearfully against Him.
He knew His death would soon destroy all their lofty expectations.
$\pi \rho o \sigma \theta$ єis єirte. He went on to deliver a parable. Wordstoorth. mapußodì̀. Spoken in the court of Zacchæus' house. Meyer, Audrews. Spoken in the house of Zacchrus Alford. At his departure from Jericho. Stier, Onsterzee. Life of Archelaus, son of Herod the Great, seems the ground-work of this parable. The kings of the Herodian family made journeys to Rome to receive their "kingdom." Alford. At a time when the Koman senators made and uumade kinga, such events were of frequent occurrenee. The Jews sent an embassy to Rome, to dissuade Cæsar from permitting Archelaus to reign over them; but Augustus would uot listen to them. Treneh. The situation was appropriate; for at Jericho was the royal palace which Archelaus had built with great splendor. Different from Matt. xxv. 14-30. Lange, Ebrard, Neander, De Wette, Stier. An expansion by Luke. Oosterzee. Identical. Calvin, Olshausen, Meyer. є̀ $\gamma \gamma \dot{y}$. The distance of Jericho from Jerusalem was 150 stadia, about 16 English miles and 6 furlongs Alford.
ב-
12. He said therefore, A certain noblcman went into a far country to receive for himself a kingdom, and to return.
Nobleman. Signature of the Lord's royal descent and dignity.
The nobility of Jesus was the highest of all, uniting all.
Son of God, from eternity, and Son of David in time.
He concealed the greatness of His first, and regarded not that of the second.
He hath on His vesture, King of Kings and Lord of Lords. Rev. xix. 16. Far country. Prophecy of His departure from earth to His Father. His design is to repress the prevalent idea of an immediate reign. The heavenly world an actual region opposed to this.
"Sit on My right hand, until I make Thine enemies Thy footstool." Heb. i. 13.
Greater his long-suffering, the more dreadful the doom of His foes.
Kingdom. Gr. royalty. He departs to receive the crown and return.
Christ's kingdom confirmed on the manifold ground of right.
As the Son of David He receives the patrimonial inleritance which belonged to Him from eteruity as the Son of God.
God "set Him at His own right hand far above all principalities and powers." Eph. i. 20-21.
"He gave Him to be the Head over all things to the Church." Eph. i. 22.
evjecins, well-born, above others, a man of noble descent, furnished with the highest title to command, by right of birth. Lange. $\chi$ 由́pav $\mu а к \rho \grave{\alpha} \nu$.-His ascension to heaven. Trench, Bengel; His leaving the Jews, and going over to the Gentiles. Augustine.

Bagıdciav. The E. V. implies a clifferent kingdom from that which be had. Any other explanation supposes many circumstances not related. Campbell. A private of high lineage, but not king by birth. Shier. Herod, under the goverument of Antigor:'s, journeyed to Rome, pretending to seek a crown for Aristobulus, but was himself cossecrated ling, amid idolatrous rites. Archelaus, his son, afterwards went to Rome, and enntended with his brother Antipas for the royalty. Herod the Great went up to Rome for this purpose. Mark Antony and Cæsar espoused his cause, and Messala introduced Herod in the senate, and a decree was passed in his favor. Herod, with Antony and Cresar on either arm, with the consuls and other magistrates before him, left the senate house. in order to offer up sacrificos, and lay up the decree in the Capitol. Smith, Kitto, Milman. This parable was spoken to His disciples generally. Parable of The Pounds, to the Apostles. Treneh.
13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

Ten. Gr. ten of IIis servants, as there were ten virgins.

Ten commandments. Ten implies abuudance of gifts.
Servants. All adhering in fidelity and obedience to their future king
His attendants expected preferments at His court.
Their only preferment here, devoted laborious energy in His service.
Delivered. None so humble as to have been forgotten in this dig. tribution.
"No man liveth unto himself." Rom. xiv. 7.
Sloth or vauity, will cause some sad accom to to be rendered.
The confidence reposed, should secure the fitelity of the servant.
Pounds. Minae: Picees of money, generally about $£ 6$ each.
He gave precisely the sume amount to each servant.
All are equally responsible, and it cannot be transferred.
A caviller asks, "Why did He not distribute arms, while His subjects were in rebellion ?" answer in John xviii. 36.
It symbolizes the peaceful occupation and law of love of His future realm.
The Lord puts in their hands a slight gift, as test of their fidelity.
Manifold gifts, but one duty, and but one Spirit.
The endowmeuts of a Christian, are a call to the work of the Lord.
God distributes His gifts, to our weak minds, strangely, but holily.
The Apostles in parable of "The Talents," receive infinitely the largest gifts. Matt. xxv. 14.
Bankrupts dread to know the amount of their debt, sinners of responsibility.
Scriptures, Sabbath, ministry, conscience, Throne of Grace.
Phocion refusing Alexander's gift, said "If I take it and occupy it not, it is as though I had it not."
Trading in spiritual gifts, most perilors, yet safest commerce.
Yet gifts are not bestowed to be wasted, buried, or appropriated.
Not given to buy liverics, robes, equipages, and palaces.
Occupy. Gr. trade, negotiate, do business.
Wisely trading in the riches of Christ, the highest and noblest gain.
The best merchant is he who gains for his master.
With regard to God, this trade implies, giving up all to gain all!
With regard to men " more blessed to give than to receive." Acts xx. 35 . Holy personal influence unseen and unceasing.
As money at interest is not idle, it knows no sabbath.
" Receive ye the Holy Ghost."-Gave them their ten pounds.
Believers, ministers, are not baptized nor ordained to be ialle.
"Spirit is given to every man, to profit withal." 1 Cor. xii. 7.
"As every one has received the gift, so let him minister." 1 Pet. iv. 10.
Jacok saw angels ascending and descending, none standing still. Gen. xxviii. 12.
$\square$
$\square$


Come. In judgment to recompense to every man, \&c. Matt. xvi. 27. The uncertainty of the time, should render us ever watchful. As it respects the world, to give up the visible for the invisible. The myriad-tongued voice of nature is ever preaching, and the life of every man of God illustrating these words, "Occopy till I come."
" Work ye manful while ye may,
Work for God in this your day.
Wait His coming ; it is sure ; Godly deeds alone endure."

ठéка $\mu \nu$ âs. The mina, a weight or sum of money, sisty of which pent to the talent Attic, this, doubtless, leing the system reforred to in the N.T. The mina, $=100$ Arachme $=$ about $£ 36 \mathrm{~s} .8 \mathrm{~A}$. a $^{5}$ that time. Prcscott. The Attic mina is one-sixtieth of a talent, and equal to about $£ 3$ English money, Alford, Bengel. .

Parable of The Pounds shews coequal fidelity, with different degrees of advantage. Talents, different degrees of improvement of coequal opportunities. Brown. Talents, inward gifts; Pounds, snheres of labor. Sticr. Séca. The households of the ancient noblemen resemble nations rather than families. Seneca.

Праүиaтєن் $\sigma a \sigma \theta \epsilon$, properly "trade." Bengel. Like negotior, to do bnsiness. "Occupy," a Latinism, occupare pecunian. Cicero. "Occupy" had formerly the meaning of to "cmploy" or "use," especially in business. The following, out of North, Plutarch's Lives, p. 505, is given in Tremeh, Select Glossary, s. v.-"He made as thongh he had occasion to occupy money, and so borrowed a great sum of them." Compare Ex. xxxviii. 24; Judg. svi. 11. Prescott.

є $\rho \chi о \mu \alpha \iota$. While I am departing and returning. So some find "descensus ad inferos"
 mood marks more forcibly the uncertainty of the time of our dord's advent, and that He is always coming to every man. 1 Tim. iv. 13 ; John xxi. 22. Wordsworth.

## 14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

Citizens. Jews, seed of Abrabam, were Christ's fellow citizens.
Hated him. The wisest rulers cannot satisfy the populace
This is but the shadow of the sinner's rebellion against God.
Rejecting Josus' reign, we become slaves of Satau.
Following the maxims of this world, we renounce Christ's authority.
They hated Him living, hated Him dying, and now hate Him on the throne.
All the persecutions of His followers illustrate this rebellion.
The stoning of Stephen, the beheading of James, the persecution of Paul. Message of defiance sent after Him, "We have no king but Casar." "" Now have they both seen and hated Me, and My Father." John xv. 24. The excited passions of men hate with, or without reason.
notes.

All the proofs of $a$ Saviour's love, avail nothing to melt this deep seated enmity.
The more intensely He loved them, the more intensely they hater Him.
Message. Gr. deputation. Eighty Jews followed Archelaus.
Eight thousand followed Augustus for the same purpose.
On his return he gave cities to his faithful followers, but slew his enemies.
Our Lord hints, that our rebel race had sent a solemn and formal protest against Himself, to the Throne of God.
The Jews would not have the Saviour of sinners for their Messiah. Luke xv. 2.
Their daring treason culminated at and after his death.
This man. "Write not The King of the Jews," the rejection of the Messiah in His highest act of mercy.
"Man," not in the original: Greek, indicating great scorn.
Will not. The fearful obstinacy and rebellion of a depraved Wilis!
Men sacrifice health, character, wealth, life itself for the wild !
A threefold submission, 1, our carnal hearts to His holiness.
2, our proud hearts to His mercy. 3. our revolting hearts to His sovereignty.
"The kings of the earth have set themselves against the Lord." \&c., Psa. ii. 2.
To reign. "He came unto His own, and His own received Him not." John i. 11.
"The carnal mind is enmity against God." Rom. viii. 7.
Doctrines are well enough for the unrenewed, if there were no precepts. Christianity would be tolerated if it did not demand holiness :

т $\rho \in \sigma \beta \in i a v$. As the Jews sent counter embassies to Nome, to frustrate the appeal mentioned in a preceding note, in the case of Archelaus. Incident inserted for ornament. Kuinoel. ov̀ $\theta \in \dot{\lambda} \boldsymbol{\lambda} \boldsymbol{\mu} \boldsymbol{v}$. -We do not wish, we refuse. No fuel makes a fiercer flamo in Tophet than a sinful will. Bernard. fovitov, this fellow-with open contempt. Stier.
15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
Returned. Refers to our Lord's glorious coming at the end of the world, the Great Day of account.
Alexander on his return from India, punished those who denied his return.
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## NOTES.

Christ returned at Pentecost, and when Jerusalem was destroyed.
But the return here intended is the Day of Judgment. Acts i. 11.
Kingdom, the actual government, that for which we daily pray to come.
Then will be " given Him dominion, glory, and a kingdom. Dan .vii. 14 .
Called. Every one shall give an account of himself to God. Rom. xiv. 12. Teachers, pastors, and parents are entrusted with immortal souls.
Solemn will be their account, and no man will be forgotten. 2 Cor. v. 10. Disorder, confusion, and unpunished sin will not always cover the earth. Men trust, His eye cannot pierce the veils, the crowd, the night of guilt. Gained. All persons trading for Christ shall be gainers.
Though Israel be not gathered, yet they will be glorious. Isa. xlix. 5 .
All who are alike faithful are not alike successful.
Abraham, Enoch, Noah, Lot. Daniel, had but few converts.
Trading. Christian life. 1, the capital. 2, income. 3, profits.

Sıempaypatcúбato, what business they had carried on. Alford. tis ti. A double question.-Who had gained? and what? Webster's Syntax.
16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

Thy pound. He does not say $I$ have gained, but thy pound has gained. It is the Lord's gift, not the servant's industry.
Erery sanctified heart will render all the praise to sovereign Grace. Rev. i. 5.
Ignorance and vanity may claim some credit now, but nothing then.
Not the amount of gain, but the degree of diligence will be rewarded.
"I labored more abundantly than they all: yet not I, but the grace of God which was with me." 1 Cor. xv. 10.
He slieaks of what the Lord had done by him. Rom. xv. 18.
Gained. Ineffable joy will fill the heart of the faithful in that day.
The least gift may be a source of inexhaustible blessing.
Even a cup of cold water given in the name of Christ shall not lose its reward. Mark ix. 41.
17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

Well done. The end of our spiritual work, a divine rest for ever. Heb. iv. 9.

Well. The praise of God at the last, the ouly praise worth the name. The praise of men is oft dcceitful, always dangerous.
Faithful. Earth can give no such patent of nobility as this.
Many once full of earthly honors, in eternity may hear, "Thou fool."
In little. Mercies and gifts fow or many alter not our accountability.
"He that keepeth the fig tree, shall eat the fruit thereof." Prov. xxviii. 18.
He who begins low, is in a fair way to rise. 1 Tim. iii. 13.
Have thou. Gr. Be assured that you have.
The certain reward of all true Christians in the world to come.
In this world, they receive little recompense save persecution. Luk xvi. 25.

Their names are east out as evil, they enter the kingdom through tribnlation.
"The sufferings of the present time are not worthy to be compared with the glory to be revealed." Rom. viii. 18.
Authority. Believers now toil like servants, will then reign like kings. Rev. xx. 6.
Ten cities. The reward corresponds, not to the one pound given, but to the ten gained.
This implies, degrees of rewards in the heavenly kingdom.
Antony gave Cleopatra three cities in Spain.
Artaxerxes the Persian gave Themistocles the Greek hero five cities.
Alexander returning from India thus treated his friends.
Archelaus as Ethnarch gave his friends cities to possess.
A pound will not purchase a cottage much less a city.
What unspeakable grandeur must there be in Jehovah's kingdom !
The duty performed was that of a private servant to a master.
The reward is kingly, that of a sovereign prince to a noble.
If we serve our Master as a king, He will recompeuse us.
The gifts bestowed in this life do not compare with those of heaven. God's remards regard the Fullness of His Mercy, not our wretchedly poor service.

亢๘ $\sigma \iota$ ëx $\omega \nu$, "scias te habere." V'alck. in Wordsworth. Be assured that you hare. एँbster's Syntax. ró $\epsilon \omega \nu$, -literally, as referring to the saints reigning on earih during the millennium. Stier.
18. And the second came, saying, Lord, thy pound hath gained five pounds.

Thy pound. Saints of God of one mind while toiling day by day.
 $\square$
"Not unto us. 0 Lord, but to Thy name give the praise." PBa. cxv. 1.
"Not I, but the grace of God which was with me." 1 Cor. xv. 10. Gained. Wealth unimproved makes itself wings. Prov. xxiii. 5. Gifts and graces improved secure a blessed reward.
Five pounds. Fidelity, God requires, whether trusted with much or little.
Each one brought at least as much as he had received.
Alas! how many from gospel lauds will not be able to do even this.
One star differeth from another star in glory. 1 Cor. xv. 41.
The glory of each saint differs, their common joy is the same.
The degrees of glory in heaven will depend on our fidelity here.
Every vessel on the sea alike full, but not alike large. 1 Cor. iii. 8.
$\dot{\text { enoin } \sigma \epsilon, ~ m a d e, ~ n o t ~ " g a i n e d, " ~ a s ~ i n ~ E . V . ; ~ n o t ~ t h e ~ s a m e ~ w o r d ~ a s ~ i n ~ v e r s e ~ 16 . ~ A l f o r d . ~}$
19. And he said likewise to him, Be thou also over five cities.

Be thou. The Lord kindly reckons to him as merit what he ascribed to the gift.
Five cities. God receives nothing from us however laborious we may be.
Like a king, He scatters crowns, thrones, and kingdoms to His servautz. The boundless resources of Christ's kingdom are hinted at.
A believer's preferment will be as if a poor mechanic were transferred from his shopboard to rule over ten or five cities.
Both servants had doubled that entrusted to them.
Not our success, but our constant aim, the criterion.
Hasty judgments so very common are here rebuked. Luke xiii. 2.
We measure the fruit, not knowing how much God has sown.
Nor what glorious rewards there are for fidelity unknown to us.
20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:
Another came. Contrasted with the two former.
There are only two classes however differing in degrees.

1. The faithful servants. 2. The unfaithful.

This man came forward with self-confidence, characteristic of the unfaithful. Matt. vii. 22.

Saying. Every rational creature in His kingdom has one talent.
This man evidently thought it so little, as not worth the trouble of increasing.
It is the world-wide excuse of guilty indolence.
Not positive evil doing, but guilty idleness. He knew but did not.
He is not merely a timid character, but slothful.
Indolence on earth will be surely punished as crime. Rev. xx. 4 ; xxii. 14.
Berying his talent, as much trouble as improving it.
Many toil harder, endure far more, to force their way to ruin, than would require to believe, repent and be saved.
A sullen kind of labor, idly resists the impulses of the Spirit.
Called by some "hoarding up the merit of Christ."
He that wonld wickedly bury one talent, would bury a thousand.
Here is thy pound. The greatest boasters are ever the least doers.

1. It is fearful to $\sin$. 2. Worse to delight in it. 3. Worse to defend it.

A perfect breach with God, he daringly throws up his Saviour altogether
He had only hoarded the dry seed, instead of letting it bear fruit.
Fidelity in little things, with God, is a great price.
Each one is prone to disparage his owa opportanities of usefulness.
The business man persuades himself, that he has no leisure.
Will he find leisure to sicken, to die, to stand in judgment?
A man of fortune speaks of " virtuous poverty, and of piety practised in a cottage."
The poor man talks of his miracles of goodness, if he had the means.
I have kept. A so-called innocent life, another word for buried talent. "So live, that you will be ready for your last reckoning," said the heathen Cicero.
Improving the begiunings of grace, one will soon grow rich in faith
The pilot called to the helm in a storm, dare not slumber.
Idleness ever thrusts from one's self the gift of grace.
This evil servant never appropriated God's mercy.
Laid. Thus God's gifts to Christians are often concealed, to quiet concience.
He buries his Lord's goods, who secks only his own pleasure and honor. These say they have done no harm, if they have done no good.
Sius of omission will receive punishment, as those of commission.
Napkin. A handkerchief of any kind.
The idle servant did not need it, for its proper use.
"In the sweat of thy face, thou shall eat thy bread." Gen. iii 19.
As it was used for binding the dead, some make it here allegorical of a sleeping conscience, of a dead soul. Theophylact.
MEMORANDA.

- before ë $\tau \epsilon \rho \circ$. Lachmann, Tischendorf. aoviapí,-Sweat-cloth. This is tha body. Muller. The Latin word sudurium (from sudor) passed into many Eastorn dialects. Buxtorf. The Papacy provides a $\sigma o v \delta a \rho_{1}$ ov for its children, and requires them, on pain of damnation, to wrap up their conscience, as if it were a dead corpse, in the folds. Wordsworth. Of Latin origin, Roman hand-kerchief; head-cover, among the Grecks, a napkin, nappa, little wiper. Bloomfield. Rabbinical citations show that the Jews used the napkin or handkerehief for wrapping and koeping their money in. Alford.

[^10]Feared. Half true, for an evil conscience ever convicts us. Gen. iii. 10. An impudent speech and self-contradicting.
With an honest fear of a strict reckoning he could not have remained idle.
Our first parents after sinning were afraid of their Father.
This was the fear of devils, believing and trembling. Jas. ii. 19.
David was afraid to bring home the ark of the Lord. 2 Sam. vi. 9.
Austere. Every thing is hard when running counter to our will.
Accusing God of injustice will not cancel our sins.
Humble faith conceives of a God of jnstice as well as of merey.
Idleness to palliate its own shame, murmurs against Divine goodness.
Man becomes wicked evermore through thinking evil of God.
No one with wrong ideas of God can have a correct creed.
God's attributes are the foundation of all true theology.
God appears hard when not seen by faith in His Son.
The murmuring Israelites thus charged God in the wilderness.
The wicked first misrepresent God, then excuse themselves from loving Him.
Satan began his evil work by insinuating hard thoughts about God. Gen. iii. 1.
Every scoffing infidel since has only echoed his master.
Reapest. This self-seeker separated his own interests from that of his Lord.
He promiseth himself no comfort in improving the gifts eutrusted to him. He would tacitly reproach his Lord, for having given him too little.
He would excuse his own sloth, by censuring his Lord.
But such language proves he thought his Lord indulgent.
If he gained anything his master would reap the fruits.
If he lost, the responsibility would be his own.

Takest up. Proverlial for a griping disposition.
Acknowledging he knew his master sooner or later would reap.
But that His demands, surpass imparted grace or gifts.
The sluggard folding his arms, cries, "It is vain to try to satisfy His strictuess."
Like that anfaithful servant, each unrenewed one would excuse bis rebellion.
Eut of all these attempts at self-justification, we must repent.
 tate, who forgat his master's love, but remembered his inexorablo rigor. Olshausen. Against the entire spirit of the parable. Oosterzee. avंompos.-1, dry. 2, sour. Servile fear only esteemed God as a severe master. Quesnel. aipets, taking up and keeping what others had laid down. Wetstein. $\quad$ ë $\sigma \epsilon \epsilon \rho a s$, winnowing out of season. Meyer; sowing. Erasmus, Beza.
22. And he saith unto him, Out of titine own mouth, will I julge thee, thou wickell servant. Thou knewest that $I$ was an austere man, taking up theat I laid not down, and reaping that $I$ dill not sow:

Own mouth. A guilty conscience seeking an excuse, only deepens its guilt.
Self-love by nature atheistic, still must have some fancied god.
This being is over indulgent at one time, and a tyrant at another.
"Ye thought Me altorether `ike unto yourselves." Psa. 1. 21.
Confession as ground of judgment, a commün principle of justice.
An Amalekite confessing he had slain Saul, was put to death. 2 Sam. i. 16.
Eliphaz to Job-"Thine own mouth condemneth thee." Job xv. 6.
Many plead infirmities and native tendencies.
But no excuse will avail there with the Judge.
"Every mouth will be stopped, all the world stand," \&e. Rom. iii. 19.
Judge thee. False profession and formality abile not the fire of God's judgment.
"For the fire shall try every man's work of what sort." 1 Cor. iii. 13.
Excuses quieting concience here, will avail nothing there.
Possessors of buried talents will wish their privileges had been less.
Millions grasping after wealth, may then wish they had been beggars on earth.
Myriads toiling after honor, may wish they never had any influence.

Wicked. Let no man nndervalue the gifts which God entrusta. Indolence and impertinence characterize uniaithful servants.
He who shuns self-denial will condemn his Lord for hardness.
Equally insolent and cowardly are false thoughts conceruing God.
Thou knewest. Those condemned at the last day, will not perish for
lack of knowledge.
Our very pleas will furnish ground to convict us.
The very talent he produced is a witness to bis falsehood.
A single talent is much (of gold £5475) viewing our unworthiness.
Thou surely couldest have done something with it.
A.ustere. This murmuring, the acensation of a rebellious heart. God, unlike Plaraoh, never requires bricks without straw.
Our moral powers are benumbed by original and actual sin.
Owr deprarity alone disahles us from doing our duty.
He demauds nothing except He offers us grace to perform.
Not sow. This was a falsehood, His very pound was the seed. Faithless disciples' excuses result only in shame and contempt. Indifi'erence to Christ's lingdom was disloyalty at heart to his King.

тоmpè.-Thou malignant servent. Major. тownpós contemplates evil on the side of its positive malignity; its will and power to work mischief. фâ̂dos, on the contrary, contemplates evil on the side of its good-for-nothingness, the impossibility of any true gain ever coming forth from it. Trench's Synonyms.

Sè after déyध, omittel. Tischendorf, Alford, Cod. Sinui. We learn nothing of his rovellings, but first of his sloth. Malice, the feature of his charanter shewn in the nuprovaked slur which, under pretence of vindicating his own conduct, he threw upon
 Wette, Lange ; a question of indignation. Neyer.
23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

Bank. The table or counter at which oriental money changers still sit. Matt. xxi. 12.
It is found as often in the street as in an office.
Anciently Greeks and others deposited treasures in their temple3.
Conquerors in taking the temples seized the wealth of the nation.
Their treasures were under the donble protection of the priests and the gods.
The first public bank was founded in Venice in 1157.

NOTES.

In Athens and Rome private bankers lent money at 25 per cent．
Usury．＂He that putteth not out his money to usury．＂Psa．xv． 5. Ezek．xviii． 8.
They were permitted to take interest of other nations，not of Jews． Deut．xxiii． 20.
One of many dividing lines between Jews and surrounding tribes．
If we refuse sowing in time how can we reap in eternity？
If we hide our talent on earth how can we find it in heaven？

тра́теца⿱亠䒑，the exchange tabic．Bengel．тралєцітаия，money changers．Griesbach． A low table；Bancus，Latin，hence Bank．This question of our Lord＇s may throw some light on the question concerning the lawfulness of usury．One of our Lord＇s reputed


Who are the tpare ̧iras？Stronger characters who may lead the more timid to uscfal employment of gifts．Oishausen，Trench．Objectionable，not answering to the character addressed，he was not timid，but false and slothful：－nor to the facts of the case； impossible to employ the grace given to one，through another＇s means，without working one＇s self．Had he been afraid，he might at least have provided that his lord would not have lost the intcrest of his moncy，but in this injustice ho proved himself not only slothful，but wicked．Alford．

> 24. And he said unto them that stood by, Take from him the pound, and qive it to him that hath ten pounds.

Stood by．Angels who take an active part in the fimal judgment． Take．Those who will not righteously use their gifts must lose them． A law which holds good in things bodily and mental as well as spiritual． Disciples who were grasping earthly honors needed this warning．
To gain nothing in spiritual as natural husbandry is the way to lose everything．
Refusing to use our means for Christ we forfeit all．
Give it．Those doing good find their sphere ever enlarging．
Ten pounds．This disproves the charge of the Lord being severe．
He gives freely ol His treasures to those who have been faithful．
Characteristic of His reign；it is not unreasonable exaction but free reward．
$\pi \alpha \rho \varepsilon \sigma \tau \omega \sigma \iota \nu$ ．Others who hed given np theiraccount．Stier；royel guards．Oosterzee； added for the sake of ornament．Kuinoel；angels．Benget．
25. (And they said unto him, Lord, he hath ten pounds.)

Said. Spoken by standers-by, in the parable, surprised at such a decision.
This faint remonstrance gives emphasis to the Lord's declaration.
It indicates the amazement of all beholding the reward of the righteons.
Some have an envious eye since Christ has a bountiful hand.
Ten pounds. Among the strangest sights to the sons of earth is the prosperity of the righteous.
They are ever scattering their wealth, yet increasing.
Not said perhaps through envy, but in astonishment at the strange decision.
He hath ten pounds and ten cities beside.
God's mercy to redeemed sinners will kindle wonder among angels through eternity.

кai eimov. In parenthesis. Lachmann, Ewald, Alford. To the other aervanta. Kuinoeb. Others refer to angels, but the object of such a saying being introduced is not yet satisfactorily explained. Stier.
26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Which hath. Those who improve their privileges obtain greater.
He will mark not the number or greatness of our deeds but our fidelity.
Hath not. Those who are content with the idle possessions of Christian name.
The barren fig tree represents also a cumberer of the ground.
The unprofitable servant is cast into outer darkness as an evil doer. Matt. viii. 12.
Taken. Saltless salt, and a candle giving no light, are useiess. He who will deserve a throne, must not lose his crown. Rev. iii. 11.
ràp, omitted by the most ancient authorities. Probably inserted from Matt. xxv. 29 . Alford: omitted. Cod. Sinai. ímì, omitted. Cod. Sinai. àn'àjvov, omitted by meny ancient authorities. Alford; omitted. Cod. Sinai.

NOTES.
27. But those mine enemics, which would not that $I$ should rign aver them, bring hither, and slay thein before we.
Mrine. Thus majestically in mis own person, the Lord pronounces sentence.
Enemies. Who should lave been my subjects, but now cnemies, nay, rebels.
"My hand findeth them out." Psa. xxi. 3. None can escape.
"Though thou set thy nest among the stars, yet will I bring thee down." Obad. verse 4.
"Let us break his bonds asunder, and cast his cords." \&e. Psa. ii. 3. Unbelievers are willing to be saved by Christ, but not ruled by him.
Would not. Not to obey, may be ignorance, would not was rebellion. They would not permit Me to sccure their salvation.
Those rejecting the Lamb to atone, will have the Lion to tear. Psa. 1. 22.
Reign. "We have no ling but Cæsar," points at the Jews. John xix. 15.

To Cæsar shall they go, Cæsar shall be their ruin eternal.
Bring. Command given to the royal guards or angels.
Sanhedrim aiding at Christ's death, will stand at His bar.
Annas and Caiaphas will yet be brought hefore Jesus, once their prisoner.
Herod, roheless and crownless, with Pilate, will be there.
Slay them. Implying degrees of punishment as of guilt.
Accomplished in the destruction of Jerusalem.
History cannot parallel the slaughter during, and at Jerusulem's capture.
It will be completely fulfilled in the Day of Judgment.
Not only the Lord's, but enemies of all righteousness.
A testimony of the "fierceness of the wrath of the Lamb." Rev. vi. 16.
As the guilt of the Jews was greatcr, so their punishment was more terrible.
They saw Christianity victorious among the Gentiles, and themselves taken away as dross.
Those who reject or neglect everlasting salvation, "shall be punished with cverlasting destruction." 2 Thess. i. 9.
After uttering this solemn sentence, He proceeds to Jerusalem to be crucified.
Before me. In His prescnce. This was familiar in Fastern courts. 1 Sam. xv. 33.
Captives not slain, were sold into slavery.
American jury in some states are compelled to witness the verdict finished.
He who now intercedes for all contrite sinners, will be silent in that day.

Those who will not be ruled by the grace of Christ, will inevitably be ruined by the wrath of Christ.
The King of Heaven. 1. His origin. 2. His destiny. 3. His departure and return.
His servants. 1. Their calling. 2. Their responsibility. 3. Their recompense.
His encmies. 1. Their hatred. 2. Their weakness. 3 Their punishment.
$\pi \lambda \dot{\eta} \nu$, equivalent to $\pi \lambda \in \mathfrak{o}$, and more than this. For є́кєivovs read tov́rovs, Tischendo:f, Alford, Cod. Sinai. They had insultingly e illed Him roṽ cov, this fellow. Stier. tois $\mu \dot{\eta} \theta \in \lambda \eta$ '́бavtas, who refused. A prophetic reference to the cry, "We have no king
 Kliinoel. After катабфá乡атe, add aúтoús. Cod. Sinai.
28. IT And when he had thus spoken, he went before, ascending up to Jerusalem.

Went. In all our sad journeyings, Jesus is our guide and forerunner.
Mith what alacrity He makes arrangements for His end!
Aroiding all His enemies' snares, He now goes directly to meet death.
He suffered death that He might gloriously conquer in it.
He received His right to His kingdom on the cross.
Eiis death no self-sought refined act of suicide as scoffers charge, knowing His Father's decree, "He was obedient unto death." Phil. ii. 8. Heb. v. 8.
İefore. Many suppose that our Lord proceeded on His way in advance. Christ our Head and Pattern goes before us to the sacrifice.
Willions now share the fruits of the cross, but refuse to trust it.
Amazed. Mark x. 32. At his hasting to a baptism of blood.
A mysterious word, thought to have been added by Peter.
He was greatly "straitened until it should be accomplished." Luke xii. 50.

This festal procession from Jericho, halted on the Mount of Olives daring th. Sabbath.
Bound in spirit, He lnew full well what awaited Him.
Moving the day following, the procession was ancreased by His followe: a from Jerusalem.
Ascending. Disciples, willing to join in the celebration, but not in the sacrifice.
When Religion leads in fashion the Church is thronged.
In times of persecution few join her solemn feasts.

Jerusalem. A mystericus glory hangs over its situation, history and religious position.
His friends were waiting to sce Him come forth in the fulness of His glory.
His enemies hoped to expose Him, as the false Messiah.
iторєvєто. Not immediately after saying these things, unless they were said in the morning, on His departure. Alford. We can trace our Lurà from lour to hour, almost to His death. He came to Bethany six days before the Passover, John xii. 1. He spent either Friday or Saturday there. At the elose of weekly worship, Mary anointed Him. His entry into Jerusalem took place on Sunday. John xii. 12. Oosterzee.
29. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciplcs,

Bethphage. Heb. Fig plantation. No vestige of it can bo found. Doubtless a very small village, its location being unknown.
Tradition locates it half-way between Bethauy and the Mount of Olives. The entire distance of two miles is a rocky barren gorge.
Bethany. Luke xxiv. 50. Heb. House of dates, two miles from Jerusalem.
A rillage on the eastern slope of the Mount of Olives.
A mile from the western summit overlooking Jerusalem.
On the first day of the week, Jesus arrived at Bethany.
'This was the last week of His great work before His crucifixion.
Here He raised Lazarus, feasted at the house of Simon the leper, anointed by Mary. John xi. 43 ; Matt. xxvi. 6.
His nightly visiting place for a week preceding His death.
In the circle of Martha and Mary, we view Him in domestic life.
Near by, in the act of blessing His disciples, He ascended to Hys throne. Acts i. 9.
The place is surrounded witholives, pomegranates, almonds, oaks, carobs, scarcely worth the name of trees.
Now El Azariyeh-from Lazarus, a ruinous, wretched village of some twenty families.
A square tower, a vault excavated in the limestone rock, twenty-six steps deep, called Lazarus' tomb.
The evening before, many Jews went to Bethany to see Jesus ani Lazarus.

Olives. Mount of. Luke xix. 37. See Notes.
Sent. Final scones were divinely arranged and carried out with care. His solemn entry pointed Him out as the "passover" lamb. 1 Cer, v. ?. He held Himself as set apart for the sacrifice. Heb. x. 7.
Two. It is generally believed they were Peter and John.

B $\begin{aligned} & \text { parin. "Bethphage," a house of unripe figs. Lightfoot. A small village }\end{aligned}$ belonging to the priests, on Mound Olivet. Bede. Probably east of Bothany. Robinson; north of Bethany. Olin; in sight of Jerusalem. Hug; a district. Lightjoot; south of the Mount of Offence. Lichtenstein, Ellicott; nearer to Jerusalem. Wieseler; a village. Eusebius; between Dethany and Jerusalem. Calmet; between Dethany and the Dead Sea. Jerome, Origen, Reland. The Lord arrived at Bethany on Friday; eatry into Jerusalem on Sunday. Liehtenstein, Stier, Robinson, Wieseler, Meyer. aûrov̂, omitted. Tischendorf, Alford, Cod. Sinai.
30. Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.
Go ye. With alacrity the Lord makes arrangements for His end. Jesus having often avoided or divinely defeated the snares of His enemies, now goes directly to the death which He had long predicted.
Shall find. His knowledge boundless, reached even thoughts. Matt. xii. 25 ; John ii. 25.

From the beginning He knew His betrayer. John vi. 64 ; Rom. ix. 5.
No darkness can ever conceal workers of iniquity. Job. xxxiv. 22; Rom. ii. 16.
Colt. Eastern asses noted for speed, untameableness and beanty.
No better description of them can be found than in Job xxsix. 5., \&c.
On them princes entered their capital. Judges. v. $10 ; 1$ King. xxii. 34.
Used also as a beast of burden, and for ploughing, riding, and draught.
The wild ass of Asia, among the fleetest of the dwellers in the wilderness. Jer. ii. 24.
In God's service, unclean becomes clean, vile, becomes honorable. The horse in Scripture is generally the war-horse. Jer. viii. 6 ; Zec. s. 3. Messiah, thns mounted, represents the "King of Peace." Zech. ix. '3.
Jesus, King of Israel, gives the answer to many questions.
In the meekness of majesty, He ignores external grandeur.
Tied. Typifies as some suppose the binding of nations by Satan.
Minutest particulars impressed by the Holy Spirit in the Apostles, memory.
31. And if any man ask you, Why do you toose him? thus shall ye say unto him, Because the Lord hath need of him.

Thus say. When the Lord has a work for our tongue, words will not be wanting.
Lord. As a divine name equivalent to Jehovah.
The owner a disciple, would understand the title in this sense.
If a mere stranger, his consent was secured by divine influence.
The Lord's methods of reaching the wards of the heart are secret.
There is no evidence whatever of a previous arnangement.

NOTES.

Never sat. Beasts unused were better for the sacrifice.
Greeks and Romans owe to revelation all the interest of their altar.
Loose. The prophet of Galilee bids the dumb brute to be loosened.
The same word of Divine pewerstrikes off the fetters of $\sin$.
Jesus, a king, at whose disposal all things stand.
For Himself and servants, no provision is laid up beforehand.
In Christ, saints live "as baviug nothing, yet possessing all things." 2 Cor. vi. 10.
Hither. Christ has a prior title to all our estates.
At His call, we must surrender goods, friends, our own souls.
No tie can bind on earth, when the Lord is pleased to unloose.

For eimév, Cod. Sinai. has $\lambda \epsilon ́ \gamma \omega \nu$. $\pi \hat{\omega} \lambda o \nu$. Luke does not mention the prophecy from Zech. ix. 9. History gives no instance of a king riding on an ass. Stier. He forgets Darius, in a battle with the Seythians, rode ou an ass. Persian kings would not mount, but were lifted on their asses. Bengel. éкá日ı $\sigma \epsilon$. New period, new prince, nero animal. Lange. New grave, new mileh-kine, new eart, 1 Sam. vi. 7. Lewis. The ashes of the heifer, sprinkling the unclean one, never under the yoke,
$\pi \bar{\omega} \lambda o \nu$. A type of the Gentiles. Brentius, Luthardt. Untamed heathenism. Justın Martyr. As yet wild, younger, and untamed in the faith. In prophetic symbolism, the ass signifes peace, the horse, war. Lange. Luke makes no allusion to Zech. ix. 9, as he wrote to the Gentiles, who knew not the prophecy. Major. The evangelist accommodatas the recorit to the prophecy. Wakeficll. Intacta totidem cerviee jureneas. Geor. iv Currus et intactas hoves. Horace, Epod. ix. Owners the secret friends of the Lord. Oosterzee. Divinely made willing to lose their goods. Alexander. Natt. speaks of pan ass and a foal, while Mark and Luke say nothing of the ass; when hoth may he conceived there is ne viriance, though one relate one thing, and another another; much less where one relates one thing, another both. Augustine. кaì befere dv́бavtes. Tizehendorf, Alford.

$\square$

No oue can resist Gol calling for what is His own.
Our Lord's foreknowledge of the incidents, evidently superhuman.
"The," desimates Christ the proprietor of all things.
"Every beast of the forest is Mine, and the cattle upon a thousand hills." Psa.l. 10.
Needs. Strange words, He mysteriously held the keys of the human heart.
A parillel 1 Sam. x. 2-7, bet Samuel speaks as God's servant.
How easily can almighty grace turn a nation as a river! Psa. cvii. 33.
aủ $\tau \hat{\text {, }}$, omitted by many ancient authorities. Alford; omitted. Cod. Sinai. After גข́єтє add aútóv. Cod. Sinai.
32. And they that were sent went their way, and found cven as he had said unto them,

Found. Some think this to háve been chance, but there is no such divinity in God's empire, and no such word in the Christian's vocul vlary.
Ne one evor disappointed in obeying the Lord's commands.
Uncertainty hangs on all things, but the promises of God.
They that go on Christ's errands, are sure to succeed. Isa. 1v. 11.
Went their way. Their obedience was a severe test of their faith.
So likewise should we set about even the lowest, works with greatest zeal and love, knowing that whatever is done for Christ is not slight, but meet for the kingdom of God. Basil.
33. And as they were loosing the colt, the owners thereof said unto them, Why loose ys the colt?

Loosing. Publicly and without addressing any one.
There was no resistance on the part of the beast or its owners.
Thus easily doth Christ subdue the rebellious wills of men.
He came to open the prison doors of them that were bound. Isa. 1xi. 1. Loose? Is a demand by what authority they did so.
 ohariots. "The king shall not multiply horses to himself," Deut. xvii. 16. Joshaa was to

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hongh the horses, and barn the chariots, Josh. xi. 6. "Woo to them that stay on horses, and trust in ehariots. Ashur shall not save us, wo will not ride upon horses," Hosea xiv. 3. David directed Solomon, on his eoronation-day, to ride upon an ass. Abraham, Moses, and Jair's thirty sons rode upon asses, Gen. xxii. 3; Ex. iv. 20; Judgea £. 4.
oi кúptol. Mark says only $\tau \iota \nu$ ès $\tau \hat{\nu} \nu$ é $\sigma \tau \eta \kappa o ́ T \omega \nu$ (土i. 5 ). This is a mark of the lator composition of Luke's gospel. Wordsworth.

## 34. And they said, The Lord hath need of him.

Need of him. The owner is honored in answering the call of Providence.
Christians should freely give their substance when required by Him. Acts iv. 34.
The Lord hath need of each, heart, treasures, influence.
elnov. In the words they had been commanded to use. Bengel. 'O Kviptos, supposes aur acquaintance with the owners. Lange.
85. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

Brought. The unresisting owner obeys the irresistible impulse.
Branches of palm trees were cut down and strewed in the way. Matt. xxi. 8 ; John xii. 13.

Garments. Luke vi. 29. The usual tokens of honor offered to Eastern kings.
Romans thus honored Cato, Commodus, and Maximus.
"They took every man his garment, and blew the trumpet." 2 Kings ix. 13.

Many willing to attend Christ at other people's expense.
But these gave their garments for His trappings.
He prefers the heart to the costliest sacrifices. Mic. vi. 7.
"Rend your heart, not your garments," \&c. Joel ii. 13.
Colt. The ass, according to ancient and oriental customs.
Our Lord might have called for chorubim or flaming wings to bear Him. But He is meek and lowly, for tho sake of the weary and heavy laden.

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Set Jesus thereon. That is on the garments, for his comfort, and acknowledging Him as King.
Symbolical of His rule over men's souls, guiding the footsteps of the mind, bridling the wantonness of the heart, His word is a rein and a goad. Ambrose.
$\dot{\epsilon} \pi \varepsilon \beta$ ißaoav. Referring to the clothes. Theophylact, Beza. Christians derided as Asinarii. Tertullian. Mocking Jews ask-Did Jesus Christ, a God, ride on an unclean animal? Sepp. Sinse the Eternal Word was made flesh, there is nothing common or nnclean.
ínt́f tà i i $\mu$ áta, intentionally carries out the prophecy, causing Him to ride both animals. Strauss. He rode both alternately. Fritzsehe. He rode upon the foal, and the mother followed. Alford. When Mordecai was led forth, the streets were covered with myrtle, the porches with purple. Compare 1 Mac. xiii. 51 , and $\varphi$ Mac. x. 7. He rode on an ass in His first advent; in His second He will appear on a white horse. L.H.V.D.

## 86. And as he went, they spread their clothes in the way.

As He went. Over the Mount of Olives, the only way whence the temple conld be seen.
Our Lord's last entry into Jerusalem was public.
Rejoicing of the multitude at this triumph contrasts with his previons seclusion.
He would draw the eye of the entire nation upon himself.
The Lamb of God is about to be slain as a sin-offering.
Whatever men may think of the sacrifice, they cannot deny the fact of His death.
Jesus comes publicly to the city; it was a day of decisiou.
Prepared for with sacred foresight; longed for with fervent desire.
Adorned with the richest miracles and a festal revelation.
Spread. Clytemnestra spread garments before Agamemnon.
Ahasuerus stripped himself of his royal apparel for Mordecai. Esth. vi. 10. Jonathan stripped himself of his garment for his friend. 1 Sam. xriii. 4. Jesus Christ divests Himself of His Divine robe, to clothe us sinners. Similar respect is now shewn to men of rank in Hindostan.
Clothes. They divested themselves of their raiment to honor tho Messiah.
Thus we must divest ourselves of all garments of self-righteousness. Thus martyrs laid down life itself to place the crown upon Christ.

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Note three degrees of loyalty to Christ. 1, some slouted IIosannas. 2, some cut down branches of trees and strewed them in His way. 3, some stripped off their garments and spread them in His way.
37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoicc and praise God with a loud voice for all the mignty works that they had sten:

Come nigh. His public entrance prepared with divine foresight.
Mount of Olives, Gebel et Ter, 200 feet higher than Jerusalem.
West is bounded by valley of Jehoshaphat and Kedron.
The road winds round southerly to Bethany and Jericho.
Under strata, red marble filled with white veins.
Of this marble the three Temples were mainly built.
Olive trees, rednced to a few ancient ones at present.
Two are said to have paid tax for 1000 years.
West side is full of tombs cut ont of the roeks.
Of these the monolith (Absalom's tomb), is by far the largest.
Gethsemane lies at its feet west, Bethany invisible is on the eastern slope.
A ridge narrow and rapidly sloping on each side, extends two miles in length to the village of Betbany.
From the eastern eud our Lord ascended to heaven. Aets. i. 12.
On this Mount three days before His death, He wept over the eity. Matt. xxiii. 37.
His future julgments are connected with the Mount of Olives. Zeeh. xiv. 4.
It is 700 feet high, and separated from Jerusalem by the valley of Jehoshaphat and the brook Kedron.
David and Court exiled ascended in tears and bare foot. 2 Sam. xv. 30.
The view from the Mount of Olives, of Jerusalem. 1. Site of Temple. 2. Gethsemane. 3. B thlehem. 4. Heights of Bethel. 5. Sepulehre of kings. 6. Cedrou. 7. Vale of Jehoshaphat. 8. Mcunt of Offence. 9. Mountains of Moab. 10. Dead Sea. 11. River of Jordan. 12.2. Valley of Jericho. 13. Mount Zion or city of David. 14. Jerusalem with its walls and its thousand domes.
Nothing on earth can equal it for beauty or depth of interest,
Lebanon, Tabor, Ararat, have not a tithe of the interest.
Though Mount of Olives is a mere hill, compared with them.
Multitudes. The welcome immense in its reach and volume.
Unconscious response of earth to the angel-song. Luke ii. 13.
A mysterious impulse frem above, swept over the mass.
MERMORANDA,

For once, a visible, audible, glad welcome to His own city.
Disciples. All who followed Christ either drawn by inis miracles or charms of His teachiñ.
Our Saviour had at least 500 converts. 1 Cor. xv. 6.
Rejoice. Hearts swollen with adoring wonder, gratitude and love.
With the festive offerings of our substance let us also greet Him.
Jerusalem once more excitcd by the expected Messiah. Matt. ii. 3.
Loud voice. They were doubtlessly seized by a sacred inspiration.
His hour of triumph, was one also of the deepest compassion.
Praise. Christ's trimph over the curse, the theme of their song. Creation unites in honoring its King though in exile.

1. Inanimate nature; stones, verse 40. 2. Brutes, verse 30. 3. Responsible immortal beings, the righteous and wicked. 4. Angels join also.
Mighty works. Gr. miracles, over diseases, blindness, storms, death and hell.
At their accession kings, 1, ennobled favourites.-Christ saved sinners.
2. They remitted crimes and opened prisons. Christ pardoned, \&c.
3. They bestowed medals. Christ scattered health, speech, sight, \&c.

The crowning series of unparalleled wonders pressed upon them.
Bartim@us from Jericho, may himself have been present.
The home of Lazarus, as well as his empty grave, just in sight.
The name of Lazarus was doubtless on every tongue. John xii. 17.
The memory of these splendid miracles fresk in all minds.
Alas! soon to be forgotten in the cry "Crucify, Crucify Him.

[^11]88. Saying, Blessed be the King that cometh in the name of the Lord: peace inhenver,
and glory in the highest.

Blessed "Tell ye the daughter of Zion, behold thy king cometh." Zech. ix. 9.
Expressly acknowledres Jesus, Messiah-King. Psa. cxviii, 25.
Saying. The Jews coming from Jerusalem formed the first chorus. The people who met them (John xii. 18,) formed the response.

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King that cometh. In all, men could carnally sce of Jesus, there was nothing royal.
Multitudes had entered the city in the same way unnotieed.
They were doubtless inspired of God thus to howor His Son.
And to fulfil ancient propheey, for not a word shall fail. Zech. ix 9.
Our King is ever coming, His best tirrone a believing heart.
Ouly two dwelling places attributed to Jehovah, heaven and contritc hearts. Isa. Jvii. 15.
When glorified, His diseiples remembered these things. John xii. 16.
"Prayer shall be made for Him, and daily shall he be praised." Ps. lxxii. 15.
This entrance was not unintentional, or merely to fulfil the prophecy.
Its emphasis is deeply founded on the whole ordering of His life.
This eutry, a type of His taking possession of another Kingdom. John xii. 16.

King. Christ is not called king as one who exacts tribute or crusbers His enemies.
But because He rules men's minds, and brings them believing, hoping', loving, into the kingdom of heaven.
He was willing to be king of Israel, to show His compassion, not ic increase His power.
Having appeared in flesh, the Redeemer of the world, heaven and eatin chant His praises.
Peace. God through the presence of His Son, desires peace with Israel.
Their belief, the Messiah's reign to be one of universal peace.
He was the King of Peace in the city of peace-Jerusalem, i.e. vision of peace.
Peace of heart with God, or fellowship with men. Luke ii. 14.
In heaven. The palm-entry of Christ, a type of His entrance ints heaven. Psa.-xxiv. 8.
At His birth angels sang-" Peace on earth." Lnke ii. 14.
This earthly but inspired throng sang-" Peace in heaven."
The ancient warfare, wherein we were at enmity against God, has ceased The fact that God visibly walks in the land of His enemies shows that He is at peace with men. Theophylact.
Glory. Light or fire a chosen emblem of Deity. Luke, xii. 49.
The multitude recognized God's glory in the advent.
The redeemed ascribe the glory of their salvation to Him alone.
" Unto Him that loved us, and washed us from our sins in His own. blood." Rev. i. 5.
Highest. Luke. ii. 14. 1, in the highest strain. 2, by the higheet angels. 3 , in the highest heaveus.

Tho Lord Himself intronluced festally as their Messiah．
Hosanna．Matt．xxi 9．Hosanna＇s eeho＇s given back by the walls of the temple．
Translated signifies＂Save nọw we beseech thee，＂referring to Psa． exviii．25－26．
It was a prayer to Christ as Jehovah，by the people，to save them．
Triumphant exultation and praises，as＂God save the king．＂
P1 bably they understood not many of them，the deep significance of what they said．
Doubtless some of them a few days after joined to sweli the cry＂Crucify Him．＂
Tuis palm－entry of Christ a type of His universal triumph．
Clirist will be received，1，with heart devotion．2，grateful reverence． 3 ，festive offerings．
Hosanna，the echo of the angels＇songs，（Luke ii．）in the hearts of men． 1．Echo of many O．T．Psalms．2．Beginning of the songs of the N．T． 3．Prophecy of the perfect praises in heaven．
Jis royal dignity．1．King of a spiritual empire．2．The promised Messiah．3．Conqueror of the world．
No neutrality，enthusiasm on the one hand，hatred on the other．
＂$\Omega \sigma \alpha \nu \nu \dot{a}$, ＂Save we pray thee；＂used by the priest，when victims were offered in secrifice．Isidore．Name given to the branches used at Feast of Tabernacies．Bengcl．

єipŋ́vך モ̇v oúpav⿳⺈．Angels looked on sinful men with displeasure．Christ＇s atone－ ment reconciled；thus making peace．Fausset，Bengel．Felicitas in celo parata est． なuinocl．íषiorots，plural，and in Matt．xxi 9 ．In the highest regions．Lange．Miyy slory，be confirmed by God in heaven．Beza．May it be cried by angels in heaven． Fritz8che．May it come down from heaven．Meyer．

39．And some of the Pharisces from among the multitude said unto him，Master， rehuke thy disciples．

Pharisees．Luke v．30，\＆vi．2．Ever present spies，were grievously offended．
Rebuke．They would make Hin responsible for all His friends did． Fit despised the people as cursed，not knowing the law．John vii． 49. The praise of God is annoying to the ears of worldings．
But delightful sounds，well merited honors，to angels．
Pharisees intimate sedition might disturb the public peace．

Christ fulfilling prophecy deepens their malice.
They audaciously require Him not to permit such improprieties.
They did not venture themselves to silence the multitude.
With scornful bitterness, they implied "Take heed to thyself."
They thought the multitude treated Jesus as the Messiah.
Receiving homage, was the same as claiming the Messiahship.
He came to His choseu city, Jerusalem, for their Hosannas.
How desperate must human depravity be, when the King of Peace in every age, raises such opposition!
1, He accepts the praises of the humble. 2, despises the contempt of the proud. 3, and punishes the guilt of His foes.
$\tau \iota \nu \epsilon \varsigma \tau \hat{\omega} \nu \Phi{ }^{2} \rho \iota \sigma a i \omega \nu$. Whatever is not common, and of daily occurrence, seems excessive to conceited and vain hypocrisy; but Gou's power cannot be checked. Bengel. $\mu a \theta \eta r a i s$. All the followers of Christ. Kuinoel: those following, admiring the miracles. Rosenmuller.
40. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.
I tell you. It is nevertheless the truth, though so hateful to you.
It was decreed for the sake of those very blind Pharisees.
Those who ought to be forward in praising Christ, are silent.
God raises up despised ones, to do the blessed work.
Let not infidels, formalists, or Pharisees, awe us into silence.
We having no heart now to praise Him, would have been sullenly silent then.
He, whom Pharisees insulted then, is now crowned with many croowns. Rev. xix. 12.
Some under pretence of prudence, censure such out-spoken loyalty.
"On such a theme 'tis impious to be calm,
"Passion is reason, transport temper here." Young.
Stones. Dumb nature at His death spake, when men were silent.
The sun withdrew his beams, and the tombs opened their mouths.
The veil shrunk from its duty, and the earth trembled.
Greek and Hebrew poets make stones cry, when guilt was concealed. H.b. ii. 11.

He made the stars fight against Sisera and his host. Josh. x. 11. He made the waterb, the tomb of Pharaoh, aud his Memphian chivalry. He made hailstones proclaim His just vengeance. Psa. xviii. 12.

It hints, Jerusalem destroyed, would be changed into a Babylon; foretells Babylon's doom.
While on the cross, the disciples were sinking into a profound silence. The reuding rocks and quaking earth praised the Lord.
His friends silent through fear, while stones and rocks cried out.
Cry. Up to the present our Lord had discouraged ontward howors.
But now His praises would have been wrung from the stones
Neither earth nor hell can resist the advancing kingdom of Jesus.
Testimony of the stones, increases continually in value.
He converts stony hearts, into loving faithful children.
The stones would speak of the great question, between Him and Jerusalem.
He foretells the mysterious pangs, which soon afterwards shook the world.
av่roîs, omitted. Tischendorf, Alford, Cod. Sinai. oi $\lambda$ í $\theta$ ot кєкра́धovтаt. Whately renarks, "The highest degree of energy is produced by such metaphors as attribute life and action to things inanimate." Messiah's kingdom must prosper. Grotius. Said of that which cannot be concealed. Drusius, Wetstein. кєкрágovтal.-It must so be. Lach- $_{\text {bent }}$ mann. More clamabunt. Erasmus. крákovotv. Griesbach, Scholz, Tischendorf, Cod. Sinai., Tregelles. A Greek proverb. W. \& W. When power has once gone forth from Gud, it does not return without accomplishing its purpose. Bengel. The obtuse hearts wruld be aroused. Neander. Inanimate nature would literally cry out. Gerlach. Stones, witnesses of My deeds, would echo My praises. Hess. Stones of the Temple, in desolation, will testify against your unbelief. Stier.

And so the $\lambda i \theta$ oo did cry out, when one $\lambda i \theta$ os was not left upon another, according to Ilis prophecy (xix. 44), and proclaimed His truth, justice, and power, in thus punishing thoso that rejected the divine di $\theta$ os, who became the Head Stone of the corner. Words. worth. Temple stones cried for vengeance in the day of Titus. Superscription at Salzburg, in the rocks, "Te saxa loquntur," is now history. Oosterzee. Ruins of Nineveh, Babylon, Egypt, tombs and temples, confirm the word of the Lord.
41. TI And when he was come near, he bchcld the eity, and wept over it,

Come near. His first and last kingly entrance into Jerusalem.
His last festal proclamation of His coming and honor.
The Lamb presents H.mself, the time of sacrifice is come.
Beheld. Thoughts more than humen stirred to its depthe the soul of the Son of man.

The past and future, fraught with their sad stories rose before Fis view.
Contrasting its present splendor with its coming desolation.
He mournfully pondered the still deeper ruin of the finally inpenitent.
Deeper than the desolation caused by the Roman armies yawned the pit of woe.
He beheld her towers and palaces glittering with marble and gold.
It had been written "The Lord loveth the gates of Zion, more than all," \&c. Psa. 1xxxvii. 2.
Its natural and moral sublimity made it a type of Jerusalem above. Rev. xxi. 2.

The temple then crowned the height, the everlasting hills standing round about it, emblem of His own undying love. Psa. cxxv. 2.
"Walk about Zion, tell the towers thereof, mark ye well her buhwarks, and consider her palaces." Psa. xlviii. 13.
City. "Beantiful for situation." Psa. xlviii. 2. In Europe, Asia, Africa, America, the Author has not seen anything comparable for beauty to the view of Jerusalem from the Mount of Olives.
The Lord looked in vain through street and sanctuary for faith.
No external appearance of glory can deceive Him.
No Hosanna of His disciples could then give Him joy.
In the midst of acclamations His heart breaks into tears.
Wept. Gr. with a ioud voice, bewailing, not tears only. John xi. 35.
The Son of God shed tears at the grave of Lazarns, and over Jerusalem.
The palm branches were still unwithered at His feet.
The echoes of the Hosannas had searcely died away.
Contrast the jubilant crowd and the wecping Redeemer !
The tears of the Saviour are the joy of the world.
A part of His intercession, contimues within the veil. Heb. vii. 25.
At His entry Jesus weeps. Departing He said, "Weep not for me, but for yourselves," \&c. Luke xxiii. '28.
Christ's tears over Jerusalem. 1, compassionate. 2, terrible. 3, persuasive. 4, consoling.
This deep shade fell on Him while the echoes of praises went up.
The light from the praises still beamed amid His tears.
The eternal results of men's wilful rejection made Him weep.
Not tears of weakness but the compassion of a God.
At the grave of Lazarus He wept among others, weeping with Mary. Here. He alone is the weeper amid universal joy.
${ }^{*}$ In the days of His flesh, He offered up prayers with strong crying and tears." Heb. v. 7.

NOTES.

Wu never read of our Lotd laughing, and but once that he rejoiced in spirit. Taylor.
"We often read our Blessed Saviour wept, But never laughed, and seldom that He slopt. Ah! sure His heavy eyes did wake and weep For us who sin so oft in mirth and sleep." Quarles.
Tlose not melted by tears will feel His sword. Rev. xix. 11.
H 3 heart's deepest woes in Gethsemane were not for His own sorrows.
Even love divine, after doing all, in vain, can only weep.
In what multitudes of His followers have these tears continued to flow !
Over it. Not for Himself, His mock trial, unrighteous sentence dreadful death.
We err in supposing Christ cares for none but His believing people.
Disvid said, "Rivers of water run down mine eyes, because they keep not thy law." Psa. cxix. 136.
Paul had "great heaviness and continual sorrow of heart." Rom. ix. 2. Clrrist shed tears as a man, for what he foretold as God.
Joseph thus wept, while binding Simeon before his brethren. Gen. xlii. 11-24.
Tears of Christ measured the depth of their future misery.
The ruin, even of those who reject Him, ealls forth His tears.
None knows as He , the worth of the soul, and the appalling misery of eternal death.
On this very spot, His father David wept over a rebellious nation.
We never read of our Saviour's giving way to merriment.
Weeping, consistent with true courage, and the loftiest Christian heroism.
Abraham, Isaac, Jacob, wept, Gen. xxxvii. 35; Joseph, Gen. xlv. 2 ; David 2 Sam. xv. 30; Jonathan, 1 Sam. xx. 41 ; Hezekiah, Isa. xxxviii. 3 ; Job, xvi. 16; Ezra, x. 1; Nehemiah, i. 4; Peter, Matt. xxvi. 75; Paul, Phil. iii. 18; Jeremiah, xiii. 17, wept.
There are no tears in heaven. "Tears shall be wiped from all faces." Isa. xxv. 8.
"And doth the Saviour weep Over His people's sins, Because we will not let Him keep
The souls He died to win?
Ye hearts that love the Lord, If at this sight ye burn,
See that in thought, in deed, in word, Ye hate what made Him mourn." Keble.
notes.
i $\delta \dot{\omega} \boldsymbol{\nu} \nu$. The view not particularly interesting. Robinson. Language failed to convey Whe emotions of sublimity the sight of it awakened. Clarke, Chateubriand, Lemartine, Nothing at Rome, Memphis, Thebes, Cunstantinopic, Athens, can appronch it, in beanty or interest. On sumounting the ridge where the descent towards Jerusalem begins, the first view is caught of the south-eastern corner of the city. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent; it reaches a ledge of smooth rock, and in an instant the whole city bursts into view : at this point the Tord stood. Stanley. The Author prefers believing He stood on the summit of the mount, as he returned from Bethany.

є̈кдavoєv, He wept alıud. Not silent tears, as expressed by é $\delta a<\rho \rho \sigma \sigma \nu$, in John xi. 35. Prescott. Achilles, Patroclus, Agamemnou, Aeneas, Alexander, Cæsar, Brutus, Cato, Marcellus, Scinio, were not ashamed of their tears.
"Humanı generis dare nos natura fatetur
" Qure lacrymas dedit." Juvenal.
é $\delta \alpha ́ \kappa \rho u \sigma \epsilon \nu$, John xi. 35, implies merels tears. Christ never laughed. Lentulus. Weak minds, more Stoic than Christian, expunged the two passages recording the Saviour's weeping. Epiphunius. Onr Lord weepiug, an argument against the doctrine of the eternity of future punishmont. Gerhard, Gaultier, John Foster, Olshausen. The areument is overwhelming to the contrary. Nothing short of the most tremendous irremediable ruin could have so affected the heart of the Son of God. They forget that mercy has ever characterized the most exact and just of all human rulers.
42. Saying, If thou hadst known, even thou, at least in this thy day, the things which bslong unto thy peace ! but now they are hid from thine eyes.
Saying. The mighty passion seizing the Lord's heart, perinits no parable.
The undertone of love, predominates over anger against their sins.
If. The most emphatic utterance of a wish, for that which is not likely to be realised.
The bitter cutting of this lamentation is its accusation.
Thou. Jerusalem, murderess of the Prophets and slayer of the Messiah. Thou Jernsalem, at ouce the mother and altar of the saints !
Thou especially whom it concerns more than the world beside.
Known. Some knew, but as a city, Jerusalem rejected her King.
He regards their sin in its mildest form o: ignorance.
Men study favorable moments, whieh lead to wealth and honor.
But how few are anxious to know the harvest time of salvation. Jer. viii. 20.

Ther: is a deeper peril than being a sinner, viz., not to knowit.
Wilful self-condemned ignorance marks this guilt.
Hosamnas were not the result of knowledge, but of passion.
"The us knoweth his owner, but Israel doth not know." Isa. i. 3.
'Hearkening to My commandments, thy peace had been as a river." Isa. xlviii. 18.
"My people would not hearken, Israel would none of 3re." Psa. lxxxi. 11. Least. This time of visitation, of final opportunities and invitations.
Thy day. The time of the Lord's public ministry on earth. Twenty centuries of promise, centred in one day of the Lord. The day of Jerusalem was when the day of salvation came. The day of grace, contrasted with the coming day of trouble. On this brief word, hangs an eternity of bliss or woe.
Thy King has come once more, as Prince of Peace. Psa. exriii. 24-26. She was honored with the risible presence of the Sow of God.
" Through the tender mercies of our God, the day spring," \&c. Luke i. 78. N J His coming crucifixion, but their folly caused His tears.
Had Jerusalem in penitence wept, Christ wonld have rejoiced.
Things. Their sins and salvation; prophecy and judgment.

1. The way. 2. Terms. 3. Offers. 4. Benefits of Peace.

Peace. It includes the idea of heavenly peace. Isa. ix. 6 ; Psa. lxxii. 3-7. An allusion to the name, "Vision of Peace," Пebrew, Jerus alem.
Is rael ought to know, that Christ was their peace. Acts ii. 36.
Hid. An affecting proof of the boundless compassion of God.

1. Great grace. 2. Great blindness. 3. Great retribution.

Through wilful and inexcusable ignorance and obstinacy.
Mercy's offers, had for ages been pressed on their acceptance.
His last open offer to reclaim the irreclaimable city, is by the Son of of God.
All are pitied, but believers alone are saved.
Their wilful ignorance was fast becoming judicial blindness.
"O that they were wise, that they understood this!" Deut. xxxii. 28-29
"Light shineth in darkness, but the darkness," \&c. John i. 5.
The notion of the day of grace and day of life running parallel, 3 dangerons delusion.
" My Spirit shall not always strive with man." Gen. vi. 3.
" God limiteth a certain day, saying, To day if, \&-c." Heb. iv. 7.
"Their feet shall slide in due time." Deut. xxxii. $3 \overline{5}$.
"The iniquity of the Amorites is not yet full." Gen. xv. 16.
"They shall call upon Me, but I will not answer." Prov. i. 28.
Turned like Ephraim to idols, God's Spirit says "Let him alone." Hos. iv. 17.
The sun, rain, and dew fall on the girdled tree, but it withers still. Pride and worldiness blinded their minds, the vail of unbelief was on their hearts. 2 Cor. iii. 14
notes.

A creature's sins causing grief in Heaven's King, sin indeed!
"As I live, I have no pleasure in the death of the wicked." Ezek. xxxiii. 11.

In their unbelief, God "gave them a spirit of slumber." Rom. xi. 8.

Ei, which has been rendered $i f$, after the earlier Gorman translators, is here distinctly expressive of a wish, "would that," and equivalent to the Latin utinam. Prescott, Major. Then thot wouldest not sleep so securely. Rosenmuller. öte gives an answer to those who saw Him weep. Stier. tà $\pi$ pos eip $\dot{\sim} \eta \eta \nu$, which make for thy peace. Luthardt, Brown. Conducive to blessing, glancing at the name of the city originally, Salem, Hob. vii. 2. W. \& W. Allusion to the name of the city, "Vision of Peace." Wetstein. kai oiv, and thou, the metropolis of the land. Fuinoel. So many days of mercy, but none so peculiar as this. Olshausen.
 name means, "they shall see peace." And so Crod intended it should be, for He sent thee the Prince of Peace, to preach peace. But thou hast closed thine ears and eyes; thon hast not known, i.e. considered, the things that belong to thy peacu; and now they are hil from thine eyes. Wordsworth. $\sigma o v$, omitted by many ancient authorities. 4!ford кai. $\gamma \notin$, and $\sigma o v$, omitted. Cod. Sinai.

> 43. For the days shall come upon thee, that thine enemies shall cast a trexsh about thee, and compass thee round, and keep thee in on every side,

Days. On that very spot the Roman siege afterward took place.
Those who bow not to His seeptre shall fall beneath His rod. Psa. ii. 9. Days of wrath were present to the eyes of the Saviour.
The exact time intentionally concealed, though exactly fixed.
Enemies. The Romans at the siege of Jerusalem, witnesses for the truth. He plainly designates the Romans, whose Cæsar they wickedly preferred to their own king. John xix. 15.
He does not design to summon the Jews to a conflict with that power.
Trench. Gr. a palisaded rampart, both a prophecy and description. Isa. xxix. 1.
Titus built two walls and prevented any leaving the city.
Natural mountains and position render Jerusalem an inland Gibraltar.
The siege began Nov. 6, a.d. 70, under Titus Vespasian.
With 30,000 soldiers, or four legions, bearing eagles as banners. Luke xvii. 37.

His engines upon the Mount of Olives hurled stones upon the city.
City surrounded with 3 walls and 3 impregnable towers, Hippicus. Fhrswe.as, and Mariamne.

On the seventeenth of Panemus, the daily sacrifice failed for want of priests.
It was on the same day Nebuchadnezzar fired the first temple.
The two outer walls had now been taken by storm.
The original wall of Solomon still guarded the temple.
When the last wall was forced, the leaders took flight.
On July 15, A.D. 73, the temple was set on fire by a Roman soldier.
Titus forbade it strictly, but Christ had foretold it.
"Not one stone shall be left upon another." Matt. xxiv. 2.
Jerusalem was taken, a large portion bad been burnt by the Jews.
In distress they ate shoes, belts, shields, hay, human flesh!
The aged and infirm unfit for slaves were put to death.
Caildren under 17 were sold as slaves at ninepence a head.
Some sent to mines of Egypt, others to be gladiators.
"Butchered to make a Roman holiday."
Some to grace the triumph of the Roman conqueror.
Juws believed it the residence of God, and therefore cnuld not be taken. Keep thee. Gr. press hard upon. Titus' wall, five miles long, with castles one mile apart.
An entire enclosure, anguish added to anguish, without họpe or salvation.
x ́́paкa, not nsed in any other place. A rampart always requiring a trench, to supply the earth or stone. To build this, a certain dicine fury canse upon the soldiers, 50 that legion strove with legion. The valleys were so full of the dead when Jerusalcm aurrendered, that Titus cast his hands towards heaven-called the gods to witness, that "the work was not his!" Josephus.
 the prophecy in these respects was signally fulfilled by thu Roman general Titus, and his army, against his own intention aml desire. Ile wished to be spared the labor and delay of making the $\chi$ ápaкєs and $\pi \epsilon \rho \iota к \cup ́ x \lambda \omega \tau \iota s$, (see Joseph. B. J. vi. 7. 13). He wished to spare the city and temple; and it was with great reluctance that he destroyed the oity; and the temple was burnt in contravention of his express command. W*ordsworth. Accumulated terms paint the terrors of the siege. Kuinoel.

> 44. And shall lay thee even with the ground, and thy chiddren within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Lay thee, Gr. dash thee level with the ground.
notes.

The temple, chosen dwelling place of Jehovah, house of sacrifice and prayer.
It had been consecrated by the divine manifestations and presence. City of their solemnities, whither the tribes went up three times a year.
Age after age as they entered her gates they cried, "Peace be within thy walls, and prosperity within thy palaces." Psa. cxxri. 6.
Nation's hopes political and religious, centred in the Temple.
While it stood, they felt safe from the wrath of God and vengeance of Rome.
Multitudes refused to survive it, and fell by their orn hands !
" Becanse of unbelief they were broken off, and thou (the Gentile)'standest by faith." Rom. xi. 20.
"Woe to Ariel, to Ariel, the city where David dwelt." Isa. xxix. 1.
Ground. A city with walls levelled, open to every enemy.
A soul without God, open to malignant fiends.
Children. Jews were present from all parts of Judæa at the Passower. About two millions were then in the motropolis. Joscphus.
Stone. Less than forty years after it was fully accomplished, A.D. Scp. S, 70 . Solomon's wall around the base of Mount Moriah, still seen at the " place of wailing."
But the Temple proper, has been perfectly destroyed.
By Titus' order its ruins were plonghed, to complete the desolation.
Terentius Rufus, a heathen Roman, fulfilled Jer.xxvi. 18.
The Jews had turned the Temple of God into a "den of thieves."
Matthew, Mark, and Luke died before these predictions were fulfilled.
John survived them, but does not allude to them.
A.D. 135, Jews again rebeliing, Hadrian completed the ntter ruin of the city. A soul in ruins, a nobler Temple in desolation.
Its carved work broken down, its incense ceased, its fire gone out. Altar overthrown, foundations scattered, habitation of unclean birds. Still a subject of controversy between fallen and holy angels.
Because. Some Jews believed they were destroyed for sabbath desecration.
Others for neglecting their phylacteries, or neglect of children.
Or for licentiousness, or insolence to rulers, or refusing instruction.
Knewest not. This is the true cause, neither did they wish to know. When they would know, they could not, "harrest was past." Jer. viii. 20.

He who refuses to light his lamp in time must sit in darkness. The flames and earthquake followed the preaching of Lot.
The ruin of wasting war followed the miracles of Capernaum.

NOTES.

Perilous times.-2 Tim. iii. 1. Departing from the faith. -1 Tim. iv. 1. Scoffers at religion.-2 Peter iii. 3.
It was a season of many Anti-Christs. I John ii. 18.
The best of times, but worst of generations lived in it.
"If thou wouldest even now receive Me as thy ling, all would be forgiven." But He knew they would not, and speaks of future as past.
Wilful ignorance left Jerusalem without excuse.
Ty:e and Sidon heard not these precions tidings, and perished.
Visitation. While grace appoints, it also limits the visits of mercy.
When Noah entered the ark, the time of mercy ended.
When the angels came to Lot, Sodom's day of grace closed.
Who can endure when He girds on His sword? Rev. xix. 11.
No people ever witnessed such mighty miracles, or heard so divine a gospel. No people were ever so fearfully punished for unbelief.
Points to a deeper, and more awful doom, the ruin of the impenitent in Eternal Death.
i $8 a \phi \iota o \hat{\sigma} \sigma$.-1. Level with, and, 2. Dash to the ground, Psa. exxxrii. 9. Wetstein. Shall level thy buildings to the foundation, and dash thy children to the ground. Alford. iítov $\dot{\xi} \pi i \lambda i \theta$. The summit of Mount Moriah was taken down by Solomon, to cnlarge the area. The wali erected at the base, to receive this debris, still remains, although it was concealed for many centuries. As to the temple proper, every vestige was brought down, and the mosque of Omar stands on the very spot.
$\dot{\epsilon} \pi \iota \sigma \kappa 0 \pi \eta \hat{\eta}_{s}$. E. T. "visitution;" good sense, but not the idea in the Greek. This word brings at once before us the coming seeking fruit, chap. xiii. 7, and the returning of the Lord of the vineyard, chap. xx. 16. Aljort. Kind concern. Wakefield. Visitation of mercy. Theophylact. Visitation, may be of vengeance or mercy; here it is
 Syntax.
45. And he went into the temple, and began to cast out them that sold therein, and the in that bought:

Went into. "The Lord will suddenly come to His temple." Mal. iii. 1. Jesus ruled personally only one day in the conrt of the temple, but it had eternal significance.
It re established for ever its spiritual destination.
It confounded in the temple itself all its false ministers.
"Glory of the latter honse greater than the first." Hag. ii. 9.
Temple. Luke i. 9. Description and history. See notes.

Many visiting the Capital hasten to amusements instead of the house of God.

1. The outer court of the Gentiles. 2. Court of the Jews into which the proselytes entered. 3. Court of the priests and the altar of kurut offerings. Beyoud these three stood the Holy of Holies.
Deep insult to Jehovah and Gentiles to establish a eattle market in outer court.
Avarice of dealers applicd for it. Avarice of priests let it.
Some make gain of godliness, others cloak of covetousness. 1 Tim. vi. 5.
Pharisees interested in these corruptions, opposed the Saviour. Luke xx. 1.
Temple, mysterious centre of Israel's hopes and privileges.
2. The period of the patriarchal altar. 2. Tabernacle moving and resting. 3. The temple of Solomon. 4. The temple of Zerubbabel. 5. Tl.o temple of Herod.
Attempt of Julian to rebuild it, and signal diseomfiture, proves its fin:s doom.
Jewish temple at Lentopolis in Egypt, a transitory imitation.
Cast out. The same zeal for God's house becomes the ministry.
This enthusiasm is a true gospel call to the ministry.
This was the second purging of the temple. Jolin ii. 13.
Whence comes this indignation in the King of Peace?
He judged an adulteress without punishing her. John viii. 11.
He rebuked His disciples, for wanting to destroy the Samaritans.
What now arms His gracions hand with the rod of wrath?
The profaners had the audacity to dishonor His Father's House.
Though doomed to desolation it must still be kept pure.
Its purity was more its glory than its wealth.
If gentleness will not, then stripes must drive out the wicked.
"Know ye not that ye are the temple of God?" \&c. I Cor. iii. 16.
The Divine Son in the desecrated house of His Father-
3. Earnest in His anger. 2. Dignified in His words. 3. Gracious in Iiis blessing. 4. Purifying in His deed.
Jesus still purifying the temple, 1. Of the heart. 2. Of the family. 3. Of the church. 4. Of creation.
The Church, under God, owes much to reformers as Hezekiah, Josiah, Wickliffe, Jerome, Huss, Luther, Calvin, Knox, Lidley, Latimer, Tyndale, Whitfield, Oberlin, and a host of others.
iepòv.-Luke ii. 27; iv. 9. Figure of the universe. Philo, Josephus; symbol of the drelling of God. Hofiman; a figure of the human form and nature. Luther; of heaven.



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Bahr; symbol of the divine kingdom, under the old covenant. Tholuck, Hengstenberg; figure of the body of Christ and Church. Langc.
$\pi \omega \lambda$ ov̂vaas.-Persons who sold animals for sacrifice. Cyril. Mark omits this act. He first purged the temple at the entrance of His ministry, John ii. 13. éx $\kappa \dot{\alpha} \lambda \lambda \lambda \in \iota \nu$. Cleansing; ilentical with John ii. 13. Lucke, Nermuder, De Wette. A repetition of the other. Augustine, Calvin, Tholuck, Olshauscn, Stier, Oosterzee, Ellicott, Linge. A sprecific and glorious miracle. Origen, Jcrome, Lampe. Breaking up old forms and establishing new. Herder, Luckc. Another instance of Luke's practice in dispatching a subject; preferring internal connoxiou to exact order of time. He describes the cleansing of the temple immediately after the narrative of the triumphal entry; but. it ald not take place till the day after. See Mark xi. 12. Wordsworth.
¿̀ aúrệ кai à yopá弓ovras, cancelled. Tischendorf, Alford; omitted. Cod. Sinai.
46. Saying unto them, It is written, My house is the house of prayer: but yc have made it 1 den of thieves.

Written. Luke i. 63. Ancient materials and methods. See Notes.
My house, \&c. By these words Christ claims to be very God, since \& temple can belong to none but God.
The temple. Luke i. 9 ; ii. 27. 1. Inestimable privileges. 2. Holy obligations. 3. High expectations of there sharing the privileges of God's house.
"Ye shall reverence my sanctuary : I am the Lord." Lev. xix. 30.
House. Form and materials. Luke i. 40. See Notes.
House of prayer. Our Lord drove out sheep and oxen from the temple.
He abolished all the train of sacrifices, and appointed prayer.
The two passages are joined.-Isa. Ivi. 7 ; Jer. vii. 11.
All holy worship, is in a temple, which the Lorl will glorify.
Christ finds His temple, where men worship in spirit. Johniv. 24.
Thieves. Seeking their own honor, and not Christ's in God's honse.
Leaving the heart out of the service, is to rob God in His house.
"Is this honse called by My name, a den of robbers ?" Jer. vii. 11.
Those robbing God in His temple, will defraud their fellow-creatures. Mal. iii. 8.
Abuses may creep into the church, however pure the creed.
Some entered the sacred office "to eat a piece of bread." 1 Sam ii. 36.
"Shepherds look every one for his gain from his quarter." Isa. lvi. 11.
Demetrius zealous for Diana's honor, but more for her shrines.
Athenians fearfully given up to demon worship, robbing God. Acts xvii. 16.
"Sirs, ye know by this craft, we have our wealth," kindled Paul's zeal. Acts xix. 25.

Under shepherds ought to feed the flock of God, not for filthy 'ucre. 1 Pet. v. 2.
Covetousness "with feigned words, makes merchandise." 2 Pet. ii. 3. "A zeal according to knowledge" is free from bigotry and passion. Rom. x. 2.
The Laodicean ehurch rebuked, for being lukewarm. Rev. iii. 16. The peeuliar people of God are "zealous of good works." Tit. ii. 14. Regeneration changes a den of thieves, into a house of prayer. "Know ye not that ye are the Temple of God?" 1 Cor. iii. 16. Jews thought it a greater sin to sin in the temple than in one's own house.
A saint sinning against his body is guilty of sacrilege. 1 Cor. iii. 16.
 Sinai. omídacov. Love of gain, an emotion of thieving. Theophylact. Animals and money were gathered as booty by robbers, Fritzsche. By these things Gentiles are discouraged from coming to the temple. Rauscher. Origen complained of churches sold to pastors. Jerome hints that his age had robbers in God's house. What age has been free? What branch of the chnrch dare cast the first stone?
47. And he taught daily in the templc. But the chief priests and the scribes and the ehief of the people sought to destroy him,
Taught. Chureh-a house of prayer, and a place of instruction.
The Apostles gave themselves to prayer and the ministry of the word. Acts vi. 4.
Jesus, "anointed to preach good tidings to the meek." Isa. Ixi. 1.
He leaves Jerusalem by night, but resorts daily to the Temple.
Daily nearer His end, the more interested in His holy work.
By and bye $H$ e will realize "I have finished the work Thou." \&c. John xvii. 4.
He walked, talked and taught as though it were His own house.
Chief priests. Luke sx. 1. Scribes. Luke v. 21. Temple. Luke i. 9.
'Destroy. The more He displays His grace, the more they were bent on His death.
Those whom faithful rebukes, will not reform, are more deeply incensed and soon become incorrigible.

His nights were employed in prayer, amid the solitude of Olivet Alexander.
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49. And could not find what they might do: for all the people were very attentive tw hear him.

Could not. How cnergetic is Satan's host, under their dark king ! The people. No sacrifices too great for the faithful in bonoring Christ.
Their loving zeal proved a life-guard against His foes.
Having purified the temple, He remains on the field conqueror.
Attentive. Hung on His words, as bees to the flower.
Or birds to the parent bird expecting their food.
It belongs to Christ to teach, to us to listen, to God the increase. Gal. vi. 6; 1 Cor. iii. 6.
 Him, hearing. Foote. Hung round Him, to hear Him. Sharpe. "His life is hung upon (bound up in, E.V.) the life of the lad." Gen. xliv. 30. Wetstein. '̇छєкрє $\mu a \tau 0$, "pendebat al ore." Wordsworth. The constant attendrnce of the people prevented the apyroach of His onemies, Bengedo

## OHAPTER XX.

1. AND it came to pass, that on one of thosc days, as he taught the people in thio temple, ant? preuched the gospel, the chief priests and the scribes came upon him with tho eliers,

Luke omits Christ's going to Bethany and His return again to the city.
He omits also the account of the fig tree, and the Lord's answer to the disciples concerning the power of faith.
Not his object to pursue the events of each day in order so much as to present them in their spiritual connexion.
Came to pass. The Lord now permitted the people to pay Him royal honors.
His ministry soon to end, He restrained them no longer.
The jealousy of the rulers was intensely excited.
They saw Him supplanting their authority among the people.
He had exposed their avarice, fraud, and hypocrisy.
He reproached them for their indecent pollution of the temple.
Those days. These events took place, during one or at most, two days. Temple. Description and history. Luke i. 9. see Notes.
Preached. Gr. evangelized. He first purchased, then published sa! vation.
Christ risked His life daily in prosecuting His Divine work.
Preachers despised by the world are honored by Jehovah.
Chief priests. The Sanhedrim with a high priest at their hear, confronted the Lord with an official inquiry.
Hostile in their design, they would oppress Him at once with authority.
Scribes. Their character aud history. Luke v. 21. see Notes.
Came upon Him. Marking the deliberate and solemn nature of their approach.
Envy regards neither sacredness of the place nor goodness of the work. The priesthood, scriptures, and state, employed to oppress Christ.
The wicked try to rule or ruin those reproving them.
They expect Him to be struck with awe and thus overpowered.

е̇хєiv $\omega \nu$, omitted. Tischendorf, Alford, Cod. Sinai. For ápxıереis, tepeis. Tischer-
 denotes suddenness of approach. "Eläers," members of the Sanhedrim.
2. And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

Tell us. They persist asking after answer is given a thousand-fold. The first direct public conflict between Him and the authorities. All previous collisions had been with private parties. The Sanhedrim, the authorized guardians of the temple. At this late homr to ask for evidence, was sheer pretenee and mockery. The Saviour had already assumed the Messianic office.
The people had unexpectedly recognized its Divine nature.
Where there is honorable, reasonable doubt, God will clear it.
To the disputer of this world, shutting his eyes, nothing is granted.
Their demand, strong proof how they feared and respeeted ifim.
Authority. Dost Thou claim Divine power to do these things?
"What" refers to the nature of the power itself, Divine or human?
This contemptuous question implied, they believed He had none.
Zedekiah, with insolence, smote Micaiah for his zeal. 1 Kings xxii. 24.
Pashur smote Jeremiah and put him in the stocks. Jer. xx. 2.
Saducees grieved that Peter and John taught the people. Acts. iv. 2.
Prophets ran to prophecy, whom Gord never sent. Jer. xxiii. 21,
"The works that I do in My Father's name, bear witness' of Me." John ェ. 25.
The question hypocritical, they well knew His authority divine.
In these last days of His grace He compels them to judge themselves.
They shonld have compared their seriptures with His teaching.
Believers treated as their Master, servant not above his Lord.
Liable to be called meddlesome, disorderly, a brawler in Israel. 1 Kings xviii. 17 ; Acts xxiv. 5.

Will often find enemies where they ought to meet friends.
"The world hated Me before it hated you." "If ye were of the world tho world would love its own." John xv. 18-19.
Priests pitifully or impudently repeat the old question.
They had a right to demand His warranty as a prophet.
But no right to interrupt Him in the midst of His teachings.
His miracles had already vindicated His claim.
Their stemingly just act, a shameless avowal of unbeiief.
The rankest rebellion, in the disguise of striet loyalty.
Priest's office under Roman rule the foot-ball of political parties, and even of mobs.
These things. Healing the sick, lame, blind, dumb, possessed, His miracles generally.

But especially the daring act recorded at the elose of ehap. xix, the cleansing of the temple.
Who gave thee? Jesus outraged by servants, and treated as a usurper. The Lord in His own honse, called to defend His rights.
Christ degraded these unfaithful stewards from office.

єiлє̀ $\dot{\eta} \mu \bar{\imath} \nu$. Captious inquaries, in the very spirit of Rabbinical dialectics. Strauss. $\dot{\xi} \xi=0 \sigma i \alpha$. The two questions identical. De Wette. One, the origin of IIs mission; ather, the medium of ordination. Oosterzee. rav̂za.-Things he taught. Grotius, Bengel. Cleansing of the Temple. Meyer. His whole work. De Wette. Manifestation of superiority. Oosterzee. єinè $\dot{\eta} \mu i \nu$, omitted. Cod. Sinai.
8. And he answored and said unto them, $I$ will also ask you one thing; and answer me.
He answered. Unfriendly critics make this an evasion of a captious question.
He evades no question, nor despises the Sanhedrim's power; it was an answer direct, conclusive, referring to testimony.
I will also ask. This counter question sbows His heavenly supremacy.
Hear another parable, and they must stand still.
Held fast by divine force, they can neither leave, nor interrupt, until com pletely convicted, condemned, and dismissed.
Those disturbing the Cburch, must give a reason for their conduct.
Those whom Chist catechizes, will always be silenced.
One thing. The importance of John's ministry is not appreciated.
The brightness of the Lord overshadows His forerunner's.
Exeept Christ's, John's ministry is the only one foretold in the Old Testament.
It aroused the expeetation of all Isracl.
They were not taken by surprise, when Jesus preached.
Answer me. This enforcing the reply, put them on double guard.
"Ye hypocrites! ye are not in earnest with your questioning."
"Ye asked this question three years ago."
"If you can, or if you dare"-A peremptory challenge.

[^12]MEMORANDA.
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4. The baptism of John, was it from heaven, or of men 9

Baptism of John. Our Lord never separated His ministry from John's.
This question was strictly pertinent to the one put to Him.
Our Lord never evaded a disagreeable query by counter enquiry.
His question, was really an ansarer to their question.
Christ's mission and ministry, the central point and seal of the office and teaching of John's ministry and baptism.
This refers to His ministry, as the cross is put for the Gospel.
From heaven. Was he a true prophet, under divine authority? Dan. iv. 9.
He opens up a way for enemies to acknowledge His Messiahship.
Or of men. Did Ho come as an enthusiast, with confederates of the came spirit?
The silent secret bere hinted at, is, the Sanhedrim had a suspicion of John perhaps, as Jesus, as the Messiah.
Our Saviour does not hint at its being from Satan.
"If this counsel be of men, it will come to nought." Acts v. 38.

His question concerning John is not from whence was he sprung, but whence roceived he his law of baptism. Eusebius.
5. And they reasoned with themselves, saying, If we shall say, From heaven; he wiil say, Why then belicied ye him not?
They reasoned. They stepped aside a moment, to agree as to an ansmer.
They did not discuss the subject proposed by the Lord, but the means of withdrawing from a dilemma.
The mind is degraded by evading, not eliciting truth.
They deliberately resisted conviction forced upon them.
They consulted only their own credit and safety in the falsehood.
Herod restrained from the murder of John, a mere providence.
Roman officers also feared the people when arresting the apostles. Acts r. 26.
"The wrath of man shall praise Thee, the remainder shalt Thou restrain." Psa. lxxri. 10.
The right way, open and strait; all policy is crooked and dangerous.

## notes.

The three Erangelists strikingly represent the heart-thoughts of those men.
In vain they attempted to hide their crafty malice from Goil.
Shall say. These lyppocrites only think of what they shall say.
Not of what is right and true in conseience hefore God.
Why then? Their conscience already proncunces their orn sentence.
A minister suppressing a self-condemning trnth, most miserable.
A very insufticient reason for refusing to acknowledge Him.
But they only eare for being thas reproached.
Christ had uttered more grievous charges against them.
Believed. May specifically refer to John's testimony for Christ.
If they admitted it they must acknowledge IIis Messiahship.
ovve入oyíavro.-Still more accurately reckoned, celuulated, the effect of their reply. Alexander. oi̊v, omitted. Tischendorf, Alford, Cod. Sinai.
6. But and if we say, Of men; all the people will stone us: for they be persuaded tiat John was a propket.

And, not in the original.
Of men. They dare not come in collision with the unnmous opinion of the people.
Their timidity was, through fear, not of God, but of men.
Not a single word about duty to God.
Will stone. Their example had trained the nation to aets of violence. They feared the pcople's wrath, but not the grinding of the Rock of Isr:iol. Matt. xxi. 44.
"The fear of man bringeth a snare." Prov. xxix. 25.
Saul transgressed against the Lord, fearing the people. 1 Sam. xv. 24. When they could not legally convict, they inciter the people to stone.
It was called the judgment of zeal. John x. 31; Acts xiv. 19.
He who stifles the truth, has already vetrayed it.
He is tried and condemned at the irresistible tribunal of God.
Be persuaded. Impenitent as priests, yet they obstinately held Joht to be a prophet.
This belief was undiminished by our Saviour's appearance.
It shows that the two were not considered rivals.
Co-workers, but unequal in rank, origin, and anthority.
Prophet. Luke i. 70. Their office and dutics. See Notes.

NOTES.
NIEMORANDA.
 vii. 49.

## 7. And they answered, that they could not tell whence it was.

They answered. Wicked regard not a lie, serving their purpose.
Could not tell. Gr. they did not know.
He compelled them to pronounce their own sentence, as incompetent to fill Moses' seat.
If they cannot answer one here, can they a thousand? Job ix. 3.
Canght in a hard alternative; extricated by an act of desperation.
They were thus convicted by all of gross hypocrisy.
Elements of their future vengeance were slowly gathering.
Before the Lord, all the world must keep silence. Hab. ii. 20.
These "great knowers," who have always their "we know," at hand, for once, after their arrogant question, say with shame, in the presence of the people, "Wre know not."
Many a so called "honest doubter," against his own conviction, resembles them, i.e. they know it well, but " will not say it."
Thousands will say anything, rather than "we are wrong."
Gehazi, Ananias, and Sapphira, have more imitators than Peter or Paul. The unrenewed often feel more than they confess.
Knowing the Gospel true, they want courage to confess it.
They know Christianity is right, but too proud to say it.
They pretend to judge Christ's mission, and cannot tell even that of John.
Those who imprisun the truth stifle conviction.
This declaration made them cease to be a Sanhedrim.
After this they wore to Jesus only as usurpers.
The people could have answered without hesitation.
Rulers' refusal showed a want of courage and honesty.
Jesus and John were not their kind of prophets.

Mǹ ciSéval.-Luke; see, perccive, know. oi $\delta a \mu \epsilon \nu$.-Matt. ; we do not know. Campbell.
8. And Jesus said unto them, Neither tell I you by what authority I do these things.

Neither. Christ in the temple, the avenger of the Baptist's blood.

NOTES.

Our Lord never refused to answer an honest inquirer.
He unveils Himself to the simpie, hides light from the crafty.
Those who bury their knowledge, will be denied further privilege.
Tell I you. A direct answer would not convince or gain them.
Reckless in impiety, men deserve to perish in darkness.
With eyes and ears closed, tho scriptures are a sealed book. Isa. vi. x.
"The Lord hath poured upon you the spirit of deep sleep." Isa. xxix. x.
Let us meet question for question as Christ met cavils.
"Answer a fool according to his folly." Prov. xxri. 5.
We should know how to answer every man.
"In meekness and fear" give the ground of our hope. 1 Pet. iii. 15.
Boasting freethinkers often slaves to their own sophistries.
This was not an answer to their "We cannot tell."
But to their inward thoughts "We do not wish to tell."
This was no evasion of a lawful and reasonable question.
It was a virtual though not formab answer in disguise.
A call for more testimony, when enough has already been given, is a virtual rejection of that previously introduced.
Those making it, are dealt with as guilty of tempting God. Ex. xvii. 2-7; Dent. vi. 16. ; Isa. vii. 12.
A stronger name is given by 1 John v. 10.-They make God a liar, i.e., a false witness.
He does not deal merely with a momentous but a malignant question.
By what authority. His miracles told them very plainly.
He tears off the mask of hypocritical anxiety about truth.
He saves the name of God from profanation.
He demands whether they believe the testimony previousl, given?
Those who contemn His miracles would not respect His word.
The silence of truth is one of the most terrible punishments.
These things. His miracles, parables, teachings, claims.
Both parties now were silent.
The bystanders could not doubt who was conqueror.
 ship. Therefore, dc. Alexander. The charge that our Lord answered a question by referring to a different point is unfounded. There are two reasons especially wny we ahould conceal the truth from those that ask; when the questioner is incapable of undarstanding what he asks, or when, from hatred or contempt, he is unworthy to hav his question answered. Bede.
9. Then began he to speak to the people this parable; A certain man planted a vinsy/ark, and let it forth to husbandmen, and went into a far country for a long time.

Began. Resumed the series interrupted. Matt. xxi. 28-33, \&c.
Speak. He turns from the Pharisees to the docile multitude.
liepelling the attack, He now pursues the retreating foe.
He will unmask their hypocrisy and show their guilt.
People. Directed to the crowd, but meant for the Pharisees. Hear, ye self-willed questioners, I have somewhat to say unto you.
Parable. Luke v. 36 ; iv. 23. An echo of the song touching the vineyard. Isa. v. 1-7.
The crowning act of mercy and judgment in Jewish history.
Another parable. Matt. As if He had said, I have another word ot warning.
Those uttered during our Lord's last visit to Jerusalem, are significant. solemn, and appropriate to the crisis.
Their privileges and warnings surpassed those of any other people.
Gentiles were also noted for hardness, unbelief, and superstition.
This parable, a remarkable combination of figure, history, and prophecy.
Parables of the sower, mustard-seed and husbandman, in the synoptical gospels.
Here He more definitely specifies the nature of their guilt.
Certain. Gr. a man. There is no qualifying epithet in the original.
Planted. "Every plant which My heavenly Father hath not planted."
Belicvers, trees of righteousness, the planting of the Lord.
The church surrounded by a wall of fire, is here typified.
Eedged. Matt. xxi. 33. Winepress. Matt. xxi. 33. Typifying the Jewish sacrifices.
Tower. Matt. xxi. 33. Typifying the temple of Jerusalem.
"For unon all the glory shall there be a defence." Isa. iv. 5.
God's priests are watchmen. Acts. xx .17 ; xxviii. 31.
"At Salem was His tabernacle, His dwelling place in Zion." Psa. lxxvi. 2.
Vineyard. Emblem of Palestine, on Maccabæan and Roman coins. Isa. v. 1-7.
Vineyard, an image of the kingdom. Deut. xxxii. 32 ; Isa. v. 1-7; Psa. lxxx. 8-16; Jer. xii. 10.

The especial fitness is, that no property yields so large a return.
None requires such unceasing care and attention. Lulie siii. 8.
The vine, the native of the Caspian Sea and Persia.
Ther climb to the tops of the loftiest trees in Italy and America.
l'ie sap was formerly used for medicine.
the vines of Eshcol, Num. xiii. 24. The choicest vines of Sorek, Isa. ₹. 2.

The clusters of Hebron (i.e. Eshcol), still among the finest on earth. A Syrian eluster Wolbeck, weighed 19 lbs ., 23 in . long and $58 \frac{1}{2} \mathrm{in}$, around.
Let it forth. Solemn committal of the instruction of the people to tho priests and Levites.
Solomon's vincyard at Baal-hamon worth a thonsand pieces of silver.
The record of unacknowlelged kindnesses, is a scroll written withoutand within-a dark catalogue.
Mercies before and after, conversion, should make thankless saints ashamed.
Mercies providential and sparing, of warning and visitation,
At judgment, will confound lost sinners on account of their unbelief.
We shall find that God was often speaking, and we not hearing.
"The Lord is long-suffering to us-ward, and not villing," \&c. 2 Pet. iii. 9.

Husbandmen. A failure of these, involved forfeiture of all privileges. They were the spiritual leaders of the people.
Adam's work in innocence, was to dress the garden.
Believers called to similar work in the Lord's vineyard.
Prophets first sent, 430 yoars after the Exodus.
A succession of men, prophesied until John.
Far country. Gr. went abroad, without reference to distance.
It expresses a cessation of visible appearances of God to Israel.
Faithful pastors realize Him to be present in Spirit.
He is distant only to those, who have no faith.
The good shepherd watehes, expecting his Master every moment.
The hireling, negligent, for his faith in Christ's coming is dead.
Long time. At Sinai and in Canuan, God openly shewed Himself.
Then He withdrew, not speaking to them face to face. Deut. xxxiv. 10-12.
From the entrance into Canaan, till the destruetion of the Temple, 1500 years.
$\pi a \rho a \beta o \lambda \grave{\eta} \nu$. Addressed to Pharisees, Matt.; people, Luke. Luko records what Matt., for brevity's sake, has omitted, namely, that the parable was spoken not to the rulcr's only, but to the people. Augustine.
$\dot{\alpha} \mu \pi \epsilon \lambda \hat{\omega} \nu \alpha$. Isaiah has it planted on a fruitful hill. "Apricos Bacchus amat colles." Virg., i.e. sloping towards the rays of the sun. Stones were gathered out. 2 Kings iii, 19, is the casting out of the Canaanites. To say that the vineyard is not the Jewish church, but the kingdom of God, rather an evasion, than an explanation. Alexander. The hedge, circumcision; in N.T., baptism. Winepress, the altar; in N.T., the Lord's
Supper. Chrysoston, Lange. The proprietor's departure, the time of the divine silence. Bongcl. Vineyard at times had ten acres, Lsa. v. 10. Tıs, omitted. Tischendorf, Alford, Cod. Sinai.

NOTES.
10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vinezard: but the husbandmen beat him, and sent him away empty.

Season. At the time of vintage, at any moment He may require the fruit.
Servant. Sent at particular times, on particular missions.
Should give. A covenant with the proprietor distinctly implied. Neh. ix. 25.
Hebrews at Horeb covenanted with God. Ex. xix. 8.
Fruit. "Let on shares," a common custom still in the east.
More advantageons to cultivators, than to proprietors.
"According to what a man hath, and not according to what he hath not." 2 Cor. viii. 12.
A summons to account for advantages, especially in official stations.
The fruit for the first year, was ceremonially unclean. Lev. xix. 23.
The fruits of the fourth year, consecrated to the Lord.
"Honor the Liord with thy substance, and first fruits of thy increase."
Fruit of the fifth year, eaten in the common way.
This sowing and planting, for ages carried on by prophets.
The law's innermost principle, sincere humility and constant repentance.
The time of blossom, was uuder David and Solomon.
Their fruits generally were false doctrines and superstitions.
The unprofitableness of the Jews in the parable, a great crime.
A breach of the most solemn trust, deepest ingratitude.
Enjoying church privileges, we must pay rent to God.
Their response to their blessings, idolatry and rebellion.
They murmured against Moses, and rejected Samuel's counsels.
Even Solomon, in his old age, went after Ashtaroth.
Warnings of Elijah, Isaiah, Jererniah, Malachi, were forgotten.
Fusbandmen. Regularly established, ecclesiastical authorities.
Beat. Persecuted the bearers of mercy's offers.
The outrage to the servant, an insult to the Throne.
They needed only the power, to have dethroned God.
Christ never fully valued, until sin's enormity is seen.
We must know disease's malignity to appreciate the Physician.
The disowning of therr Lord, the giving up the title to the vineyard.
They contemned the message and the bearer with insulting violence.

סov̂dov. 1, the Hoivg Ghost. 2, the Scriptures. 3, conscience. Quesnel, סєipavtes, from ס́f $\rho \omega$. to slay, to flay alive. 'ंкєфa入aiwoav.-Mark sii. 4, i.e. they made short work with him. Squared accounts with hira. Lightfoot.

NOTES.
11. And again he sent another servant : and they beat him also, and entreated him shamefully, and sent him away empty.

Sent another. The different sendings imply, sufficiency of warnings.
His messages neglected, God does not cease from His demands and entreaties.
Beat him also. It is expressly said, "they slew the prophets." Neh. ix. 26.

This eharge was solemnly re-affirmed by Stephen. Aets vii. 52.
Those of whom the world was not worthy, had the worst usage.
"O Jerusalem, theu that killest the prophets, and stonest them," \&c. They misunderstood the Lord's abscnce and long-suffering.
Ambition ever turns an office of labor, into one of rule.
Shamefully. Indieates the wantonness of cruelty and pride.
Insulting outrages, not expressly named in the parable.
Thus Hanun insulted the ambassadors of David. 2 Sam. x. 4.
Despising God's oracles, results in everlasting shame. Rom. vi. 21.
Sent away. Those resolved not to clo their duty, dread to be reminded of it.
Israel hardening its heart, an eternal warning to the chureh.
$\pi \rho \circ \sigma \in \in \epsilon$ но $\pi \epsilon ́ \mu \psi a$, addressed luimself to sending. A Hebralam often found in the
 Luke, in exactness; Mark, in graphic style; Matthew, in condensed brevity. Olshausen.
12. And again he sent a third: and they wounded him ulso, and cast him out.

A third. Implies, the long-suffering of the householder.
Wounded. Killing some. Mark xii. 5. Jezebel slew the prophets of the Lord.
Ahal) said to Elijah, "Art thou he that troubleth Israel?"
Every wound given to conscience, leaves a scar upon the soul.
Faithful rebukes of the wicked are received with insuits, as a reward.
Those who resolve to almonish faithfully, must suffer severely.
Increasing rebellion, shown by increasing ill-treatment.
Cast him out. Jeremiah was put into the stocks by Pashur, the governor; the pepple of Anathoth sought his life.
Stoned by Jewish exiles in Egypt, aecerding to tradition.
Isaiah was sawn asunder, under King Manasseh.

Others mocked and stoned. Hel. xi. 36; Jer. xxxviii. 19; 1 Kings xviii. 13 ; 2 Kings vi. 31 ; 2 Chron. sxiv. 19-22.
Zacharias, son of Barachias, was slain in the temple.

трírov.-The Law, the Prophets, and the Psalms. Bede.
13. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

What shall I do? The exponent of infinite love divine.
Patience of the householder, under provocations, wonderful.
He does not at once resume possession and inflict summary vengeance.
"Howbeit, I send unto you all My servants, rising up early," \&c. Jer. xliv. 4.
"Nevertheless they rebelled and slew Thy prophets." Neh. ix. 26.
Unwilling to proceed to cxtremities, He would bring them to duty.
"The Lord is merciful and gracious, long-suffering, abundant in goodness."
Beloved Son. Lulke iii. 22. God in these last days hath spoken unto us by His Son. Heb. i. 2.
The eternal counsels of the Divine Trinity here shadowed forth.
The resources of heavenly love being examined on the one hand.
The measure of sins perpetually filling up on the other.
Beloved Son. Marks strongly difference of rank and dignity of the Ferson. Heb. iii. 5.
Our Lord's actual hearers, doubtless, quite understood what He meant. The Father sends Him last, as if He Himself had come to entreat rebels.
He knew while He was speaking they were plotting His death.
The prophets spake as servants, Christ as the Son.
It may be. Gr. equally. His gracious adoption for man's sake, of every means which may turn the sinner to repentance.
Will reverence. Indicates His entire willinguess to be reconciled.

1. Note the offer made: eternal life. 1 John v. 11.
2. The mercy of the message : herein is love. 1 John iv. 10.
3. The authority of the Messenger : God so loved the world. John iii. 16
4. The mighty works done, and excellent doctrines taught.
5. The subjects of the ofier, dependent, uncertain of a day.

Sce Him. The Son appears not as a Redeemer, but as a Preacher.

NOTES.

тi $\pi$ orinow. The Lord is said to hesitate, that the free will of man masy te preserved. Theorpylact. áyannroi, -Equivalent to $\mu$ ovoyevov̂s, John i. 14; Luke iii. 22; ix. 20. There is a unficulty here, which runs through everything referring to the relation which man's freodom and Goll's foreknowledge sustain to each other, viz.:-The Father fully knew from the beginning what treatment His Son would receive. This circumstanm, admirably suited to command our sympathy in a human case, becomes revolting when transferred directly to a divine subject. Thus to interpret parables, avoid gross incongruities, violating the general analogy of lauguage. Our Saviour adopts this principle, Matt. iv. 10-12. To the sunceme euthorlty it is vain to onpose that of Bernard or Augustine, viz.:-That a parable must be made to mean as much as possible Alcxander.
iows, equaliter, or fortasse. Demosthenes; used in this sense by Xenophon. Iows occurs once in the N.T., and once in the Sept., 1 Sam. xxr. 21. It denotes, in a human sense, an opinion, conjecture, or reasonable hope; intrinsically, it denotes the all-wise sincerity of God. Bengel. Surely. Camplell, Foote, Major. The Spirit could be under no doubt. Numberless predictions in the O.T. plainly show that God foresnw Christ's death, as a certain event Boing ornumental, it cannot without absurdity be arl hied in the interpretation of tho purable. Sticr. iSóves, omittod by many ancient authorities, but perhaps as not being ex ${ }_{1}$ ressed in Matt. and Mark. Alford; omitted. Cod. Sinai.
14. But when the husbundmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritunce may be our's.

Saw him. Compare John xi. 47-53, and counsels of Joseph's brethren. Gen. xxxvii. 19.
Thinking to defeat, like Satan in Eden, only advance God's counsels. Acts iii. 18.
Christ connects future events into one history of the past.
The murderous decree of the priests, a secret to the world, known to the Son. John xi. 53.
The awful deed was already perpetrated in purpose.
Amonec themsslves. The heart speaks in God's hearing. The Thoughts of men, trucr speech than the Woriss of men.
Implies a plurality of actors, consequently of plotters.
The heir. Not earthly relations by death, but the Father's free gift. One not in possession of a gcod, but hereafter to come into possession.
Christ is indeed the heir of all things. Phil. ii. 9-11; Heb. i. 2.
He is Heir, not as the Son of God, but as the Son of man.
As God, He is the creator of all things. Col. i. 15-16.
"Had the princes of the world known Him they would not have crucified Him." 1 Cor. ii. 8.
TLey suspected Ho was the Messiah and violated their consciences.

Nicodemus mes satisfied that Jesus was the Messial. John iii. 2.
This latent consciousness is seen in the prophecy of Caiaphas. John xi. 50.

Their ignorance, Acts iii. 17 was wilful, therefore incrcusable.
They who reject the Heir, cannot share the inheritance.
Those now casting Jesus out of their hearts, share His murderers' guilt. Pretending ignorance, their conscience responded to the testimony of John. Hence before they nmcify Him, He is searching their hearts as Judge. They knew from scripture where to find the newly born Saviour.
But they had no desire to go to Hım with the wise men.
They knew the Son, and yet they knew Him not. John i. 10.
Their blindness was self-inficted sealed os a judicial curse.
Trill him. An unconscious side-glance at Josejh as type of Christ.
The murderous resolve stands in the same words. Gen. xxxvii. 20.
Joseph coming forth from the pit, in opposition to the bloody counsels of his brethren;
Predicted the Lord's resurrection, and the fulfilment of his own dreams.
The Pharisees, in secret counsels, never trusted one another so far, or dared look their own wickehyess so directly in the face, as to say, "This is the Messiah, let its lill Him."
The Great Master-Builder was avout to take down the scaffolding, the ancient Levitical ritual.
The selfish and prond under-builders set themselves to resist His purpose. Jehovah says "Kiss the Son," Psa. ii. 12., but sinners said "Let us kill Him."
This resolution had actually been taken in the Sanhedrim. John xi. 53.
The measure of their sin is thus filled to the last drop.
Type, parable, and history, point to one great truth.
In Christ's death, the guilt of the whole world is summed up.
The inheritance. Seli-righteousness is ever seizing on the divine inheritance.
Angels obtained their sad inheritance by rebellion.
Man, in Paradise, obtained his fearful lot by disobedience.
Their mournful experience, proved their inheritance, their ruin.
A ray of light cut off from the sun, becomes darkness.
They wasted it then, and on earth, He offered it in heaven.
His kingdom was spiritual, they desired a temporal.
Hence their rejection of the Messiah, and bitterness towards Him.
MIay be ours. Rulers would make their provisional authority perpetual.
In bolstering up Mosaic institutions beyond prescribed limits, they were guilty of usurpation.

They dreamed that the Lord would suffer them to rois Hin rith impunity. It is the deceit of Satan, whose thought here is properly expressed.
The parable shows a fearfully foolish, obstinate perset erance if evil.
As there is no other Son to be sent, we will not be molested with other demands.
Thus scribes and Pharisees, trusted to abide for ever, masters of the Jewish ehurch.

клпроно́моя. Not here, like the Latin hacres, but equal to Dominus or Lord. Campbell. Christ is the Heir and the Testator likewise. The Heir, because He survives His own death; and of the testament which He Himself bequeathed, He reaps as it were the
 omitted. Tischendorf, Alford.
15. So they cast him out of the vineyard, and killea him. What therefore shall the lurd of the vineyard do unto them?
Cast him out. Matt., Mark, and Luke describe him as thus treated. we are reminded that Jesus suffered without the gate. Heb. siii. 13. Exelusion from the Hebrew camp styled, being "cut off from" God'è people.
Thus the leper was put out of the camp of God.
"Nabuth was carried forth out of the city and stoned." 1 Kings xxi. 13. They flung forth the body, denying it common sepulture. Mark xii. 8. As if they said, "That is our answer to the householder's demands." Rejection of the Son, the culminating point in the sin of the world.
Pastors are taught to peril their life, in fidelity to their chargo.
Paul willing to be anathematized for the salvation of his countrymen ñom. ix. 3.
Multitudes have been cast out of the church for clinging to the cross. Those who thus perseeute saiuts, cast Christ out of the vineyard.
An undoubted allusion to exeommunication before death.
Others refer to the crucifixion outside Jerusalem.
Killed him. This was charged on the men of Israel by Peter.
"Him have ye taken, and by wicked hauds, have crueified and slain." Aets ii. 23.
Beginners in sin, know not the fearful extreme they may altain.
"Which of the prophets, have not your fathers persecuted ${ }^{2}$ " Aets vii. 52.
"I send you prophets and wise men, some of thom ye shall kill." Diett. xxiii. 34.

The nomiaal chureh has often been the scene of frightful cruelty.

NOTES.

What therefore? The parable finished, our Lord appeals to tho priests.
Do unto them. Successive generations, filling up their iniquities, a living unity.
Were it not so, all confession of our fathers' sins mere mockery. Matt. xxiii. $32 \cdot 35$.

Shall He return armed with irresistible power to execute justice?
The abrupt question, a summous to judge themselves. Isa. v. 3-6.
éкßadóvres. His suffering without the city dues not exhaust the meaning of the prophecy any more than Jobn's preaching in the wilderness exhausted Is... xl. 3, or the dividing the Saviour's garments, Psa. xxii. 18. Alexander. anorioct. The question would imply a lypothetical case, but the future treats it as a real one, still in progress, implying-"Well there is such a vingyard, and there are such husbandmen. Now, I ask how the owner of the soil may be expected to treat such tenants?" The answer of cur Lord clearly intimates a change of aispensation, a destruction of the faithless Jewish rulers, and transferring their privileges to a community, composed of Gentiles and Jews. Alexander.
16. He shall come and destroy these husbandmen, and shall give the vineyard to othersw And when they heard it, they said, God forbid.
He shall come. Becanse in the Son is present the Father's majesty.
Destroy. These words of our Lord hint at their murderous guilt and punishment; He had compelled them to condemn themselves.
An echo of the divine warnings from the depths of the soul.
Implies that they had little more time to repent.
The Great Judre cometh, " and who will be able to stand ?"
Wheu God appears to take vengeance, whore shall a refuge be found?
What must be their portion with no God, but an almighty avenger?
The parable here passes into a direct prophecy.
Husbandmen. While there is life of a nation, also a life of each part. A generation, chastened for its own and for its fathers' iniquities.
Having filled up its measure, the accummlated weight of punishment descends.
It remains for each individual to withdraw himself from the outward calamity.
There will ever be an ark, when the world perishes.
There was a Pella when Jerusalem was destroyed.
Vineyard. Made desolate, the sanctuary laid waste.
To others. Church taken from priests and given to apostles.

Privilegns exalting the Jews to hearen given to the Gentiles.
"Ye judge yourselves unworthy, lo ! we turn to the Gentiles."
They virtually declare themselves surrendering the vineyard to others.
In a suicidal manner they depose themselves.
The light unheeded, the candlestick is removed. Rev. ii. 5.
God forbid. Gr. Let it not be so. The word "God" is not in the Greek.
Flattering hearts weigh sin in different scales from God.
The scope of the parable bad not escuped their comprehension.
"That shall never be. Our privileges can never be so forfeited."
There was no faith nor fcar; hence no repentance.
It was not a pious prayer, but a protest against judgment.
Within three days they perpetrated the rery crime which they now deprecated.
The anticipated stroke came, and the prediction was verificd.
But far more fearfully fulfilled in the doom of the impenitent in the world to come.
The arrested hypoerite pronounces his own sentence.
Althongh in their intense hypocrisy they pretend to know not of whom He spake.
It is the last form of Divine warning addressed to men.
Notorious sinners often confidently assert they can never perish eternally. But denial or unbelief cannot falsify Divine trath.
 Mark. But Luks gives us the key to them, by telling us the parable was spoken in the hearing of the people, who seem to have made the answer. Alford. By the Pharisees pretending to miss the sense of the parable. Trench, Oldhousen, Stier. The Jews at first provounced that opinion, then, perceiving the point of the parable, said what Luke relates. Theophylact; or else, in the multitude were two classes, from whom the different expressions came. Augustine.

The Jewish historian traces the destruction of Jerusalem to the mnrder of one man, the high priest, Ananias. Josephus. He errs ouly in the name of the person. Mali cum sint male periet illos. Erasmus.

Mì үévotro. Far be the thought; may it not occur. W. \& W. An cjaculation of their consciences, applying the parable to themselves. Wordsworth. Far be it from us to kill the heir. Bengel. Implying in general a virtuous indignation at the conduct of the husbandmen. The propriety of the measure coald not be questioned. Wakefield. The council daringly gave their decision, although they felt that the parable referred to

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17. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

Beheld them. Gr. having looked stedfustly upon them, to arouse attention.
A calm and solemn penetration of their thoughts aud purposes.
They felt the same searching eye they will at judgwent.
At length Christ and His adversaries stond face to face.
Thus the prophet in disguise obtained a sentence from the lips of the king against hinself.
" Removed the ashes from his face, and the king discerned that he was of the prophets." 1 Kings xx. 41.
He belield them with compassion and grief.
He saw them deliberately ruining their souls and nation.
Written. Luke i. 63. Ancient materials and methods of writing. See Notes.
The text precedes the Hosanna uttered by the people, Mark xi. 9., and implies His sanction of that application.
In the cross of Christ, every thing is done as foreseen by the Lord.
"If you cannot prevent My exaltation, how can you escape My judgment?"
Jesus honors the scriptures ever. $\bar{y}$ where as the counsel of God.
The stone. Psa. cxviii. 22. Every line of this psalm seems to apply to the Redeemer.
By the Jews appliece to the Messiah. Aots iv. 11.
The rejection of the comer stone corresponds with murdering the heir.
Our Saviour for a moment leaves the innage of the vineyard.
It was inadequate to set forth one importaut truth.
The malice of the Pharisees could not defert the counsel of God.
The Son should be heir, despite their treason and malice.
This prophecy primarily refers to David's rejection by Saul.
Christ rejected at the temple, at the bar, at the cross, at the sepulchre.
Exalted in the resurrection, the ascension and gospel triumph.
He was made Head over all things to the Church. Eph. i. 22.
Ministers resolved to walk in His steps, must expect rejection too.
A plain identification of the stone in Dan. ii. 34, and Psa. exviii. 22.
The whole kingdom and power of the Messiah, summed up in Himsclf.
It is at once a stumbling block, and a foundation. Isa. viii. 13-14.
This rock was hewn out, aud rolled down from the everlasting hills. Dan. ii. 34.
Un: bel ief turns the warning of the prophet into a new snare.
The builders. Elders, High Priests and Scribes.
Answers to the Son's rejection by the husbandmen.

NOTES.

Boasting, vain-glorious builders of the church, cast away the chief corncr stone.
With them, to " kill Him," was to preserve their place and power. With God, the very mcans to make Him " head of the corner."
In the conflict, success was their defeat, His fall, was victory.
The Church's triumph certain, friends and eveu foes are builders.
A token that wicked schemes shall be overruled to the Church's adrancement.
It, "standeth sure," having this seal "the Lord knoweth them that are His." 2 Tim. ii. 19.
Rejected. The human master builders had marked this stone to be cast away.
God, the true Master Builder, reared a building upon it defying the gates of hell.
Human reason would never have inferred, that one hanging between two thieves would yet receive the worship of the world.
Head of the corner. The great enigma of the corner stone solved at the resurrection.
Its ever growing fulfilment, prevades the whole N.T. Acts iv. 11. Jesus shows their ignorance to those boasting they had the key. The lot of persecuted ministers, was that of the Prince of Pastors.
Their reward will be from Fim, on His thone of power and glory.
Christ is the key-stone of the universe, binding all under it more closely together.
Marvellous. Mark xii. 11. The Church built upon a crucified Jew, the great enigma of the world's history.

Ai $\theta$ ov. Our Lord changes the figure. In 1 Cor. iii. 6-9, the two ideas of husbandry and building are combined. W. \& W. кeфa入ijv $\gamma \omega v i a .5$. The point of comparison is the Junction of the two walls, the Jews and Gentiles. Alugustine. The meeting of Jervs and Gentiles in one faith. Cyril. An emblem of the Gentiles rejected by Jews, but put in their place by Jehovah. Referred to Christ. Alexander. Not the foundation stone, thorigh this be first laid. Pearce. The foundation corner stone. Doddridge. The nnign of the Jews and Gentiles in Christ's descent. Rahab and Futh were Gentile ancestors. Amonius, Cyril. Psa. exviii. not a direct Messianic psalm. Oosterzez.
18. Whosoever shall foll upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.
Shall fall. Gr. hath fallen. They who are offended at Christ's low astate. Iör. viii. 14.

There is worse sin of which cur Saviour now warns the Pharisces.
Those who understand not the Scriptures, "Have ye not read?" Nark xii. 10 .

Such ouglit to be rebuked with Christ's words in Luke xxiv. 25.
Their burning hearts will read it, in the light of Pentecostal fires.
It signifies every one that stumbleth at the Gospl el of Christ.
" Blessed is he who shall not be offended in Me." Matt. xi. 6.
That stone. A sanctuary and asylum for all believers.
At once the foundation and ley-stone of the building.
Every soul participates in the divine nature in the foundation rock.
Hence all saints are living stones, built on the Rock of ages. 1 Peter ii. 5.

These stones cemented by love, hence the Church grows. Eph. iv. 16.
Shall be broken. Gr. shall be crushed together, shattered; the sinuer's doom, terrible.
The Jews rejected Christ, when in His humiliation.
Gospel despisers put Him to shame, in the time of His glory.
Perscentors in spite of their malignity, are instruments only of good, to the righteous.
The bringing out of the grain, is due to the strokes of the flail.
But He will come to avenge His elect. Luke xviii. 7.
Vain devices to hope to suppress the truth, or thwart God's counsels.
It is wise to build on, it is madness to rush against the Rock.
On whomsoever it, \&c. Those who late tho Lord, shall be crushed.
It falls on none, who have not first fallen on it.
Shall grind. The corner stone at rest, is Jesus revealed in the Gospel.
The corner stone grinding, is Jesus judging on the Throne.
The corner stone lies everywhere in thy way, 0 reader!
We must in faith build upon it, or without faith, fall upon it.
It has become a great mountain, and is flling the earth. Dan. ii. 35.
This dispensation utters a fearful, yet merciful warning.
"Behold ye despisers, wonder and perish." Acts xiii. 41.
To powder. i.e., "like the chaff of a summer threshing-floor." Dan. ii. 44.

The act of threshing, crushed the chaff into minute fragments. Matt. iii. 12.
"He shall be a stone of stumbling, an 1 rock of offence." Tiom. ix. 33.
From a scaffold $12 f t$. high, a rook flung, crushed the criminal.
The guilt oi persecution much greater than that of careless velievers.
"He shall break them with a rod of iron, and dash them in pieces," $\& \infty$. Psa. ii. 9.
"Kiss the Son, lest He he angry, and ye perish from the way, when His wrath," \&c. Psa. ii. 12.
If thou art God's building, thou art safe from floods, wind and storm.
Happy those who "build on the foundation of the Apostles and Prophets, Jesus being the corner stone." Eph. ii. 20.
 Augustine, Chrysostom, Theophylaet. Some discriminate here between the guilt of the Jeuish Church, at Christ's first advent, and that of the Gentile, at Fis second coming. Proverbial: Qui saxa Ligustica portat, ice.
"Obtritaum vulgi perit omne cadaver
More auimæ." Juvena?, Sat. iii.
$\lambda e x \mu \eta{ }^{\prime} \sigma \epsilon .-L i t e r a l l y, ~ t o ~ w i n n o w, ~ i . e . ~ t h r o w ~ t h e m ~ o f f ~ a s ~ c h a f f . ~ M e y e r, ~ W . ~ \& e ~ W . ~$
19. It And the ehief priests and the scribes the same hour sought to lay hands on him ; and they feared the people: for they perceived that he had spoken this parable against them.

Chief priests, and Pharisees, Matt. xxii. 15, and Herolians. Mark xii. 13.

Unity of compact, determined resistance, and incorrigible folly, plot against Christ.
Ecclesiastics, politicians, orthodox and liberals, all conspire.
In persecuting saints men combine, who differ in everything else.
Pharisees and Herodians. Mark xii. 13. Their only bond of union, hatred of cur Lord.
Same hour. Their hatred of Him, increasing in violence.
Lay hands. They no longer intended to keep on terms with the Lord.
Lawless violence is often prevented by fear of personal safety.
Desperate indeed must be men's state when they are provoked to sin by mere admonition.
Their corruptions rebelled against their convictions.
When "the heart is fully set in man to do evil," Ecc. viii. 11, the warnings pass like the shadow over the rock.
The more light in their mind, the more hatred in their heart.
There is something awful in the terrible blinduess of these men!
They well understood the penalty, yet defiantly reject the Stone, that will soon grind them to powder.
This hatred of the truth discovers one of the depths of Satan.

Sin by sceptics called an infirmity, or excessive sensitiveness.
Feared. They knew that people counted Jesus, as well as John, a prophet.
They resolved to have Him accused in the forms of law.
The fear of God's eternal justice, is utterly despised.
Fear only chains the hands, the heart is abandoned to iniquity.
The Sanhedrim was pressed within by the spiritual words of our Lord.
It was pressed from without by the temper of the people.
Unbelief reaches its climax of malignity in feeling its weakness.
The Lord's enemies harden themselves afresh after each defeat.
Perceived. Conscience is often blinded for a while.
Their passions like slumbering tigers were aroused by truth.
Unbelief comprehended the words, although it fiereely rejected them and the Teacher.
Spoken against. He had indeed said many things against them, but not enough.
They are determined to bring greater shame on themselves.
A good man's deeds an indirect censure of the wicked.
Parable. Luke iv. 23; v. 36. See Notes.
 єфоß $\eta^{\prime} \theta$. is not "but;" the clause signifies the state of mind in which their attempt was made. Alford. Yes for all that.-Fear restrains the hands, but not the evil heart. Quesnel. Condemncd by Pope Clement II, in the Bull Unigenitus 1703. Rome ever tries to make the Scriptures sanction persecution.
20. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Watched. Seeking the opportunity to injure Him.
Through His entire life, with malice, they haunted His steps.

1. They take counsel, He is thoroughly armed.
2. They would entangle Him. He seeks to deliver them.
3. They flatter Him. He rebukes them, to save them.

Spies. Gr. men stborned, instructed for that purpose, Pharisees and Herodians. Matt. and Mark.
Enemies suspend mutual hate, to persecute a third, dangerous to both.
Notes.

When bad men conspire, good men should associate.
"The children of the world are wiser than the children of light." Lake xvi. 8.

Feign themselves. Gr. Play the hypocrite. Vain expectation.
"He needed not that any should testify what was in man." John ii. 25. The servants of Satan often assume the livery of Christ.
The wicked, never profounder hypocrites than when they act honestly. Many speuk the larguage of Canaan who are strangers at heart.
"Even Satan is transformed into un angel of light." 2 Cor. xi. 14.
Just men. Piously inquiring how to settle their scruples of conscience. They only desire a fair pretence for taking Him before the goveruor.
The Sanhedrim had no longer power to punish by death.
Charity forbids judging our neighbor's heart.
Prudence forbids trusting our neighbor's tongue.
An ignorunt bystander might have said "Those are sincere inquirers."
Wolves in sheep's clothing could not deceive the Shepherd.
"Their words were smoother than oil, but war was in their hearts." Psa. lv. 21.
IIight take hold. Gr. of him by a word. Men failing to be judges become accusers.
Slander, failing to blast, may yet stain the good man's name.
They could succeed ouly by making Him suspected of crime.
They wanted a political Messiah, that, He would not become.
The governor. Persecutors aim to make secular powers, tools of their malice.
Pilate would have suffered Jesus to live in peace, but for the priests.

ধ̀ $\gamma \kappa a \theta$ érous. Persons suborned or sent by others to lie in ambnsh. Herodiang, Matt. xxii. 18. They were favorable to the Roman government, while the Pharisees oppesed it. Origen, Jerome. The former saw, in the Herodian family, a pledge of the national existence, in the face of Roman ambition. They were pleased with the compromise of the ancient faith and heathen civilization. Their conflicting doctrines were thrown into the baskground by political expediency or necessity. The Syrian version renders it.-The dsmesties of Herod, Camplell. Their doctrinal tenets were chiefly those of the Sadducees. Major.
 stage; hence to assume a connierfeit character; to pretend, to feign. Liddell \& Scott.
 the clause. It is, that they might lay hold of Him by some saying; "catch Him by a word," see Maik xii. 13. Alford. Tì apxli. T'he ruling power, and unto the aultority of the governor. Aljord.
$\square$
$\square$
$\square$
$\qquad$
21. And they asked him, soying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the pcrson of any, but teachest the way of God truly:
They asked. The Pharisees' spokesmen, "coveting this bad proeminence."
What they do in cunning and malice we should do in earnest sincerity. Look to Christ for counsel, in all cases of doubt.
Naster. We should always suspect the praises of the worlding.
The hypocrite sellom speaks the truth, except to deceive.
The power of truth is such, it will make their tongues condemn them.
The Gospel in an ungodly ministry, a light carried by an enemy.
It discovers to us the very pitfalls, into which the bearer falls.
Enemies publishing the truth, illustrate the wisdom of God.
We know. These knaves speak, as if they would submit to His authority.
They do not however, say, "We know Thou art the Messiah."
It seems to imply that they were ready to honor Him as such.
"We know that Thou wilt tell us to our ianes what Thou thinkest."
Suci fiattery blinds the eyes, and warps the judgment of myriads.
These crafty casuists, regarded Jesus as a miere man.
Though eminently wise, they trusted He was thus to be reached.
They came to Him, transformed like Satan into angels of light.
The devil has sometimes worn the garb of a theologian.' Matt. iv. 6.
'Teachest rightly. Twice these shameless hypocrites speak the word which judges them.
The faithful witness, Rev. i. 5, receives the highest praise of His enemies.
The wretches think they can overcome Christ with flattery.
Unaware that this eulogy was the sharpest satire upon themselves.
His enemies compassing His death, said, "He spake as never man spake." John vii. 46.
"Even so we speak, not as pleasing men, but God." 1 Thess. ii. 4.
Hypocrites have honey on their lips, but gall in their hearts. Psa.lv. 21. Their voice is the voice of Jacob, but their hands are the hands of Esan. Gen. xxvii. 22.
He who has God's truth, is sure at last to carry off the vietory.
He who would put the saints to shame, will himself be confounded.
Acceptest, \&cc. A formula, influenced by partiality in auy one's favor. "I clarge thee before God that thou do nothing by partiality."
They flattered Him, with the hope of putting Him off His guard.
"Tell us now with Thy well known uniform frankness, here in the temple, before all the people."

## NOTES.

"Thou earest nothing for Cæsar, nothing for these Herodians."
"Thou knowest we Pharisees differ from them in judgment."
A bint to lift Himself in His answer, above the Roman anthorities:
And trust the Pharisees and Jewish people to stand by Him.
They saw their power did not intimidate Him, in the way of truth.
"The lisses of an enemy are deceitful." Prov. xxvii. 6.
And Joab to Amasa, "Art thou in health, my brotber?" 2 Sam. xx. 9.
"Their words were softer than oil, yet were they drawn swords." Psa. lv. 21.

The way of God truly. A Hebraism for "The true way of God."
A most abandonet falsehood to them, yet constrained to confess his sineerity.
This arowal of His enemies obliges us, 1, faithfully to receive His instruction. 2, willingly to follow it. 3, to labor to spread Hid doctrines.
ó $\rho \in \omega \bar{s}$. Our Savionr's universal reputation for integrity, may vindicate the character of these spies, in speaking the truth. Olshmusen. $\pi \rho \rho^{\circ} \sigma \dot{\omega} \pi \sigma \nu .-\mathrm{A}$ Hebraism, Gal. ii. $\delta$.
 Matt. and Mark have here ov่ $\beta$ aérecs cis $\pi$ póowtov. Wordsworth. It is metaphorically for the externat rank and condition.
$\dot{a} \lambda \eta_{i f} i a s$. No poet could portrgy the united falsehood and folly, with more psychological dcpth and striking effect, than these miserable men depiet them in themselves, by a word or two from their own lips, in the simple language of the Evangelist. Stier
22. Is it lawful for us to give tribute unto Casar, or no ?

Is it lawful? "Thou mayest not set a stranger over thee, who is not thy brother." Deut. xvii. 15.
Proud obstinacy, not religious principle, refuses submission to a foreign power.
But the Lord distinctly demanded submission to an alien monarch.
"Bring your neeks under the yoke of the king of Babylon." Jer. xxvii. 12. They falsely declare, "We were never in bondage to any man." John viii. 33.

Ministers should shuu the petty politics of party, in the pulpit.
The pulpit should speak on the duties of subjects, Rom. xiii. 7; and docm of ungodly rulers. Psa. cxlix. 8-9,

NOTES.

Our Lord condemns both a suspicious silence and an impudent partisanship.
As if they had said, It is with us, an important matter of conscience.
It appears to us Pharisees actually sin to pay poll tax.
The people of Jehovah, ought not to be subject to a heathen government The Sanhedrim had protested against the Idumean Herod.
He who rejects the yoke of God, is likely to fret under that of his ruler. He who serves God best is happy to serve a lawiul ruler.
They wece very willing to receive tithes in Cæsar's mouey.
But their selfishness would excuse them withholding justice from Cæsar.
Their expectation of the Messiah beeame stronger and stronger.
Jewish fanaticism flamed higher, from generation to generation.
Resolved to resist unto rebellion, the dominion of the Romans.
They hoped He would answer against the Herodians.
For us. The freeborn seed of Abraham who pay the Lord's tribute.
Tribute, The usual poll tax throughout the Roman empire.
It was called for in Roman, and not in Jewish coin.
Pride and covetousness made them loth to pay tax.
Cæsar. His character. Luke iii. 1. See Notes.
Or no? Au artful presentation of the question requiring a direct answer yes or no.

фópov. Matt. and Mark never use фópos, which is used by Luke here, and xxiii. 3 and by St. Prul, Rom. xiii. 6, 7. They have к $\eta v \sigma o v$, which is never used by Luke. Wordsworth. S:rictly an enrollment of the people, and assessment of their property. Probably the very tax levied when Joseph and Mary were enrolled. Luke ii. 1. \$ópov. The tribute paid to a foreign prince, levied by direct ta:ation on property and persons, for which purpose, the $\dot{a} \pi \sigma \gamma \rho \alpha \phi \dot{\eta}$ or $\kappa \hat{\eta} \nu \sigma o v$, poll-tax, was taken. Webster's Syntax. The dispute was beiween the Pinarisees, the strong theocratic repudiators of loman rule, and the Herodians, the hangers-on of a dynasty ereated by Cæsar. This фópov, a poll-tax, had been leried ever since Judra became a province of Rome. Stier.
$\dot{\eta} \mu \bar{a} s$ for $\dot{\eta} \mu \hat{\nu}$. Tischendorf, Oosterzee, Alford, Cod. Sinai. They hesitated to pay tribnte to a heathen king, espracially to Cæsar, who bad threatened to take the place of the Messiah, as His rival in tae rule of this world. Olshausen. They intended, in ease He shonld say they onght to give tribute to Cxsar, to accuse Him to the people, as placing the nation under the yoke of slavery; but if He forbade them, to denounce Him to the governor, as a stirrer up of sedition. Theophylact.
23. But he perceived their craftiness, and said unto them, Why tempt ye me?

Perccived. He saw not only through their question, but through themselves.

With one stroke He solves their difficulty, and defeats their malice. "His understanding is infinite." P'sa. cxlvii. 5.
He saw through the disguise of the wife of Jeroboam. 1 Kings xiv. 6. Absalom's mask, covering treason with a yow of religion.
The ambition of Jehu under pretended zeal for the Lord. 2 Kings x. 16.
"Ever act as in the presence of an illustrions Roman." Seneca to Lucellius.
"As ever in my great Task-Master's eye." Milton.
Craftiness. No duplicity or hypocrisy can elude His eye. Ecc. i. 10. The Church shall know "I am He who searcheth the heart." Rev. ii. 2. Di: honesty in devotion is treason to the King of kings.
"Neither let us tempt Christ, as some of them also tempted." 1 Cor. x. 9."

They imagined He conld not escape their cunningly twisted snare.
The Herodians were favourably disposed, toward the Romans.
Should He say, "yes," He would compromise Himself with the people.
"surely in vain is the net spread in the sight of any lird." Prov. i. 17.
Had He been a successful rebel ayainst Cæsar, thousands would have eagerly flocked to His standard.
They would impose on Him, the sedition of their oun hearts.
They actually brought Him to the cross, under this charge.
Why tempt ye? With a glance in majestic calmness, He tears the net in pieces.
He repels with becoming dignity, the flattery of their lips.
"Ye hypocrites, under the mask of a tender conscience, hide perfect malice."
His first word, with a look of judicial anger, silences them.
He condescendingly teaches them, even when malice prompted them.
His victory becomes manifold and complete.

1. His love beats down their malice. 2. His humility, their impudence. 3. His wisdom, their folly.

He will make the tempters (taken in their own suare) decide them own question.
A conscience sensitive about eivil taxes, reckless in affairs of holiness!
All civil governmevts must be the result of compromise.
Anabaptists at the Reformation, under color of conscientious scruples, resisted all governments.
If every sulbject's objections were regarded, the wheels of government would stand still.
His attempt to determine such a question, would be interpreted, a pretence to sovereignty.
All their attacks were first made on His moral character.
MIEMORANDA.

They aecused Him of gluttony, and violating the sabbath, of being a friend of publicans and sinners.
In His miracles, of being in confederacy with Beelzebub.
At the close of His life, the assault was upon His civil character.

кatavonjбas. Matt. nses the stronger expression yvoís, and Mari ei $\delta \dot{\omega}$, enhancing the directness of His knowledge. Oosterzee. mavoupyiav.-Craft. Scpt.: villainy. Aesch. Latin, facinns. Used five times in N.T. The same word used in describing the subt?cty of the serpent, 2 Cor. xi. 3. It denotes the character of a man who is ready for anything. Hence the character Panurge, in Rabelais. W. \& $W$. Tí $\mu \in \pi \in \iota \rho \dot{\alpha} \zeta \epsilon \tau \in$, omitted. TischenLorf, Alford, Cod. Sinai. Probably added from Mark xii. 15.
24. Shew me a penny. Whase image aad superscription hath it? They answered and said, Casar's.

Show me. The tribute money was applied to tyranny and idolatry.
Yet in their political condition it was right to pay it.
He gives striking vividness to what He is about to say.
He addresses not only the ears, but eyes, of those about Him.
He thus attracts attention, and prepares them for His mernorable answer.
" T'hat image, see it," a grave censure self-inflicted.
This request really decided the question.
He discloses His knowledge of their secret motives, and His scorn of their hypocrisy.
Subjects have right to judge if their rulers are ministers of God. Rom. xiii. 4.

A penny. Roman denarius so called from the letter x upon it: worth $7 \frac{1}{2}$ : in law books, an English penny.
It was the principal silver coin o: the Empire.
First made 269 в.c. The price of a day's Inbor in Palestine.
A Roman soldier's daily pay was somewhat less.
Julius Cæsar first eoined Roman money with his image.
The national faith was thus pledged for its purity and value.
For one hundred years, the Roman power had prevailed in Judæa.
Money represents the earthly side of government.
It is a permanent symbol of subjection and mark of allegiance.
Whose image? Doubtless, He took and held up their denarius in His hand.

It deepened their curiosity, and prepared them for the solution.
He refers to the well-known head and title of the coin, by which it was authenticated as a logal tender.
The image of the emperor on one side, the superscription on the other.
We see how He catechises the hypocrites again.
With natural simplicity and great depth of meaning.
Our Lord makes a sudden advance of the capital doctrine of Moses.
The soul at creation was stamped with the image of God. Luke xv. 8-9. That image lost by the apostasy is restored by the Spirit through Christ. Cæsar is satisfied with the outward act of tribute and honor.
But God requires the whole man, in heart, word, and deed.
The soul has no value, except that given it by God's pleasure.
The Lord's answer gains infinite emphasis, connected with His action. They were obliged to appear Cæsar's subjects bearing Cæsar's coin.
Cæsar's. Lays the ground on which He suddenly takes His judicial stand.
Without a Yes or No-He settles the question for all coming time. This proof given by their own hand shows they had two kinds of coin. Temple money was stamped differently from that of Rome.
To give Cæsar his own for God's sake, meant only to obey God. The first question was, "Should they have received Cæsar's money ?"
Having freely admitted it as the instrument of commerce, they were bound to sustain Cæsar, who protected their interests.
It was the mark of his sovereignty and their subjection.
It was absurd to scruple giving homage to a sovereign, thus acknowlediged : Since it expressed not the least preference for the Roman Goverument.

סeísare. As if He had said, "What! are you required to pay taxes to the Romans, and in what coin? Let Me sce onc." It was not to gain time. Oosterzee. סŋvápovápyópov. For five hundred years of the Roman Republic neither silver nor gold were used as money, but copper. Afterwards coins bore images of the gods, and then of the emperors. Among the Russians and Indians, skins were used; among the ancient Dorians, oxen; heuce pecunia (pecus, cattle). Among the Lacedemonians, iron; among the Abyssinians, salt ; among the Polynesians, shells; Icelanders, dried fish; West Indians, sugar; ancient Scots, iron wails. Sultan Mohammed, A.D. 999, ordered the queen of Persia to coin her money with his image, as token of submission. Mark adds iva isw.-That till now, Christ had never had such moncy before his eyes. cikóva. The Jewish tradition was, the admitting title of any prince on their current coin, was an acknowledgment of subjection. Lightfoot. Their not daring to refuse the coin when ofiered, was a confession of submission to Rome. Doddridge.

NOTES.

## 25. And he said unto them, Render therefore unto Cesar the things which be Casar's, and unto God the things which be God's.

Render. A clear acknowledgment of the divine authority of human government.

1. Though they went to pay Casar's tribute, they were not to adopt Cæsar's religion.
The paying earthly tribute does not defrand the Lord's service.
"Fear God, honor the king." I Pet. 2. 17.
"Curse not the king, no not in thy thought." Ecel. x. 20.
"Thou shalt not speak evil of the ruler of thy people." Acts xxiii. 5.
"The wicked are not afraid to speak evil of dignities." 2 Pet. ii. 10.
2. Obedience to the laws. "Let every soul be subject to the higher powers." Rom. xiii. 1.
"Use not your liberty for a cloak of maliciousness." 1 Pet. ii. 16.
"License they mean, when liberty they cry." Milton.
There are times when resistance becomes a virtue. Psa. cxlix. 8-9.
3. Duty of prayer, supplication for all that are in anthority. 1 Tim. ii. 1.

Darius gives gold to the temple, and the people must pray for him. Ezra. vi. 10.
Marcellus, a bitter persecutor, begged an interest in the prayers of saints.
There is a depth and fullness of meaning in the wondrous word.
This proves the right of Cæsar to his money or tax.
"Give to each of your two masters his own tribute."
"Ye men of Israel, ye beat in yourselves, a special superscription."
Many ask about Cæsar's image, few about God's image.
Why were the people of God to pay tribute to a heathen?
Because they had fallen from their allegiance to God.
That they had two masters, the penalty of their sins.
They rejected God as their ling, when Saul was elected.
God said in the wilderness, "Go up," and they would not.
But when He said, "Go not up," they went, and perished.
These questioners refuse to submit either to Ccesar, or to God.
Obedience to governments is conditional, i.e. on obedience to God. The answer is addressed to the multitude, as well as to captious enquirera. Fendering to Cæsar that which is his, is rendering to God also.
If you repay Cæsar's kinducss, forget not God's infinitely greater gifts.
Render unto God. Honor, love, obedience, faith, fear, prayer.
1, a simple, but comprehensive, 2, a natural, but needful, 3, a dificult, but blessed injunction.
Render unto God, 1, a penitent, 2, believing, 3, patient, 4, nbedien ${ }^{\dagger}$, heart.

With these daily payments to God, Cæsar could never interfere.
Piety never causes a collision between temporal and spiritual sovereignty. We owe no obedience to human powers, when interfering with God's will. Apostles wonld not obey rulers, when forbidden to teach. Acts iv. 19. Hebrew youth would not bow dorn to the image on the plain of Dura. Dan. iii. 18.
Daniel would not cease praying at the command of Darins. Dan. vi. 7. Religion should pervade men's political, as their eeclesiastical life. Cæsar evidently lad not taken away their temple-tax.
Vespasian required the half-shekel for the Capitol, instead of the Temple. "Ye Pharisees (disloyal) render to Ciesar his dne."
"Ye Herodians (impions) renter to God His due."
A conscientious recognition of cinties to Crsar, and to God.
These words unite, rather than dirorce political and relizions duties.
Which be God's. Things earthly for your ruler, but the soui for God!
"Serre Cæsar for God's sake, who has placed him over you."
"Thus your fathers servel Neluchadnezzar."
" Give to God that which bears His image,-your soul."
Never was reply more unexpected or overwhelming.
Their plot was detecterl, and nralicious hypocrisy exposed.
The stater paid by Peter was an ecclesiastical, the present, a civil tribute. Civil power at times au intolerant interference, "lording over conscience." Morbid scrtpulosity and servile obsequiousness are both condemned.

1. There are some who render his due neither to Cæsar nor to God.
2. Some to Cæsar, and not to God. 3. Some to God, and not to Cæsar.
3. Some to beth God and Cæsar, but either too weakly, too late, or too little.
To everyone his due:-to God, obedience; to our neighbor, love ; to the authorities, honor ; to the devil, resistance.

тà кaioapos. It was a saying of the Rabbis, "wherever any king's money is cnrrent, there that king is lord." Lightjoot. Signifies, first the coin, but also, latiori sensu, civll fidelity and submission, which were concentrated in the tribute-money. Oosterzee.

тà $\tau 0 \hat{v}$ Oiĉ. A proverb of folly among infidels, that religion has nuthing to do with politics. Our Saviour teaches that a Christian can go nowhere, without carrying his divine principles with him. To demagogtes in pursuit of office and plunder, such sentiments may quict the reproaches of conscience, where there is any left. No people can adopt it without bidding a final ardieu to their virtue, and safety as a nation. Duight. Others do not mis political and religious duties, or attempt to bring them into confict or agreement. Mendelssohn. The Lord affirms their consistency und equal obligation, when
they are not in collision. Alcxamder. The Stuarts strained the claims of Cæsar, and the Roman Hierarchy continually interfered with the civil power. Sticr. A caution against omitting the sacred tribute, Ex. xxx. 13. Diodati, Raphelius. A eaution to the Pharisees, against using religion as a pretence for sedition. The Herodians were ton much inclined to make a compliment of their religion, to the Romans. Doddridge, Major. Temple, tribute. Milman. The inner life. Tertullian, Lange.
 It resembles those boxes in which every one is found to enclose another. Stier. Dr. End, preaching from these words, before Frederick the Great, 1756, drew from them the motto of the Prussian Empire:-"Suum cuique." This utterance encourages a collision of duties. Mendelssohn. It is no pharisaical advice to serve two masters,- to carry the tree on both shoulders. Stier.
26. And they could not talee hold of his words before the people: and they marvelied at his answer, and held their peace.

Take hold. They desired a pretence to stir up the people against Him, as a betrayer of their liberties.
Their hands were tied by themselves, despite their malice.
God guides the tongue, where the heart is devoted to Him.
Christ purposes no political change in an carthl!/ way.
There is not a single instance of iynorance or mistake in His words or deeds.
They marvelled. Whoever read this scene, and did not marvel?
His enemies, foiled, were taken in their own net.
"God will ever make the wrath of man to praise Him."
Those who will encounter Christ, must look for shame and contempt.
At His answer. Grace alone holds the scales even between God and Cæsar.
Held their peace. Temporal authority upheld, and rights of conscience defended.
The Sadducees were not present when He silenced the Plarisees.
Christ supreme Victor, over the cunning and violence of His enemies.
In Christ, His saints will be victors over all the craft of the wicked.
airov̂ p’́paros. Not s.s in E.V., " of his words;" but, "of Him, by a word." Alford.

NOTES.
27. T Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

Then. On the same day. Matt xxii. 23.
Sadducees. Nothing certain known of their origin.
Zadok a traditional personage; they were the Epicureans of Judaism.
Taught soul and body perished together; materialists.
That there was neither reward, nor punishment after death.
They affirmed obedience founded on fear a mercenary motive.
They denied the resurrection, or that there is either angel or spirit, consequently the immortality of the soul. Matt xxii. 31 .
This should be kept in mind, as our Lord's answer is directed against both errors.
They taught that the will of man is as free as before the fall.
They rejected all the traditions of the ellers.
They professed to recognise the authority of the Pentatench and acknowledged the prophets.
High in wealth and station, they were the freethinkers of the day.
Repulsive in their manners, and hostile especially to the Pharisees.
Not given to proselyting like their modern followers.
Denying Providence, they beld all things at their own disposal.
They boasted of entire freedom from superstition.
Yet in reality were the veriest slaves of their own fears.
Their creed was drawn chiefly from the Greek philosophy during the Syrian Kings.
The leading principle of the Sadducees, was love of pleasure.
That of the Pharisees, love of power.
Deny. Truth is ancient, error is an upstart spirit of contradiction.
Freethinkers, i.e., false thinkers are ever subverting divine truth. $_{\text {a }}$ are
We see here, how old a thing is unbelief, and Paradise proves it.
We find in the Church of Moses, Samuel, and David, unblushing sceptics.
Modern theories of infidelity, old forms of unbelief under new names.
Resurrection. Life and immortality bronght to light by the Gospel. 2 Tim. i. 10.
Brought out of dim twilight into cleą and glorious day.
Enoch's translation, first intimation of a future state.
Hannah the mother of Samuel alludes to the resurrection. 1 Sam. ii. 6 .
Job, "I know that my Redeemer liveth." Job xix. 25.
Isaiah, "Awake and sing, ye that dwell in the dust." Isa. xxvi. 19.
Daniel, "They that sleep in the dust, shall awake." Dan. xij. 2.
The appearance of Moses and Elias on the mount. Luke ir. 30.
MEMORANDA.
"This day shalt thou be with Me in Paradise." Luke xxiii. 43.
Restoration of the young man at Nain, and resurrection of Lazarus prove the doctrine.
Denying it, man's responsibility and retribution fall with it.
Not caused by any process or law of nature, but by the Almighty power of God. Phil. iii. 21.
Christ draws no reasons from the alleged indestructible nature of the soul.
No proudly speculative dreamings about the "spirit divine."
It is founded on God "Who alone haih immortality." 1 Tim., vi. 16.
No tribe has ever been found withont an idea of future life.
"Gathered to their fathers," implies more than buried beside them.
Abraham in offering up Isaac had faith to receive him back again from the dead. Heb xi. 19.
Asked Him. Catechized, Satan never ceases to lay snares for the ministry.
They would rezader the Saviour odious, making Him to appear a Sadducee.

ऽadסovkaíwv. Some of the early Christian writers (Epiphanius, Origen, and Jcrome) attribute to the Sadducees the rejection of all the cacred books, except the Pentatench. But it is now generally admitted that this is an error, which arose from a confusion of the Sadducees with the Samaritans. Saddncees denied that the Israelites were in possession of an Oral Law transmitted by Moses. Smith's Dietionary. It is a mistake into whlch many commentators have fallen, to suppose the Sadducees recognised only the Pentateuch: they acknowledged the prophets also, and rejected tradition only. Winer, Aljord. A middle view, endorsed by some of the Fablers, is that they subordinated the other writings to the Pentatench. Neander, Stier. Their position towards the remainder of the Scriptures was officially an ambiguous one. They dared not reject them, but desired to class them among traditions. Lange. Denied by Brooon, Sepp.
áv́áтa⿱宀t». "Ne forte animas Acheronte reamur
Effugere aut umbras inter vivos volitare." Lucretius, b. iii.
Pythagoras maintained the transmigration of the soul. His motto:-Omnia mntantur, nihil interit. Plato held matter and the soul eternal. The Mohammedans hold there is a certain bone in the body, which resists dissolution, and will serve as seed for the next body. Origen, Ossian, Doddwell, held the soul resides in the air after death. Gauls and Egyptians buried with their dead their arms, utensils, \&c. "They have gone down, they bave laid their arms under their heads," Ezek. Wilkinson. The Gospel, not the Law, revealed the resurrection. Oosterzee. As to the identity of the body to be raised, it is replied, one foot of the surface of the earth would supply material for the bodies of a constant population of six hundred millions, for twenty thousand years. Hoadly's Dactrine of the Resurrection; Locke's Controrersy with Worcester. The resurrection of the same person is promised, but not of the same body. Reason digs beside this doctrine, sweeps past it ; pride fles over itw Zinzindorf. In the promises of the O.T. every one finds what lies at the bottom of his own heart. Blessings for time

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and eternity. Pascal. The key to the enigmas of Job's history found in xix. 25. Stier. Those only can speak of immortality who, through the higher life, have won a victory over death. Schleiermacher. The Egyptians, among whom the Hebrews lived, had made the future life a common doctrine of the peoplc. Immortality must have been congenid to a people, who amidst Polytheists, could rise to the sublime idea of one God. Moliter Simply a renewal of life, and not a reunion of tho soul and body,-the error of the Sadducees, a denial of the immortality of the soul. Campbell.
"Asked." Curiosity of seeing how He would solve a difficulty their antagonists could not. Meyer, Andrews.
28. Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise uv seed unto his brother.

Saying. Doubtless a hackneyed objection against the resurrection.
They would tempt Him either to contradict Moses, or, sanction their frivolous argument.
If they knew the prophecy of His own resurrection, they would hint His hope to be mere enthusiasm.
Caiaphas and many of the Sanhedrim were Sadducees.
Master. Teacher. They admit His authority as a Teacher, if not as a Prophet.
The question implies our Lord's bclief in the resurrection.
Moses. Luke ii. 22. Implies that Moses could not have presupposed the resurrection.
The very precept appealed to was intended by God to hint at the resurrection.
Wrote. Luke i. 63. Method, materials of writing. See Notes.
Brother die. Mortals on the borders of the grave should not be afraid to look into it.
"All men think all men mortal but themselves." Young. The spirit needs consolation under its terrible bereavements. Yet the Sadducees would deprive us of this source of comfort. Infidels, Sadducees revived, would wrest from us the gospel hopes.
A wife. A large share of onr enjoyments found in domestic comforts. "God setteth the solitary in families." Psa. 1xviii. 6.
Raise up seed. Gr. After-growth out of his grave.
The verl has the root of the noun resurrection.
This well known law is founded on Deut. xxv. 5.
To preserve the inheritance and genealogy of the families distinct.

The general precept expressly forbade a man to marry his brother's wife. Lev. xviii. 16.
Building up families and providing for them engrass most minds. A half restrained sensual sneer perhaps at the whole Mosaic ordinance These inquisitors, blunted in moral preceptions, did not discover this arrangement to continue a name, foreshadowed immortality.

The question was coarsely devised and coarsely put. Ellicott. The question from the Sanhedrim, in fact, a concealed threatening of death to Hirb. Deficit nubes atque abiit, sic descendens in sepulchrum non redit. Lightfoot.

кai oviros. The introduction of outos gives emphasis to the occurrence signifled by the verb, end is thus used where a series of actions or ciroumstances is recorded respecting a certain subject. Webster's Syntax.
29. There were therefore seven brethren: and the first took a wife, and died without children.

Seven brethren. Extravagant fiction invented to perplex, or perhaps to throw ridicule on the doctrine of a resurrection.
The Sadducces a perfect type of infidelity in all ages.

1. Boasting their freedom, they are slaves of unbelief.
2. Seemingly unprejudiced, they are bigoted and contemptnous.
3. Prating about the spirit they are entangled in sensuality.
4. Pretending to be inquirers, they propagate fables.
5. Confident in their weapons they show stupidity in their use.
6. And the second took her to wife, and he died childless.

Childless. Some refer this allegorically to the Jewish synagogue. Ambrose, Jerome, Oxford.

This verse, except the words кai ó $\delta \in u ́ r e p o s$, omitted by many ancient authorities. Tischendorf, Alford; omitted. Cod. Sinai.
81. And the bhird took her; and in like manner the seven also: and they left no child ren, and died.
No children. God frequently confounds the plans of men concerning their honors.

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He compels them to think rather of dying to this present world, than of immortalizing their names in their posterity.

Omit кaì before oủ катé入ıтоv. Tischendorf, Alford.
32. Last of all the woman died also.
83. Therefore in the resurrection whose wife of them is she? for seven had her to wiff.

Therefore, $i$. $e$. well then, as an example of this lav.
Resurrection. Ironically for the so called resurrection.
On the so called last day, in which we would willingly believe.
Did Moses in his law prepare such confusion for the future life?
Whose wife? The superficial objection partakes of sensual levity. They profess to le those who knew; the illuminati of Israel.
Their knowledge a delusion resting on a twofold ignorance.
They anticipated on the part of Jesus a distinction vain as their own.
The seven. Not a Herodian question, to embroil Him with the Government.
It was a mere puzzle, or a scoff at the resurrection.
$\pi a ́ v \tau \omega \nu$, omitted. Tischendorf, Alford, Cod. Sinai. For ̇̀v $\tau \eta$ oův, \&e., $\dot{\eta}$ yvv̀̀ oviv ivv गh, \&c. Tischendorf, Alford. रiveral juฑ̀, doth the woman become. Alford. H'or

34. And Jesus answering said unto them, The children of this work marry, and are given in marriage :

Jesus answering. We admire His patience and gentleness towards such folly.
It showed great condescension to notice an absurd question.
Do err. Matt. xxii. 29. With keen rebuke He conceded to the Pharisees, certain knowledge of the scriptures. Luke xi. 52.
The Saddncees charged with wilful ignorance of the word of God. The former He pronounced hypocrites; to the latter, "Ye err." Errors concerning God, ruin all other truth.

Children of this world. The error of the peculiar sanctity of celibacy. not sanctioned by this text.
Grace abolishes not, but elevates the laws of nature, for they are the laws of God.
"Forbidding to marry, " one of the distinctive marks of the man of sin. 1 Tim. iv. 3.
Marry. Refers to males. Given in marriage, to females.
 age, or fleeting, transitory, period. Stier. Luke here omits our Lord's words, as recorded
 Jewish readers; and records the argument derived from the difference of this world (o aià $\boldsymbol{\nu}$ ovitos) and the next. Wordsworth. vioi. More given to sensual life. Bloomfield.

> 85. But they which shall be accounted worthy to obtain that roorld, and the resurveg tion from the dead, neither marry, nor are given in marriage:

Accounted worthy. Implies despising the present world.
He prepares " many mansions," and saints for them.
It intimates that there is some difficulty in reaching them.
"So rum," 1 Cor. ix. 24, implies a danger of not reaching the goal.
That world. Many worlds, from all which heaven is distinguished.
This world's purpose accomplished, it will be no more needed.
Tha: world will be the final state of the universe.
It will be peopled by angels and the redeemed.
Resurrection. The glorious resurrection alone renders us immortal.
"Why should it be thought incredible, that God should raise the dead?" Acts xxvi. 8.
This sublime expectation ever sustained suffering saints.
"They had respect unto the recompense of reward." Heb. xi. 26.
"They hoped to olbtain a better resurrection." Heb. xi. 35.
The resurrection of the good, called "the resurrection of the just."
Luke xiv. 14. See Notes.
The resurrection. By way of excellence, alone deserving the name.
There is to be "a resurection of the just and unjust." Acts xxiv. 15.
Mrarry. The relations arising from distinction of sex will cease.
The redeemed will be new creatures in Christ Jesus.
Clothed in spiritual bodies, adapted to their own sphere. 1 Cor. x7. 44.

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"Old things have passed away; behold, all things have become new." 2 Cor. v. 17.
No other marriage in heaven, than "the marriage of the Lamb." Rev. xix. 7.

But no indirect depreciation of marriage found here.
Marriage instituted in Eden, before man fell into sin.
The original law, confirmed by our Lord's precepts, and sanctioned by his presence and miracle.
A type of the spiritual nuion subsisting between Christ and His Church. That alone is eternal, in married love, which is spiritual in its foundation. The redeemed will meet each other, not as man and wife, but as angels.

катаझıఉӨ́vtes. Made agreeable to that world, i.e. through or by the imputed righteousness of Christ, and the sanctification of the Holy Ghest. qov̂ aievos éreivov. The Messianic ai $\omega$ is represented as coincident with the resurrection of the just, chap. xiv. 14, which is here exclusively spoken of. It is a privilege which shall not be shared by all, but only by the éклектоís. Oosterzee. éкeivov. That age: that permanent, abiding, state. Olshausen.
àvactávecs. Applied to the rising of the wioked, but not with the addition of $\dot{\varepsilon} \kappa$ $\boldsymbol{\nu} \in \kappa \rho \omega \bar{\nu}$, out from, among the dead. Stier. yapovotv. As they cannot die any more, they will have no need of a succession and renewal, which is the main purpose of unarriage. Alford. In the words, "for neither can they die," we have the reason why they do not marry. Wordsworth. A new preef indicated by Moses, that what in maz conforms to God's image, cannot be destroyed in eternity. Stier. The dectrine of two resurrections distinctly taught, 1 Thess. iv. 14-17; Rev. xx. 5-6. Nitzseh, Olshausen.
96. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.
Neither die. God alone hath immortality in Himself. 1 Tim. vi. 16. Their only Father, Jehovah; their only brethreu, angels and spirits.
Death is ever emptying the homes of earth's inhalitants.
As there are no births there, so there will be no funerals.
If not the "voice of the bridegroom," neither the funeral wail is heard.
Death stains the beauty, and damps the comforts of this world.
Here indeed, "death reigns," universal victor. Rom. v. 14. The spiritual body, one of the new things revealed in the Gospel. "This mortal shall have put on immortality." 1 Cor. xv. 54. The cup of domestic comfort is mingled with joys and sorrows.
A painful certainty pervades family life, that its bonds may at any time be broken by the " king of terrors."

Equal to angels. Luke i. 13-30. With masterly tact, He defends the existence of angels,
Angeis are, 1, entirely spiritual. 2, perfectly holy. 3, immortal. 4, for ever happy.
Christ made a little lower than angels, that He might raise His people to an equality with angels.
Angels, spiritual, pure, immortal, happy.
Saints becoming as angels cease to be sensual, sinful, mortal.
With no fear of death, no spot of corruption, no quality of earthly condition.
Rejoicing in the perpetual beholding of God's presence. Bede.
There remain, angelic purity, angelic love, angelic joy.
Higher development, more perfect communion with God, unlimited delight in God.
Holiness and spiritual mindedness are the atmosphere of keaven.
Family cares will no longer distract the mind.
Saints naturalized, have their conversation (Gr. citizenship) in heaven. Phil. iii. 20.

1. Same king. 2. Same laws. 3. Same society. 4. Same privileges.

Perfectly and for ever free, "Ephraim will not envy Judah." Isa. xi. 13.
Like Paul, they " cbtained this freedom with a great sum."
"Believers wait for the adoption, even the redemption of the body." Rom. viii. 23.
He thus refutes the scepticism of the Sadducees who denied spiritual existence.
He assurnos the personal existence of spirits in heaven.
"Here the law of our members is ever warring, \&c." Rom. vii. 23.
There the adversary will not watch to destroy.
The youth of our immortality is educated here.
Children of God. Because it is God alone who worketh in the resurrection.
There is nothing carnal seen in the regeneration of them that rise again. There is neither father nor mother, neither womb nor birth. Theophylact. Participants of Divine blessedness and immortality.
"But it doth not yet appear what we shall be." 1 John iii. 2.
Born from above, and bound for glory, God owns believers as His family.
 d.e immortal. Rosenmuller. Angels not naked immortal spirits, but have a heavenly corporality, since saints are to have a celestial body. Angels have no sex, being all
spoken of as males, but the difference that pervades the sexes here, may cling to their spiritual natures there. Stier. Immortal and sexless as angels, but celibacy does not make an angel, any more than a crown makes a king. Bernard. The glorified saints employed in training those dying in infancy, for a glorious immortality. Stelln.
vioi rov̂ ©cov. Not used in its ethical sense, as applied to believers in this world, but in ite metaphysical sense, as denoting the essential state of the blessed, after the resurrection:-" they are, by their resurrection, essentially partakers of the Divine nature, and so cannot die." Alford. Divine sonship, not in a moral (as Matt. v. 9), but in a pirysical sanse (as Luke iii. 38). Oosterzee.
37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

Are raised. Our Lord speaks not in the future, but in the present tense.
He does not, however, teach a resurrection occurring immediatcly nfter death.
It simply shows how firmly rooted is this hope in our Lord's view.
The soul's immortality does not secure the body's resurrection.
"The grave cannot praise Thee, death can not celebrate Thee." Isa. xxxviii. 18.

Moses showed. Luke ii. 22. Moses, to whom you have appealed.
That very Moses whom you allege as showing by inference the contrary.
The citation takes for granted, the divine authority of Moses.
The prophets also. Isa. xxvi. 19 ; Ezek. xxxvii. 1-14; Dan. xii. 2, testify to it.
Many errors are removed by a single text, read in the light of God.
The Sadducees cited Moses, our Lord goes higher still.
God hath said many things also, which Moses writes.
Can a being, holding communion with God, become a heap of dust?
The secret of all unbelief, alienation of the inner life from God.
Moses showed, not an inference, supplementarily drawn from the scene:
But the fact itself; those dead to us, were alive to God.
The innermost meaning and kernel of the divine word, is no mere intimation, lying deep bencath the surface.
Moses writing it down, could evidently understand nothing else.
Christ's exegesis, slandered by ignorance and by impudence.
If the patriarchs had been amihilated, as the Sadducees taught, the language was a bitter irony, on the part of God, against Himself.
The everlasting One would not have been glorified by being called their God,-the God of beings of an hour. Heb. xi. 16.

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The patriarchs conscious, that living and dying God was their God. They knew He would always remain such.
The hope of Jacob, Asaph and David, clearly expressed. Psa. xvii. 15.
The bush. Either the place where the words were first attered, or the portion of the Pentateuch, where they are recorded. Ex. iii. 6. The five books in Hebrew have no titles.
Known by initial words or phrases, e.g., the first book, Bereshith in Hebrew; Genesis in Greek, i.e. "in the beginning."
The Angel at the bush, a pledge of that which the Saddueees denied.
When he calleth. God spake unto him. Mark xii. 26.
He did not say " I was," but "I am," self-existing and eternal.
A glorious truth to all Christians, that Christ Himself was the Speaker.
After 1500 years we behold Him, interpreting His own words.
The covenant of God, highest pledge of the eternal life of the saints.
God of Abraham. Luke i. 55. Neither forgotten, nor indifferent to promises.
Neither the remembrance nor the inheritance of the righteous lost.
Though their bodies be dishonored by death, they shall be renewed in the image of Christ.
Offering themselves living sacrifices, they receive immortality.
Abraham offered himself a sacrifice in Isae.e, and found life in his son's life.
A depth of meaning is brought out by our Lord's answer, which without it, we could not have discovered.
Without the body, there ean be no life of the entire man.
"Thou shalt sleep with thy fathers," was said untc Moses. Deut. xxxi 16.
"I will establish My covenant for an everlasting covenant." Gen. xvii. 7. Unlike Jehovah, to desert at death, those trusting Him through life.
For hundreds of years the dust of the patriarchs had rested in Machpelah. "I am their God," not merely, "I was:"-not found in the original, yet lies in its spirit.
"Thy God," implies all that " $I$, as God, can do, as long as I am God." "He whom the Lord blesses, is blessed for ever." 1 Chron. xvii. 27. To whom God gives Himself, to him, He has given eternal life. Death only seemingly and partially suspends the relation.
Abraham's soul without the body, is not the entire Abraham.
So long as the body lics in the earth the man is reckoned dead.
The God of Jacob. "I am thy God." Gen. xxviii 21, implies a covenant.
There is another side: "Thou art Mine," follows upon, "I am Thine." It could not be said of an annihilated being.

Abraham's body had the seal of the covenant. Rom. iv. 11.
This disproves the sleep of the soul, betreen death and judgment.
The antiquity of belief in the resurrection, traseable to Adam.
Abel, Enoch, Noah, and Abraham, "looked for a city."
They desired a better country, that is a heavenly. Heb. xi. 16.
The affectionate piety of patriarchs asked no bigher assurance of the resurrection.
ejeipovrat. This is an infereneo from the continued existence of the dead. Our Lord speaks of them as being now in the resurreetion state, implying their present conseionsness, and probably also their independenee of time. W. \& W.
 To disclose what is secret; to indicate; to declare. Here indicates, rather than proves. $\dot{\epsilon} \pi \dot{\imath} \tau \hat{\eta} \rho \beta \dot{\alpha} \pi \sigma$, in the seetiou whieh treats upon the bush. $\dot{\varepsilon} \pi i$, with the genitive, answera to the question, where? Webster's Syntax.
$\theta \in \dot{\sigma} \nu$ 'A $\beta$ раà̀ . This only proves the immortality of the sonl, not the resurrection of the body. Campbell. It refers to a coreuaut, represented as still valid, implying the future re-union of the soul and body. Not an argument, but an authoritative declaratisn of the truth. Alcxandcr. The promise of the land of Canaan, made to Abraham, beirg as yet unfultilled, he must rise again. Mede. It is something bordering on profaueness, to suppose any defieiency of proof, such as fell short of what the occasion demander. As the Sadducees were silenced, the suspicion arises that we do not understand the Scriptures. As faith alone could dictate, so faith aloue could receive the exposition. Stier. Not resurrection, but the glorious truth, out of which that doctrine springs. Alford, Brown. The words testify against the sleep of the soul. Lange. They testify against the inactive repose of the dead. Muller. Pantheism, one of the deadly errors of the day, destroys human personality, by represeuting all forms of ereaturely life as mere manifestations of the Infinite, in space and time. Our Lord's words cut up this error by the roots.
88. For he is not a God of the dead, but of the living: for all live unto him.

Dead. Not of dend corpses, but of living men.
Clearly teraches that at death, the man lives on in the soul.
Those raised without holiness, raised to immortal death.
Those spiritually minded, who have crucified the flesh, raised to immortal life. Gal. v. 24 ; ii. 20.
Living. Their relation to God indissoluble because of "covenant." Heb. viii. 10.
The Spirit oft reminds us of the joyous character of the life to come. Matt. xxv. 21.
Of its social aspect. Matt. viii. 11. A coronation banquet, of kings.

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Even relation between pastor and flock is not forgotten． 1 Thes．ii． 19. Life is never ascribed to the wicked in the future world．
They rise indeed，but to a＂resurrection of damnation．＂Dan．xii． 2.
The sleep of the soul after death，proved a mere dream．
Live unto Him．No one is dead to Him，or in His sight．They have a living，aliding interest in Him．
1．They live．2．They live to Him，and therefore an imperishable，holy， blessed，and common life．
They who have not found God have lost even themselves．
True believers，though dead，live more truly than when on earth．
Bond of faith with the living God，a pledge of resurrection．
Life of believers is as secure as the life of God！
Our covenant with God abolishes death as well as sin．
Immortality and resurrection，indissolubly linked together．
Christ，the Conqueror of unbelief，reproving and correcting it．
Men，dead to this world，still living for the next．
Visible and invisible worlds，present to God，as one community of beingr．

ら甲́vт由v．Talmud spesks grossly of those raised．＂The woman，having had two husbunds，in the world to come will be given to the first．＂Lightfoot．$\zeta \bar{\omega} \sigma \iota \nu$ ．We have in this argument a further generalization than in Matt．and Mark．There it is a covenant relation；here a life of all，living and dead：in the sight of God，who inhabiteth eternity，the being of all is a living one，in all its changes．Alford．A sublime ex－ pression，especially if we do not limit the máv；es to the $v \in \kappa \rho \circ i$ ，but refer it to all the creatures of God．Oosterzee．To depend upon God for life．Bloomfich．Still living， since all things are present to Him．Wetstcin，Doddridge．Death does not terminate our living unto Him．Campbell．

89．IT Then certain of the scrihes answering said，Master，thou hast well said．
Scribes．Enjoying His victory over the Sadducees．History，Luke v． 21.
Master．Gr．Teacher．Next to the atonement，Christ＇s great work．
Well said．Şome approve truîh，because it flatters their own opinion． Others，from contempt of those who oppose them．
Others from mere want of ability to contradict it．
And others from a proud usurpation of the key of knowledge．
Truth should be loved for its own sake，and from an humble love of the God of Truth．
The ground of all contention，is ignorance of the Scriptures．
notes．
40. And after that they durst not ask him any question at all.

Durst not. Gr. no longer darng to question Him. Some retreat to renew more cunningly and vigorously the assault. God for His own glory, always renders truth finally victorious. Yet its defenders often permitted to sink under violence.
Wicked, unlike honest assailants, stealthily attack the truth.
They create perplexities only to mystify and coufound.
They caricature Christianity, then ridicule their own picture, Satan's old craft, first blackens, then persecutes goodness and truth.
They charge their own absurdities on the Divine wisdom.
"Avoid profane and vain babblings." 2 Tim. ii. 16, 23.
"Hymenæus and Philetus erred, saying the resurrection is past." 2 Tim. ii. 18.

To the Bible alons, not nature, we owe our faith in inmortality.
Sad and dark indeed is the sceptic's hope of annihilation.
Wretched as it is, even that shall be blasted.
"The Lord Jesus Christ shall change our vile bodies." Phil. iii. 21. The most endearing relations of life are limited in duration.
"He that is married, careth for the things of the world." 1 Cor. vii. 33. Ties of friendship inuocent; ties of parents aud children, of husband and wife, tender, but all destined to perish.
Those of grace alone, prove everlasting through our "Elder Brother."
Pharisces and Sadducees, rulirg spirits of error, ever divide the world.
The human mind vibrates between superstition and infidelity.
Question. This ends the interrogatories addressed to Jesus.
Worst opponents, those unable to convict of error, or betray us into mistake.
His foes intensely malignant no longer dare question Him.
The complete rout of the Sadducees called forth the Scribes' praise. They felt the full force of the argument, though we may fail to do so. He knew the manifold resources of the Scriptures; He inspired them. From their varied stores, He selected weapons to confound all opposers. Two sources of unbelief with the Pharisees. 1. A low grovelling idea of the Messiab.
2. Pride in a literal, but superficial scripture knowledge.

Silence of impenitent cavillers, no sign of conversion.

For Sè, resd yà̀. Tischendorf, Alford, Cod. Sinaí

NOTES.

## 11. And he said unto them, How say they that Christ is David's son?

Siaid unto them. Cur Lord had hitherto been wholly on the dejensive. He purposes to silence His enemies, and assert His claims as Messiah. The contest now approaches its turning point.
His prolonged pause gives deeper emphasis to His question.
Whose son? Proposed to Pharisees, Matt.: to the people, Mark.

1. A vital question. 2. A question for conscience. 3. A question of faith.
Christ. Gr. anointed; Heb. Messiah, Luke ix. 20 ; longed for by all. The great error of the Scribes, their low carnal view of the Messiah's mission.
They wanted a prophet greater than Moses, a king greater than David.
Some wonder Jesus did not apply prophecies publicly to Himself.
God never forces conviction on the minds of men.
Thongh freedom of the will is lost, man's responsibility is as complete as before the fall.
No responsible being to be dragooned into allegiance to the King.
Unwilling to believe, there is always room for unbelief.
David's Son. The prevalent, but not universal opiaion. John. vii. 27.
To fulfil the promise Christ was born the Son of David.
The royal family had fallen into poverty and obscurity.
'This humiliation confounds all prido in noble blood.
Descendmnt and heir of David, the first and greatest theocratical sovereign.
"What think ye of Christ?" Matt. xxii. 42. The great question of questions.
Some do not think of Him at all, others as " without form or comeliness." Isa. liii. 2.
But " to those who believe, He is precious." 1 Pet. ii. 7.
To us the mystery of His divine and human nature, is familiar.
But one truth for our belief; for faith in God, in Providence, in immor. tality, impossible, without acknowledging Cripisr.
His name implies that He is 1. The great Prophet. 2. The true High Priest. 3. The eternal King.
What think ye of Christ? 1. A vital question, the pivot of all moral teaching. 2. A question for conscience, penetrating to the roots of individual character. 3. A question of faith, only to be solved by revelation.
afìs av่roús. To the Scribes. In Matt. the question is addressed to the Pharieees. 2he two parties agreed in their view of the Messiah, hence the Lord addressed botho

Iuke omits the question of the lawyer, which occurred immediately on the gathering of tho Pharisees, after the last incident. This question of our Lord seems to have followed close on that, which was their last to Him. Aljord. None but captious sciolists question the propriety of the inscriptions of the Psalms. Grotius. "Davia's son."-Not a political Messiah. De Wette. He convicted them of their infatuation touching tho Messiah. Meyer. He was the Son of Man, and the Son of God. Lange.
42. And David himself saith in the book of Psalms, The Lord said unto my Lord, sit thou on my right hand,

David. Heb. Beloved. Luke j. 32. Character of David. See Notes.
Saith. Matt. xxii. 43, "In spirit;" Mark xii. 36, "By the Holy Ghost." Our Lord endorses the plenary inspiration of the Psalms. Psa. cx. 1.
Book. Luke iv. 17. His reference proves them collected and read as one Book.
He sends them to a sanctuary whose key they had lost.
Psalms. David the sweet psalmist of Israel, (2 Sam. xxiii. 1.) wrote seventy-one psalms, father of Hebrew poetry, and music.
He collected the wild field flowers and planted them on Mount Zion.
His prevailing strain plaintive, owing to His many trials.
Lovers of pleasure, made them a molel for their worldly songs.
Asaph, David's chief musician, wrote twelve Psalms.
Asaph's sons continued in the choral service of the Temple.
Sons of Korah, of the family of Korah, wrote cleven Psalms.
Heman, one of David's chief singers, wrote Psa. 1xxxviii.
Ethan, an Ezraite, wrote Psa. lxxxix; a Messianic prophecy.
Solomon wrote the lxxii. and cxxvii. Psalms.
Moses wrote the xc. Psalm when near to Canaan.
Book of Psalms has ever been a special favorite to the Church of God.
Every form of religious thought and life there expressed.
All changes of spiritual experience representel, each soul finds its own mood described.
Growth in divine life may be tested by relation to this invaluable portion of the word of God.
Some of the Psalms Messianic, David a type of Christ.
The hand that held the pen, was David's, but he was moved by something deeper and higher then the experience of the son of Jesse.
Hence some Psalms are full of Christ's sufferings, Christ in humiliation, Christ dying, Christ rising, Christ coming to judgment, Christ reigning. Here are His advents to bear the cross and wear the crown.

The Kingdom of Crace and the Kingdom of Glory are here.
The Bible scenes become broader and deeper, the more they are explored.
The Lord. Heb. Jehovah. Literally denotes, He who is the Eternal. This text quoted three times. Acts ii. 34; Heb. i. 13; x. 12.
My Lord. i.e. David's. Not as a private person, or individual king. But represents his own royal race in the house of Israel.
This Person, the superior and sovereign of David, and of all Israel. "God, over all, blessed for ever."-" Made of the seed of David." \&c. Rom. ix 5 ; i. 3.
His twofold nature made Him at once David's sovereign and son.
Ancient Jews universally identified this Person as the Messiah.
An independent monarch like David, acknowledged no Lord but God.
Sit thou. Implies rest, glory, and majesty of royalty.
The sitting posture appropriate to kings on their throne. Psa. xxix 10 ; cx. 1.

Not inactivity, but an investiture with power to punish His foes.
This verse more frequently referred to in the N. T. than any other.
The foundation of Matt. xxvi. 64 ; 1 Cor. xv. 25 ; Eph. i. 20 ; Phil. ii. 11 ; Heb. viii, 1 ; x. 12 ; 1 Pet. iii. 22 ; Rev. iii. 21.
Our Lord's words a key to the secret nature of His kingdom.
To reason, they prove nothing; to faith, they reveal the divine economy.
He who was enthroned in the hearts of a few disciples, would soon sit in majesty and reign King of lings.

[^13]
## 43. Till I make thine enemies thy footstool.

Till I make. "My Father worketh hitherto, and I work." John y. 17. Jesus is ever destroying sin, and fighting against the powers of darkness.

Enemies. He has no other than those of man, sin, death, and hell.
Our greatest enemies, our bosom sins, are ever ready to betray us.
Devil could have no power over us were it not that we carry the elements of evil within.
Christ could say, "The prince of this world cometh, but hath nothing in Me." John xiv. 30.
Christians should earnestly seek that the Redeemer would reign in them, Lord of every motion.
Footstool. Refers to the complete and everlasting subjagation of His enemies.
Allusion to the practice of ancient conquerors placing feet on the neck of defeated kings. Josh. x. 24.
"For He must reigu, till He hath put all enemies under His feet." 1 Cor. xv. 25.
44. David therefore ealleth him Lord, how is he then his son?

Lord. Was made flesh and dwelt among us. Johni. 14.
The mystery of God incarnate. 1. Revealed to David. 2. Hidden from the Pharisees. 3. Confirmed by Jesus. 4. Brought to light for as.
How is he? At once his "Root and offspring," his Sovereign and son. The only key to this enigma, Messiah's two-fold nature.
The doctrine had long been lost among Jews and their leaders.
Their inability to answer, shews their ignorance of Scripture.
Those who know the least often profess to know the most.
No part of the Bible is better known in the letter than the Psalms.
No part so little apprehended, and appreciated in the spirit.
Hitherto the Saviour treated the Pharisees with courtesy.
He never flattered their vanity, nor courted their favor.
When they censured Him, He replied with mildness.
When they preferred charges against Him, He mildly confuted.
Mark exhibits Christ as silencing their question.
Matthew farther describes Him as silencing their very answer.
The Scribes held fast to Christ's being the "Son of David."
That day. Matt. xxii. 46. The silence of the lharisees marked the crisis of their hardening.
The final rebuke of Jesus, and departure from their temple, a symbol of their desolation and judgment.
In true Christianity, the right estimate of Christ is all. Col. iii. 11.
Our Lord seemed to live the last week of His life, in the Psalms.
A fact which should not be lost on us in times of confict and suffering.
45. Then in the audience of all the people he said unto his disciples,

Audience. Our Saviour never kept back knowledge from the people. The tone with which He leaves the temple seems severe.
Their pernicions principles, not their persons, He condemns.
His first and last visits to the temple differ widely.

Different drecourse from Matt. xxiii. Greswell; identical. Ebrard, Robinson, Meyer, Alford. For $\tau 0 i ̂ s ~ \mu \alpha \theta \eta \tau \alpha i s ~ a u ́ \tau o v ̂, ~ r e a d ~ \pi \rho o ̀ s ~ \alpha u ̀ \tau o u ̀ s . ~ T i s c h e n d o r f, ~ A l f o r d . ~ M a t t . ~(x x i i . ~$ 46) and Mark (xii. 37) tell us of the impression made by this question of our Lord. Luke evidently hastens rapidly onward, relating but very briefly the detailed warning pronounced by Christ, with respect to the Scribes and Pharisees, before his departure from the temple. Oosterzee.
46. Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feusts;
Beware. Literally be on your guard against.
Proud hypocritical teachers more dangerous than ordinary sinners. A bad example, sustaincd by the authority of religion, a subtle poison. A sad judgment, beware of those who ought to be patterms.
Scribes. Luke v. 21. They had lost sight of the Messiah's kingdom.
To walk. Implying a needless moving about for display.
Pride, self-conceit, covetousness, hypocrisy are all condemned
The doom of a religion without piety is here prononnced.
They pretend to honor God with the lips. Isa. xxix. 13.
Long robes. Luke vi. 29. They swept the ground and concealed their feet.
There was no sin whatevor in walking in long robes.
But a wrong motive makes innocent acts, criminal.
Lengthened by their phylacteries or strips of parchment. Ex. xiii. 16.
They were worn on the head, arms, and on the garments.
They were used during stated prayers, only by men.
To gross hypocrisy they add contemptible foppery.
Greetings. Heartless compliments, profuse with orientals. Luke x. 4.

Some magnify their office in order to magnify themselves.
Mrarlets. The Forum became the place for display and sale of goods. Highest seats. Luke xiv. 10. Vanity ever the characteristic of hypocrisy.
Trie grace eyes only the honor coming from above.
Synagogues. Luke iv. 15. Their form and history. See Notes.
Chief rooms. The triclinium, a festal couch holding three persons.
notes.

The central place, considered chicf among, Greeks and Romans. A humiliating picture of the vanity and levity of the Jewish clergy. Jesus reading the heart, brings out the darker traits.
 Pharisees, as the worst corrupters of the people, and are described from life, 1 , in social life:-long robes-greetings in market places-ceremonious titles, \&c. 2, in the syna-gognes:-aspiring to highest seats, \&c. 3, at home:-struggling for places of honor, \&c. 4, in the department of philanthropy:-devouring widows' houses, \&c. Hypocrisy, pride, and covetousness, the three chief features of which this picture is composed. A people with such gaides must ever be on the verge of ruin. Oosterzee.
47. Which devour vidows' houses, and for a show make long prayers: the same shall receive greater damnation.
Devour. Consuming or spending for their own advantage.
Widows. Luke xviii. 3. The most defenceless class of oricntal poor. Always the especial objects, both of dirine and human pity.
The unrighteous spoliation of these bereaved and helpless ones doepened the Pharisees' guilt.
Expounders of law, and ghostly advisers of the sick and dying.
Executors of their wills, and guardians of their children, often fearfally corrupt.
Houses. Luke i. 23. Material and form of oriental houses. See Notes.
A show. They cloaked their extortion under a show of holy zeal.
Long prayers. Disguising their real characters, a pretext for villainy.
Damnation. They sell their prayers at a dear rate in losing their souls.
This implies, there will be degrees of misery in Hell.
"It will be more tolerable for Sodom," \&c. Luke x. 12.
Reality and eternity of future punishment, a great truth revealed.
A thoughtful mind cannot think of it without a shudder.
This heavier doom will not fall upon the heathen.
Nor on ignorant profigates who have never had Christian privileges.
But upon those who have persisted in sinning against light and knowledges baptized practical atheists.
Pharisees had corrupted the law by their traditions.
They had given the people a false idea of the Messiah. Jesus exposed their ignorance in their teaching.
And their hypocritical zeal in making proselytes.

## notes.

MEMORANDA.
$\square$ $\xrightarrow{2}$ $\square-\quad-\quad+\quad$
$\qquad$

He proved their traditions led to impiety and perjury. Their ceremonies and hypocrisy only disguised their rapacity. Those highest in Bible privileges may be lowest in hell. Infidels affirm a profession of religion, proof of hypocrisy. If there were no originals there could be no imitations. If no genuine coin there could be no counterfeit. The objection establishes what it was intended to disprove.

крі̂да, judgment, Matt, vii, 2: a judicial sentence, Luke xxiii. 40: an adverss sentence, Matt. xxiii. 14 : exeeution of justice, 1 Peter iv. 17. This word affords indirect proof that the Lord, on this occasion, brought forth more than these few charges againss these corrupters of the nation. Oostersec.

## OIAPTER XXI.

1. $A N D$ he looked up, and savo the rich men casting their gifts into the treasury.

To obtain a just idea of this touching narrative we must connect Mark'p account with Luke's.
Sat. Mark xii. 41. The Lord sits in the second court to observe the doings in the temple.
The place where He is found, opposite the treasury, known from John viii. 20.

He had finished the awful series of woes pronounced against the Scribes and Pharisees.
His ominous farewell, "From henceforth ye shall see me no more," still ringing in their ears.
But He avoids the slightest appearance of departing in irritation, or that He feared further attacks.
His calm silence an impressive challenge to answer His upbraidings.
In perfect gentleness of spirit He rests, surrounded by His disciples.
Looked up. As though He had been meditatìng with downcast eyes.
The Lord's last look upon His audience in the temple!
Note His sublime peace of soul, although " He is despised and rejected of men."
Those He looked on would soon excite the fearful cry "Away with Him."
Men offering gifts to God in His temple with murderous malignity in their hearts !
A solemn comment on the words of inspiration, "The heart is deceitful above all things," \&c. Jer. xvii. 9,
Saw. We may escape the notice of men but not of God.
His divinity is seen in discerning their respective motives.
Offerings for His service are weighed in His balance.
" Christ seeeth in secret ; the Lord's eyes are in every place." Pro. xy. 3.
In all our acts and gifts we must desire to be seeu by Christ onls.
He then looked up from His seat, He now looks down from His throne.
This incident probably occurred Tuesday of the last week.

The Lord neither blames nor despises the gifts of the rich.
Gifts. Even heathen oiten make great sacrifices out of sympathy.
This instinct of fallen humanity is like a smile on the face of death.
Desire of making some sacrifice inseparable from the religious feeling.
"Thou shalt not appear empty before the Lord." 2 Kings xii. 9.
Treasury. In the court of the women. No one ever allowed to sit in the court of Israel.
Thirteen chests called trumpets, from their shape, received the gifts.
They had inscriptions, shewing the objects of their charities.
Two were for the half-shekel tax fixed by law. Ex. xxx. 11.
Others for purchasing altar victims, wood, and incense.
The money went to buy wood (very costly), salt, \&c.
Here precious treasures were kept, as now in banks. Neh. x. 37-38.
He rests at the temple gate, after He had refused a thronc.
The righteous Requiter of hidden evil, Revealcr of hidden good.
Jerusalem's ruin and His kingdom filled His mind.
Yet he had an eye for the humble devoted widow.
Though ${ }^{H}$ He left the doomed temple with words of holy wrath, He lovingly noticed her gifi, and for ever honored her devotion.
àvaßdéభas. From his hearers. Bengel; disciples. Meyer. yaц̆фидáкıov. It may bo that we are to understand this of the special treasury chest, spoken of by Josephus, Ant. Jud. 19, 6, 1 ; comp. 2 Fings xii, 9. Oosterzee. Some part of the court of the women intended, perhaps a chamber in connexion with the thirteen chests. Lucke. $\delta \omega \bar{\rho}$. Mark uses $\chi^{\text {ajkìv, the Romun as; and specifies that the sum cast in by the widow made a }}$ Roman quadrans. Luke says $\delta v v_{0} \lambda \in \pi \tau \alpha$, and explains to his readers that what they were casting in were $\delta \omega \bar{\omega} a$, offerings to God. Wordsworth. These offerings made at the three great feasts, to compound for tithes. Mojor.

Xajкòv. This compound of copper and zinc was unknown to the ancients. It referred to copper, Dent. viii. 9; Job. xxviii. 2. Hebrew, shining. $\pi$ dovaious kelongs to rov̀s $\beta$ ád入ovtas. It was not the rich only, but ó öXhos (Mark) who wore casting gifts in. Aljord.

## 2. And he saw also a ccrtain poor widow casting in thither two mites.

Saw. The Lord of heaven calmly watches the humblest of His creatures. He saw in the future the destruction of the Temple and Jerusalem.
He saw burning worlds, and the judgment throne set up.
Yet He weighs in a balance, and pronounces on an humble act.

NOTES.

He observes the dying embers of the expiring fire of God in the temple.
Certain. Mark, onc. The numerical indicates she came alone.
Poor widow. Perhaps one of those whose tragic fate the Lord had just depicted.
She must have been poor indeed when two mites were her all.
Notwithstanding her empty purse, she might be ealled the " munificent widow."
He lovingly traces the vestiges of picty still found in this den of thieves. The poorest believer, in His cye, one of God's own nobility. Widows' prayers often render them public benefactors.
Thus those who have nothing to give may exercise the noblest charity.
Two mites, Names two, because she might have kept one.
Made of brass; 욜 of a penny English, $\frac{3}{4}$ of a cent, American.
Luke gires a coin well known to his Geutile readers.
He knew the amount, who knew Nathaniel and Zacchæus.
He praised her labor of love, knowing 1ts source.
He compared the possessions, and the motives of donors.
Jesus estimates each one as to what he is, not what he has.
He offers the greatest gift to God, who believes it scarcely anything. "I am poor and needy, but the Lord thinketh upon me." Psa. xl. 17. Subject is peculiarly heart-searching, as many are willingly deceived. The poor give far more in proportion to their means than the rich. The success of Christ's word does not depend on gold.
Yet we may well doubt our faith if we lack charity.
Our income and expenses hid here, will be brought to light, as well as the amount of ure charities.
No one ever found himself poorer by lending to the Lord.
The value is only of importance, as showing upan how minute a gift the Lord pronounced such praise. 2 Cor. viii. 2.
It might be envied by the proudest millionaire on earth.
8. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all :
Said. "Called IIis disciples." Mark xii. 43. Desires careful attention. A cublime elevation of tone characterizes the decision.
Of a truth. Amid all the chafi of seeming religion He finds a few noble grains of truth.
The Saviour an ever-enduring example of charity in our judging.
Paul credits even superstitious Athens for an altar "to the unknown God."

Poor widow. Men violate language saying, We give our mite.
The widow's mite was a PRINCELY SUM.
He passes by heroic deeds of world-wide fame, but not the cup of cold water, Mary's box, or the widow's mite.
In HIis eyes her heart was infinitely richer than her gifts.
He knew the treasures given were abused, and the temple doomed.
Her motive secured imperishable honor to her two mites.
Mistrust that reasoning, that discourages the humblest offerings.
He weighs acts of munificence in a heavenly balance.
A secret how one may be liberal without giving much. Acts. iii. 6.
No sacrifice too great for love to His cause.
In God's eye no sacrifice of love is too little.
How really little a rich man does when he only gives.
The holy simplicity of heart, the best of all our charities.
This history teaches, 1. Charity in judging others. 2. Strictness in judging ourselves. 3. Watching for the judgment of the Lord.
Pleasing assurance, the poor can give more than the rich.
Characteristics of the poor widow-
Liberality, reverence, love to the temple, contemipt of earthly goods, and trust in God.
Cast in more. What manner of man is this? He speaks as if omniscient !
With calmness and fulness of sympathy, He observes the smallest good. From the cold, hollow hypocrisy of the Pharisees, He turns with a warm look of love upon true piety in the temple.
This record has gladdened many a saint in his or her humble gift.
The praises of the Redeemer were not heard by the widow deserving them. At the great day, He will say, Well done good and faithful servant. A poor person, in faith offering anything, presents no small gift. Our Lord does not censure the giving of money to the treasury. If all gave their mite as the widow, Christ's treasury would overflow.
Value of a gift estimated by the sacrifices it involves.
Our Lord gives the key to this paradoxical assertion, next verse.
It by no means implies other gifts are valueless.
$\dot{\eta} \pi \tau \omega \dot{\chi} \dot{\eta}$ aü $\boldsymbol{\eta}$. God accepts a willing mind: so thought the heathen, and if a man is grateful he is accepted with either a lamb or an ox. Ovid. A person killed a friend, while defending his life: the oracle pronounced him purer than before, because his act proceeded from the purest principles. Bulkely. A poor man offering himself to Socrates, uutdid Alcibicaies, presenting his ubundance. Acschines.
4. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.
Abundance. Gr. superfluity, what they had over and above. The rich seldom feel what they givo, so much is left behind.
Charity making no sacrifice, little esteemed, though commendable.
Ono may "bestow all his goods to foed the poor," and not have charity. 1 Cor. xiii. 3.
God expects the motive right, and the gift right also.
"Jesus was rich, yet for our sakes He became poor." 2 Cor. viii. 9 .
Many rich persons were assembled for the feast at Jerusalem.
Many displayed their wealth in their large offerings.
But in view of the cross, He utters no language of reproof.
Too many now content themselves giving that which they will nover miss.
Although obedience is far bettor than sacrifice, yet love will evor make the sacrifice, with obedience.
Do the majority of Christians act on this principle?
Paul mournfully writes to the Philippians (chap.ii. 21.), "All seek their own, not the things," \&ce.
Unlike Macedonian believers who gave even beyond their power, 2 Cor. viii. 3.

A "man accepted according to what he hath, and not," \&c. 2 Cor. viii. 12.
Offerings of God. "Poor shall never cease out of the land." Deut. xv. 11.

Even " a cup of cold water in Christ's name," remembered in heaven. Matt. x. 42.
"He that hath pity upon the poor, lendeth unto the Lord." Prov. xix. 17.
God is here the borrower, and his promise is the security.
Even under a religious economy provided for by law, a system of voluntary liberality existed.
Sad for those Christians whom even the charity of Pharisees rises in judgment to condemn.
Penury. Gr. deficiency. This gift, left the widow nothing in hand to supply her wants.
The Lord speaks positively, gracious condescension appears in the fulness of His language concerning this munificent widow.
She might have asked alms publicly or privately, being in need.
But she gives out of her deep necessities her last pittance.
Her splendid charity forgotten in the glory of her exalted faith.
All her living. Substance. Tyndale. The Lord will provide.
An empty, yet bountiful hand, but Jesus remains.
$\square$


Faith thinks not of future necessities, but present duty.
He is the most provident householder having the greatest faith.
She forgot her penury, in the abundance of God's promises.
He could read by a glance her heart full of His own love.
Thus clearness of vision and fulness of love dwelt in Him to the last.
Faith in God alone, reserved by him, who offers his all to God.
He who offers necessaries, offers life itself.
How far is the spirit of Christ's wisdom from those who blame the humblest act of devotion.
Those who give the most, give often the least.
To be raised above the fear of poverty shows the power of divine grace.
Christ does nct blame her for indiscretion in giving her ald.
He does not censure her vanity for casting in with the rich.
He praises her faith in Jehovah Jiref. Gen. xxii. 14.
Had Jerusalem been filled with such believers, the city and temple, despite liome had been stauding still.
rov̂ Өeov̂, omitted by some ancient authorities. Alford; omitted. Cod. Sinai.
5. II And as some spake of the temple, how it was adorned with goodly stones and gifts he said,
Some spake. Tempter bids us look here and look there, never look up. Temple. Luke i. 9. At the solemn moment He was leaving it, never to enter again.
Going to the Mount of Olives, these stones must have been on the east siae.
Forty-six years this temple in building, it was not altogether finished.
It was completed only a short time before its destruction.
Solomon's temple stood 420 years, was destioyed by Nebuchadnezzar.
Rebuilt by Zerubbabel, 550 years B. c., and inferior to Solomon's. Hag. ii. 3.
Herod the Great rebuilt it piecemeal, preserving its identity. Mal. iii. 1.
Architecture superior to Solomon's, by a classical standard.
During eight years 8,000 men were constantly engaged upon it.
Wonder of disciples, the natural impress of architectural magnificence on all minds.
Adorned. Garnished, Tyndale. In the time of Christ a thing of beauty, without life.

Curiosity of men is amused by the shadowy glories of earth. This praise met with no response from Jesus.
Goodly stones. Of purest white marble, 37 ft . long, 12 broad, 8 high. Its foundation stones, 67 ft . long, $7 \frac{1}{2}$ high. Josephus.
Gifts. Gr. offerings, Jewels, Tyndale. Consecrated things. Crowns, golden and silver vases, arms, shrines, \&c.
A vine with branches and grapes of solid gold surrounded the nine gates.
The first gate 70 cubits high, 25 wide, and covered with gold.
The outward face of the temple covered with plates of gold.
The temple itself resembled a mountain of snow and gold.
Rablis say, "He who never saw Herod's temple, never saw a building."
A golden table by Pompey, a golden rine with clusters as large as a man, by Herod.
Spoils taken by him from Barbarians, Arabians, were there.
Tacitus calls it "A temple of immense opulence."
Cæsar, Augustus, and Agrippa presented their offerings.
Heathen also offered gifts to their gods in temples of earth.
Xenophon gave to the temple of Apollo at Delphi on his safe return.
Temple of Bel, in Babylon, was adorned with many gifts.
Gifts partly for ornaments, partly for public use at festivals.
Ptolemy gave a table, two cisterns of solid gold, thirty golden vials, studded with costly gems.
127 columns in the temple at Ephesus, were gifts of so many kings.
The jasper columns now in St. Sophia, gifts of Constantine.
The disciples seem intercessors for the condemned sanctuary.
If such adornments pertain to things which must perish, what must be the glorious splendors of the heavenly temple?

кaí тtvov. Luke's acconnt the original. Luther, Schleiermacher, Hase, Neander: Matthew's. De Wette, Meyer. à $\nu a \forall \dot{\eta} \mu a \sigma \iota$, et votos suspendere vestes, given as tokens of gratitude for safety from shipwreck. Gilded statues, locks of hair, gold and silver imitations of wounds cured. Giving up their occupation, soldiers devoted arms; fishermen, nets; poets, lyres, harps, \&c. Romans fręquently dedicated an altar; erected a temple. A golden eandlestick was given by Queen Helena. Antiochus, fined by the Romans 18,000 talents, plundered a temple in Elymas. Vitis aurea, templo reperta Hierosolymae gentis caput. Illic immensæ opulentiæ templum. Tacitus Hist. v. 8 Disciples noted their solidity; Mark, magnificencc. Luke alone mentions that onr

 Lspidibus, beauty or size.
מר

NOTES.
6. As for these things whick ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

These things. Spoken after leaving the temple. Matt. xxiv. 1.
Behold. Destruction of such buildings scarcely conceivable.
Cambyses' army for weels in vain tried to destroy the stupendous monuments and temples of Egypt, at Thebes.
Behold! marks the witness. He would have the Church mark the fulfilwent.
Nothing can resist His Amen, when the day shall come.
He charges them to look at it aright, as a glory doomed to destruction.
"To you they appear everlasting, to Me a vanishing vision."
It is alike an easy thing with God, to ruin an empire, or make a single hair grey.
Days will come. Jesus saw the fashion of this world passing away.
He showed a licly indifference to all mere external magnificence.
Babylon, "I sit a queen," was swept away by divine judgments. Rev. xviii. 7.

One stone. Terentius Rufus, a heathen commander, fulfils prophecy.
" Zion, for your sake, shall be ploughed as a field." Micah iii. 12.
These words must have startled the Jews cherishing the temple with idolatrous pride.
Ezra, Nehemiah and the prophets, had there worshipped.
Devout Jews in every quarter of the world, turned toward it in their daily prayers. 1 Kings viii. 44.
God's chosen temple. A broken heart and contrite spirit.
Thrown down. No impostor would have foretold an event so disagreeable.
At this time Jerusalem might have defied the assaults of all the earth.
Those glories of architecture doomed only on account of the sins of the people.
Christianity was established after the temple and priesthood were abolished.
With this wonderful house, now a spiritual ruin, Jesus will have nothing to do.

Өewpeite, "To me these things appear as a vanishing vision." Lange. ì $\mu$ épac. The Saviour spoke this at an earlier period, to avoid a typical, double sense. Luther. An exegetical caprice. Ruins of Jerusalem exclusively. Michaelis, Hencke, Barhdt. Jews connected temple's fall with the end of the world. Oosterzee. When the Colisenm falle, Rome falls; and Rome falling, the earth perishes. Church of God alonf is enduring.
7. And they asked him, saying, Master, but then shall these things be? and what sign will there be when these things shall come to pass?

They asked him. Our Lord had left the temple and was sitting on the Mount of Olives.
Peter, James, John, and Andrew, privately question Him. Mark xiii. 3. Astonished ly the sentence of desolation just pronounced.
Temple had been sanctified by the presence of the Almighty for ages.
All their present and future hopes were bound up in it.
There is a praiseworthy and also a guilty curiosity.
Prying into the sacred mysteries of the ark, slew many in Beth-shemesh. 1 Sam. vi. 19.
Master. Gr. Teacher. The Great Teacher of the churah.
When. "Of that day knoweth no man, no, not the angels." Mark xiii. 32.

Present duties, not future secrets, should concern us.
Tews identified Messiah's coming with the end of the world.
These things. Of great value and figure among men, least admired, by Christ.
Jews uitering the Dolores Blessiae at the place of wailing seen by the Author. Hos. xiii. 13.
End. Matt. xxiv. 3 ; refers to the destruction of Jerusalem.
Sign. A prophetic miracle ensuring the occurrence of the event.
Shall come. Gr. about to come to pass.

Toтe oviv, when therefore; wonder and assent. Bengel. raûta, votive gifts. Wetstctn. Days to come. Bengel. Ternplo and its furniture, and the dispensation. Alexander. Christ's coming co-temporaneous with the destruction of Jerusalem, De Wettc, Olshauser, The following prophecy a spiritual vision. Hengstenberg.

NOTES,
8. And he said, Take heed that ye be not deceived : for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

He said. Many things supposed as signs, He denies would prove such. The Saviour in divine wisdom warns His disciples of their perils. Fanatical leaders of sects pursue the opposite course.
Take heed. No result of chance, everything actually fulfilled. He who pronounces the judgment, secures its accomplishment. Watch over yourselves that ye may be saved when I really come. Dismiss all thought of My erecting a temporal kingdom.
Those most inquisitive about the future, often most easily imposed upon.
Deceived. If Apostles needed warning, how great our danger?
The enemies of the truth have ever been strangely active.
That calm repose of conscious trust in truth is unknown to them.
Hence the infidel is ever agitating the minds of others by his own mi givings.
He fondly trusts to find peace by making proselytes to error.
Thus Satan apostatizing took with him all he could.
A bad sign not to know a good shepherd by his well ordered flock.
Many. These are not the specific signs of Jerusalem's ruin.
Twenty-four false Messiahs mentioned in history of the Jews from Adrian to 1682. Luke xvii. 23.
In every calamity, lying consolation repeats itself.
At the Captivity, false prophets abounded.
I am Christ. Christ not in the original. Read, I am He.
Self-constituted representatives of Christ assuming authority over men's consciences.
In my name. Assuming my character as foretold in prophecy. Go ye not. Better be instructed in peace, than terrified in danger. Ye know the Messiah has come, therefore look for no other.
$\tau \hat{̣ ̂}$ òvópatı. Matt., false prophets. False Christian teachers. Lange; false Jewish prophets. Meyer; prophets raised from the dead. Kuinoel; apostles of the false Messiah. Grotius; those claiming to be the Messiah returning, according to His promise. Alexander. It is said by the Jews that there were more than fifty false liessiahs, from Bar Coeheba of the second century, to Sabbatai Zebhi in the seventeenth. Fanatical impostors as Jonathan, Simon Magus, Elymas, Theudas, Judas the Gaulonite, Dositheus, Menander, Cerinthus, were not false Christs. Rheimish Jesuits refer this to Luther and Calvin; with the same malice, modern scoffers refer Bible and Missionary Societies to the Frogs, Rev. xvi. 13.
 sentence is not the word of our Lord, but of the modioi. Alford. This has been a continued error in the Church, see 2 Thess. ii. 2, and modern predictions of Millenarians. W. \& W. The readers of Trapp's Commentary (published 1647) will find that in hid
day some had fised the commencement of the Millenium for 1694 ; since then, many writers have made the beginning of the end to take place within 30 or 50 years from the time they wrote. Surely these things should teach students of prophecy great cantion, reeing that by these professed calculations, the Word of God is exposed to the ridicule of scoffers. See Trapp's Commentary, new edition, London, 1866. Ambiguity of the original preserved. Campbell. oîv, omitterl. Tischendorf, Alford. öt and oĩv omitted by Cod. sinai.
9. But when ye shall hear of wars and commotions, be got terrified: for these things must first come to pass; but the end is not by and by.

Wars. Rumours. Matt. xxiv. 6. Among co-equals, commotions agairst superiors.
Caligula commanded his statue to be set up in the temple.
Jews alhorred the thought of this monster, profaning the Lord's House. In eighteen munths, Neru, Galla, Otho, and Vitellius were emperors.
The death of Caligula prevented insurrection of the Jews.
Many Jews alarmed fled from the couutry to the city.
Having rejected the liberty offered by the Messiah, they grasped in vain at ciril liberty from the Roman yoke.
Terrified. The guilty have good cause to dread the agitation around them.
Cause of fear, not so much in convulsions of nature as in forebodings of awakened conscience.
Belshazzar, Herod, Judas, Altamont, Spira, Voltaire, illustrations.
To punish, God need only abandon men to their own passions. Jer. xx. 4. Ambitious ones are executors of God's judgınents, begun.
God draws great armies together to punish one another.
The battle field a great scaffold, a spectacle to the world.
Fire and sword the arms of His justice.
In the end, fire and sword will be in the hands of God Himself, Necessity of this caution, not confined to the first disciples.
End. Our Lord's teaching, how varied in its endlessly rich significance. 1. Instructive. 2. Alarming. 3. Encouraging. 4. Full of promise. By and by. Gr. immediately. Divine patience is long-suffering. Divine purposes are surely, though to sense, slowly accomplished. Abraham waited 25 years, Israel 400 for the promise.
Greatest of all promises, Pedecmer's Advent, required a period of 4000 years for fulfilment.

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modérovs. Wars previons to the destruction of Jerusalem, Wetstein. To the end of the world. Lange. $\pi \tau \circ \eta \theta \hat{q} \tau \epsilon$, from $\pi \tau o \epsilon \in \omega$, to $p u f f$, of the air, hence a conceit of the mind Bloomficld. Ev̉日éws, rendered, by and by, forthwith. тédos, end of the world. Chrysostom, De Wette; end of tribulation. MLeyer; destruction of Jerusalem, or flight to Pella. Rosennuuller.
10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

Then. Shewing He spake after a period of silence.
Nations. Disturbances occurred uuder Claudius and Nero.
20,000 of the Jews were slain at Cæsarea by the Syrians.
Bloody contests took place at Scythopolis, Ascalon, Tyre, Ptolemaias, Cadara, Alexandria, Damascus.
Seditions, rebellions, wars, fruits of Satan. Isa. ii. 4 ; Jas. iv. 1.
Convulsions glorify and establish the everlasting word of heaven.
IKingdom. Jews of Perea fought the Philadelphians, under C. Fabius, procurator.
Galileans fought Samaritans, under Commanus, procurator.
Jews fought Agrippa, under Florus procurator.
Otho and Vitellius meanwhile, strove for the Roman throne.
ëдeүev. Spiritually interpreting individual traits. Dorner. Destruction of Jernsalam. Michaelis. His ideal identified with His real coming, by His disciples. Credner, Meyer. The time of Hadrian. Bauer. Perspective view of the future. Bengel.
11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
Earthquakes. In the reign of Claudian; at Smyrna, Miletus, Chios, Samos, Urete, and Rome, nnder Galba. a.d. 51.
Under Nero, Colosse, Hierapolis, Laodicea, and Pompeii were ruined.
In Asia Minor, A.D. 60.-Campania, A.D. 63 ; also in Phrygia, Apamea, and Laodicea.
Earthquakes attributed then to fire in central parts of the earth.
First recorded B. c., 018, reign of Ahab; Elijah stood before God. 1 Kings six. 12.

Under Uzziah, 811 e. c., the temple was rent. Zoch. xiv. 5.
"The earth shook and trembled, the foundations were removed." Psa. xviii. 7.

31 в. c., during the battle of Activm, 10,000 men perished in an earthquake in Judma. The earth trembled, but the combatants linew it not.
At Antioch, on the Feast of Ascension, 526 A.11, 250,000 persons porished.
1687 A.D., at Lima, Quito, and Table-land, 40,000 perislicil.
1755 A.d., at Lisbon, 30,000 perished.
Famines. Forctold by Agalus; fulfilled under Claudius Cæsar. Acts xi. 28.
Pestilences. Sometimes a solitary judgment, but usually attending on famine.
While all diseases seem more or less to yield to human skill, God holds the results of pestilence alone in His hand.
In Rome, 30,000 were swept off during a single antumn, A. D. 66.
Fearful sights. Of themselves they had no connection with futurity. Yet being foretold by God's appointment, were signs of coming judgments. Matt. and Mark were dead before these accounts were fulfilled.
Great signs. Signs in the heavens, always a terror to the superstitions. A star resembling a sword hung over Jerusalem for a year.
On the eighth of Nisan, a light shone around the altar, at the ninth hour, rescmbling day.
The eastorn gate of brass required 20 men to open or shat it, yet, at midnight it opened of its ouln accord.
Chariots filled with armed soldiers at sun-set were seen in the hearens.
A voice at night in the imner temple said, "Let us remove henee."
A strunger passed throug the city for seven years and five months, erying, Woe! Won! to Jerusalem!
As he cried, "Woe! woo! to mysclf," a stone from the Roman engine slew him!
Thus Josephus confirms Christ's words, although he rejected Him as Messiah.

Add $\tau \in$ after $\sigma \in \iota \sigma \mu \circ i$, nnd place катà тónovs after кai. Tischeniorf, Alföd, Cod. Sinai. aetoroi.-Very unimportant before the 'lemple fell. De Wette. History an adequate solution. Oostcrzec. anucia.-Luke iii. 12. A heifer led to sacrifice in the court of the temple, brought forth a lamb. Josephus. "Evenerant 1 rodigia," \&c. Tacitus, จ 13. Prodigies, the Jows reckoned it unlawful to expiate, either by sacrifices or vows. Joscphus and Tacitus contirm the predictions of Christ. Jortin, Ecc. His., vol. i.. chap. 21 -
 ' $\phi$ ' $\dot{\omega} \nu$ ënu 0 с $\nu$, aud liom. xi. 17 ; Matt. xxi. 41 ; Acts viii. 30. Wordsworlh.
12. But before all these, they shall lay their hands on you, and persecute you, detivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

Shall lay. Peter, John, Paul, Silas, and many of the saints were shut up in prison. Acts xxvi. 10.
"Judgment shall begin in the house of God." 1 Pet. iv. 17.
"If these things shall be done in the green tree, what shall be done in the dry?" Luke xxiii. 31.
Founders of other religions never used such repulsive means to gain votaries.
No honest ministers will decoy members into the Church by futtery.
Jesus required patience and fortitude, startling the most heroic.
Persecute. "Of the Jews five times received I forty stripes, thrice was I beaten with rods, once with stones." 2 Cor. xi. 24-25.
Christ never used violence to force men into the Chureh.
Twice He used violence to drive bad men out of the temple.
Pagau and papal powers in frenzy, persecuted the Church.
The children of Cain will hate the childron of Abel.
"I have chosen you out of the world, thercfore it hates you." John xv. 19.
"They shall suffer great things for Christ's name sake." Acts. ix. 16.
Synagogues. Luke iv. 15. Discipline and punishment inflicted at the church door.
Martyrs were frequently burnt near the house of God.
Secular notices now in France and Canada fixed on church doors.
Kings and rulers. Gallio, Felix, Festus, Agrippa and Nero.
Christ thas warned them, when they were first sent out. Matt. x. 17.
"These things have I spoken, that ye should not be offended."
Delivery. Affictions try the patience, and reveal the heart.
The more the world hates Christ, the more it tries to force His saints to hate Him also.
The greatest gift the world can bestow, is a martyr"s crown.
The princes of the world do not recognise their true friends.
Courtiers loaded with favors, oft instrumental in their destruction.
Name's sake. The persecutions of Nero a war against a name.

[^14]13. And it sha!l turn to you for a testimony.

Testimony. "The Gospel shall be preached for a wituess to all nations." Matt. xxiv. 14. Tradition reports the fulfilment of these words-
In Idumæa, Syria, Mesopotamia, by Jude.
In Egypt, Marmarica, Mauritania, by Mark and Peter.
In Ethiopia by Candace's eunuch, and Matthias.
In Poutus, Galatia, and neighbouring parts of Asia, by Simon.
In the territory of the seven Asiatic churches, by John.
In Parthia, by Matthew ; in Scythia, by Philip and Andrew.
In the northern and western parts of Asia, by Bartholomew.
In Persia, Media, and perhaps India, by Thomas.
"From Jerusalem round about unto Illyricum," by Paul.
Also iu Italy, and probably in Spain, Gaul and Britain.
"A glorious proof of your innocence and of their guilt."
The sufferings of Christians prove their belief of the truth of Christianity. Infidels never able to overthrow this argument.
One martyr's stake was more persuasive than a hundred pulpits.
"The blood of the Martyrs became the seed of the Church."
Had Apostles been honored, heathen would have doubted their sincerity. The witnesses of their dying courage cried, "Come let us die with them!"
 avirois, a testimony by which some of them will be convinced and converted, as Sergins Paulns, the governor of Paphos, and Dionysius the Areopagite, Acts xiii. 7-13; 2:ii. 34 Wordsworth. sis paprúpiov, that is, for the glory of mariyrdom. Cyril.
14. Settle it therefore in your hearts, not to meditate before what ye shall answer:

Settle it. "Let it therefore stick fast in your hearts." Tyndale. Strive for this alone, that ye be not disturbed in spirit. Note calmness of Christians amid convulsious of the world. Desolating revolutions pave the way of Jehovah's coming. The time of persecution is a time of sifting. Dan. xii. 10. A storm levels decayed trees and branches of the forest. Take no anxious, distressing, unbelieving thought. Such distrust would impede the discharge of their duty. "Out of six troubles, yea, in seven He will save thee." Job. v. 19.
MEMORANDA.

Not meditate. These words affiord no warrant for ministers neglecting pulpit preparation.
Tbe chief excellence of prayer and watchfulness is trusting in God.
Advocates of God's cause will receive iustruction from Him.
Prudence and policy avail nothing without Divine guidance.
The expressive form of a command, not even to think.
Elijah ascending, need not think k:ow he could get up to heaven.
Answer. God who makes dumb beasts speak, will never forsake His people when oppressed by tyrants.
15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

I will give. In Matt. x. 20, this is attributed to the Spirit of the Father.
Jesus now speaks in accordance with His own exalted state.
A proof of the supreme Godhead of Christ.
The Holy Spirit proceedeth from the Father and the Son.
Mouth. "I put thee in remembrance to stir up the gift which is within thee." 2 Tim. i. 6.
The Holy Spirit will spare them the necessity of self-defence.
Nor must they even interfere with this mysterious Advocate.
They must look on themselves as vehicles of His revelation.
Martyrs are said to have spoken after their tongues were cut out, in Afrien, Belgium and elsewhere. Bengel, Witsus, Jos. Hall.
Wisdom. Such assistance promised by man or angel, were mere blasphemy.
No eloquence or skill, proof against the wrath of man.
"Out of the mouth of babes and sucklings, hast Thou ordained strength." Psa. viii. 2.
Gainsay. They often silenced, if not defeated their persecutors.
Sanhedrim "were unable to resist the wisdom of Stephen." Acts vi. 10. Their adversary did actually contradict them. Acts xiii. 45 ; xxviii. 19. Fulfilled-1. To the Apostles. 2. Confessors. 3. Martyrs. 4. Reformers. 5. Heroes of faith in all ages.

Rest. Though the army be on earth, the council of war sits in heaven.

ধَ $\gamma \omega$ ف $\delta \omega \sigma \omega$. In one place Christ speaks in His aisciples, as here; in another, the Father; in another the Spirit of the Father sperlsth. These do not differ, but agree together. In the one that speaketh, three speak, ftre the voice of the Trinity is one. Ambrose
aróza кni aodiáv, -utterances, yea, misinm. Some would render this "wise utterances," but it is better to consider the oopia as an additional gift to the orujua, and

16. And ye shall be hetrayed beth by parents, and brethren, and kinsfolks, and jriends; and some of you shall they cause to be put to death.

Betrayed. Same word in Greek as in verse 12. Read, delivered up.
Not only by enemies but by blood relatives.
"Mine owu familiar friend hath lifted up his heel against me." Psa. xli. 9.

Multitules of Christians destroyed during the persecutions of Nero.
Brethren, You will not know in whom to put confidence.
Friends. Lovers, Tyndale. Deepest wounds often come from pretended friends.
The very security of our day, renders times of peace dangerous.
Solicitations to pleasure and honor, are more fatal than the cross or the stake.
The flatteries of the world, and pride of life, ruin more than perseeutions.
Put to death. Stephen and James thus perished, the latter by Herod. Instead of expecting honor and wealth, prepare for fiery trials.
The Christian witnesses at least believed what they said.
Proving their sincerity by going to death rather than yield their trust.

кai. E.V. wrongly, both; literally, even; even by them, not only by strangers. Bengel, Wordsworth.
17. And ye shall be hated of all men for my name's sake.

Hated. Heathen rulers and idolaters saw Christianity move on with a mysterious and irresistible power, changing all things.
Christianity compelled its disciples to denounce paganism.
Its pure creed bore hard on the fearfully licentious princes of Rome. A Christian everywhere praised can hardly be faithful. Thrice happy are they who are hated for Christ's sake. Persecution and hatred do not sanctify, do not detach us from eartu.




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They who hated Christ must hate those bearing His image.

The climax of anticipated honors is unnatural and universal hatred.
This was not founded on anything belouging to themselves.
But upon that which related to their Master.
Because a holy life silently, but powerfully condemns sinners.
He pronises them no excmptions from the common lot.
He intimates peculiar trials, also a cheering victory.

The periphrastic future $\tilde{\epsilon} \sigma \in \sigma \theta \in \mu \iota \sigma o v{ }^{\mu} \mu \in \nu o l$ expresses the nninterrupted continuance of an action. So in verse 24, ẽ́vą пaqov $\mu$ évn. Webster's Syntax.
məбoúuevol, odio humani generis convicti. Tacitus. Gibbon has inverted the meaning of Tacitus, by making Christians hate mankind. He exchanges "convicti" for "conjuncti." Suetonius calls Christianity a mischievous superstition.

## 18. But there shall not an hair of your head perish.

Hair. Luke like all the apostles perished by violence.
Hence our Saviour prophesies the soul to be imperishable.
Death itself, not the loss of a hair of one's head, When the happiness of eternity is taken into account.
This truth the foundation of all Christian courage.
Christians nowhere promised exemption from danger or distress.
Casting the seed in the earth, is not to lose, but increase the gain.
Unwilling to lose our comforts, the sure way to peril our souls.
Some of you shall lose your head but not a hair.
Many are losers for Christ, but by Him ali are gainers.
Perish. Refers to security of life in general, but preservation of life in particular.
Thus the people spoke of Jonathan-1. Sam. xiv. 45 ; and David to the woman-2 Sam. xiv. 11.
It refers to those loyal to Christ in the ruin of Jerusalem.
In the eternal balance of profit and loss, it is absolutely true.
"He that endureth to the end shall be saved." Mark xiii. 13.
The loss of wealth, health, home, friends, life itself, with an eternal interest in Christ, is nơt to perish, but is Salvation! Rom. viii. 38-9.
Whatever sufferings a disciple endures, his best things can never be injured.
The roll of the noble army of martyrs is a long one.

кai $\theta \rho i \xi$, adversative, "yet for all that you shall lose nothing." This is not to be taken in a literal sense, as appears from verse 16. Mauy promises apparently having a temporal siguification, must be understood spiritually, of future and eternal glory, Luke xvii. 33, John xii. 25.W.d.W. Equal to, "I will take cognizance of you if you are harmed," or "It shall be upon a valuable consideration." True of tho soul, but not of the body. Alford. Shall not perish unrecompensed. Bengel. "He does not peribh who saves a nation by laying down his life." Stier. "For a good man (a great patriot, the heart of a nation) one would even dare to die," Rom. v. 7. Not only noble deeds and words of saints, but even the slightest thought ("hairs of your head") shall meet with a deserving reward. Bede.

## 19. In your patience possess ye your souls.

Patience. The only state of mind which qualified them for the work to be done.
The colder becomes our love, the longer He seems to tarry. Matt. xxiv. 12. "The love of many shall wax cold."

At last all the virgins become more or less drowsy.
Faith, hope, patience, perseverance, charity, weapons to achieve far nobler victories than earth's heroes ever won.
When Christ cheers us on, we need not fear the result.
A paradox. Christians conquer by being overcome. The world is victor repelling force by force.
Possess. Gr. acquire. Save your lives by your faith and patience, while others by want of faith are destroying theirs.
He who preserves patience in adversity is thereby rendered proof against all affictions.
By conquering himself, he gains the government of himself.
Possession of the soul is laid in patience, because patience is the root and guardian of all virtues. Gregory.
$\kappa ग \dot{\eta} \sigma a \sigma \theta \epsilon:$ кगj$\sigma \epsilon \sigma \theta e$, Tischendorf, Meyer, Alford, Codices Alex. and Vat. Cod. Sinai. aame as Text Peceptus. By your perseveranee ye shall enjoy your lives. Pierce, Major. None of the disciples are known to have perished in the siege of Jerusalem. By ${ }^{*}$ your enduranee ge shall possess your souls. Rengel. Win the salvation of your souls by patience. Ryle. Save your lives by your endurnnee. W. \& W. Be cheerful, enme what will. Trapp. Gr. implies constaney in purpose and practice. Vestra patientia, vestrø saluti, consulite. Cass. He places in the margin, perseverate ad extremum, et salvi eritis. Campbell. Colligite vos ipsos. Wetstein. By endurance acquire your souls, as indeed your own. Trench.

 where you seem most likely to lose it. Wordsworth.
20. And when ye shall see Jerusatem compassed with armies, then know that the desolation thereof is nigh.

When ye. The exact time of the overthrow of Jerusalem was not stated.
"When ye see the abomination of desolation in the holy place." Matt. xxiv. 15.
"After three score and two weeks shall the Messiah be cut off." Dan. ix. 26.

This proves our Lord Jesus' perfect knowledge of the future.
"I am God, declaring the end from the beginning." Isa. xlvi. 9, 10.
Compassed. Gr. being compassed. Vespasian until the death of Nero besieged Jerusalem.
Hastening to Rome for the crown, his son Titus continued the siege, A. D., 70.

They were four days destroying gardens and trees on the North.
They erected three towers 75 ft . high, overtopping the wall.
Balistae from the Mount of Olives threw red hot stones into the city.
Thus a large portion of the dwellings were consumed, water being too precious to be used in putting out the flames.
Their batteries broke down the three walls around the city.
Armies. Sins of men urge them together, and desolation is the result.
The repentance of men can alone scatter or disarm them.
Then know. This fact was an intimation that they should escape.
There is a time to resist, and a time to submit. Ecc. iii. 1.
Jeremiah exhorted the Jews to submit to the Chaldeans.
Lot was bound to escape from Sodom, and Israel from Korah.
As the Jews would not submit, Christians must fly.
The siege will not be raised until the city is destroyed.
Desolation. Abomination of, Matt. xxiv. 15. Every idol is an abomination.
Ashtaroth, the abomination of the Sidonians.
The images of the emperors, and eagles were ensigns of the Roman army.
The Legions worshipped and swore by these ensigns.
Many saints were murdered for refusing compliance.

NOTES.

Flaced over the eastern gate after the capture, and sacrifice offered to them.
Is nigh. God in mercy and judgment beginning, will make an end.
Jerusalem. Luke ii. 25. 1. Seat of Melchisedec. 2. City of David. 3. Dwelling place of God. 4. Slayer of the Prophets. 5. Seat of the abomination of desolation. 6. Trodden under foot of the Gentiles. 7. The Salem of another Melehisedec.
Fall of Jerusalem announcing, 1. The shame of Israel. 2. The greatness of the Lord. 3. Glory of the Kingdom of Christ. 4. The calling of Christians. 5. The future judgment.
 of Matt. xxiv. 15, upon the altar. The Lomans preferred their ensigns before all otber gods. Tertulitin. Every part of the Itoly Land was filled with desolation. Statues of Titus, were placed on Moriah. Irenæus, Jerome. Imperial statue of Pilate. Josephns. Raging of zealots. Meyer. Loathsome practices of Romans on Moriah. Grotius, Bengel. Koman cagles. Doddridge. Caius' statue, Roman armies. Trapp, Nexton. Our Lord gave two signs; one described by Matt. xxiv. 15, and Mark xiii. 14, viz., the abomination of desolation, spoken of by Daniel, set up in the eity, in the "Foly Place" of the Temple. The other sign, here mentioned by Luke, was the blockade of the city from without, by the hostile armies of Rome. The former sign was intimately connected with the latter. Worlsworth.
21. Then let them which are in Judaa flee to the mountains; and let them whieh are in the midst of it depart unt ; and let not them that are in the countrics enter thereinto.
Then. When all human prudence fails, Jesus bids his people fly from the danger.
Flee. Woe to the land from which God has departed!
Thou canst only hasten and save thy soul. Gen. xix. 22 .
When God removes the righteous, speedy judgments may be expected.
The Lord taketh the righteous from the evil to come. Isa. Ivii. 1. When Lot leaves Sodom, the city is destroyed. Gen. xix. 16.
Wieked men unconscions of their deep debt to the good. Job xxii. 30. The days of vengeance follow the days of grace.
Observe how the Lord provided for the safety of his people-
Cistius Gallus advancing against Jerusalem, suddenly withdraws.
At this Josephus expresses surprise, as he might have taken the city. But in the interval, Providence permitted all the Christians to escape. We see in this event incontestable evidence of Christ's true prophecy. All believers doubtless eseaped during this opportunity.
Tr onnrt death is the part of an enthusiast, not a disciple.

Mountains. Whither the enemy would not be likely to follow them.
In another Zoar, in Pella, Peræa, He gathered His faithful ones.
Agrippa remained faithful to the Romans, hence the servants of Gord were safe.
Depart out. Before the trenches are opened and escape cut off.
Abandon a country when God has abandoned the people.
Countries. Gr.ficlds. Jerusalem, the capital, would disappoint all hopes of safety.
Its strength, privileges and sanctity, will avail nothing.
The just decree for its overthrow would ruin it as a place of refuge.
On the house-top. Mark xiii. 15. The houses in the East are flatroofed.
Their flight would be so hasty, they could not preserve their valuables.
In the field. Matt. xxiv. 18. At work they laid aside their loose upper garments.
It implies the absolute necessity of the ntmost haste.
Let no earthly treasures however valuable, detain you.
Arius Diomedes, when Pompeii was ruined by Vesuvius, went back for a sack of gold pitchers, and other gems.
He and his slave were found at his own garden gate; his golden vessels and skeleton together!
oi '่ $\nu$ tĥ 'Lovóaia, not in Jerusalem only. In consequence of this warning the Christians escaped to Pella, in Percea. Wordsworth. The Jews, instead of obejing this warning, flocked to Jerusalem, for the Passover, and so were caught by the Romans as in a net. Their unbelief was their ruin. X'́paıs, regionibus. De Wette; fields. Oosterzee; farms. Meyer.
22. For these be the days of vengeance, that all things which are written niay be fulfilled.

Vengeance. Gr. of full vengeance. Great sins, great judgments.
Terrible truth, the nearer God's judgments the worse men become.
Days of vengeance follow days of mercy unimproved.
Sins of the nation had been long noted down in the book of God.
The storm had been gathering since the days of the lkings.
" God requireth that which is past." Ecc. iii. 15.
In the days of Abraham, the iniquity of the Amorites was not yet full.

Notes.

Four hun lred years afterwards, Joshua was the sword in God's hand.
In the latter end, "Be ye sure your sin shall tind you out." Ecc. viii. 11 ; Psa. xxxvii. 35.
We sleep over God's threatenings, lest a living faith destroy our peace.
The wicked are ever mistaking reprieves for pardons.
All things. Josephus records the fulfilment of these predictions, Withuat being conscious that he was the instrument of God himself.
Thus Nebuchadnezzar, all uncenscious, executed God's wrath.
Thus Cyrus decrees Jerusalem must rise, fulfils Göd's love.
Written. Luke i. 63. Fulfilled. "The Lord shall bring a nation from far and shall besiege thee." Deut. xxviii. 52.
1500 years before, these predictions were published, and new to be fulfilled.
When Jehovah has a judgment for His guilty poople, He will nevei: lack an instrument.
For the wicked of Israel He had the Assyrian monarch, as the rod of His anger. Isa. x. ó. $^{\text {. }}$
$\dot{\epsilon} \kappa \delta \iota \kappa \eta \quad \sigma \epsilon \omega$, a full exacting of vengeance. The Emperor Titus said, "That God was so angry with the Jews, that he weuld fear His wrath, if he shewed them any favor." He therefore repelled every honor offered him by the Senato for this victory. Josephus. A most remarknble testimony to the fact that God's hand was in all this ruin. $\pi a ́ v \tau \alpha ~ \tau a ̀ ~ \gamma є \gamma \rho а \mu \mu e ́ v a, ~ e s p e c i a l l y ~ i n ~ D a n . ~ i x . ~ 26-27 . ~$
23. But woe unto them that are with child, and to them that give suck, in those days \& for there shall be great distress in the land, and wrath upon this people.

Woe. A frenzied band of zealots murdered all trying to escape.
The compassionate heart of Jesus, turns especially to the pangs of maternity.
The anguish of the helpless mother, unable to escape, unwilling to leave her babe. John xvi. 21.
This should draw to Christ the hearts of all mothers.
Those retarded by the tenderest of affections, and most beloved on. cumbrances.
Woe unto those who are pregnant with plans and undertakings.
I'ime will strip and empty them of everything, save their lives.

NOTES.

A woe not of imprecation, but of complaint full of mercy.
Ties of earth dangerous, when forced to break them or perish.
Woe to those loaded so heavily with worldly cares that wrath cannot break the chains.
Great distress. Matt., "great tribulation."
None of the Apostles saw the ruin of Jerusalem, except John.
A new race of converts had arisen, who profited by their warnings.
While Cestius Gallus was retreating, many Christians escaped.
Others warned by angels, departed from the city. Euscbius, Epiph.
Vespasian hearing the commotions in Gaul, hastened the siege.
He was made Emperor after the short reigns of Galba, Othe and Vitellius. Titus Flavius Vespasian, his son, the 9th Cæsar carried on the siege.
Three parties in Jerisalem fonght fiercely with each other.
Simon, Joln, and Eleazar, demagogues, ruled with a rod of iron.
The zealots in daily contests sprinkled even the altar with human blood.
This people. No longer worthy of the honored name, Israel.
Nearly the entire nation, on this great feast day, were shut up as in a prison, with famine begun.
No foreigner for 1500 years invaded the land, during the feasts.
"Neither shall any man desire thy land when thou goest," \&c. Ex. xxxiv. 24.

Jehovah would not permit so much as a thought of invasion.
Filling up their cup they forfeited all interest in this promise.
Land. Palestine. Wrath, of God. Cause put for effect.
Stored with provisions, sufficient for a siege of many years.
Those stores were burnt to the ground. Pestilence followed famine.
Children snatehed the morsel their fathers were eating.
The olu men were beateu for not releasing their food.
The leather on their shields was voraciously devoured.
"Thou shalt ent the flesh of thy sons and daughters." Deut. xxviii. 56, and Lam. ii. 20.
"I will cause them to eat the flesh of their sons." Jer. xix. 9.
Some were whipped, then tormented to death.
The captives were crucified, until crosses were wanting for the bodies.
"Except the days shall be shortened, no flesh shall be saved." Matt. xxiv. 22.

The Jews forsaling their strong towers, hastened the fall of the city. Their obstinacy continued in the face of despair.
Impostors publicly proclaimed that signs of deliveraace would appear. Despisers of God's grace, and slayers of His people will sooner or later learn that God verily reigns.

War began second year of G. Florus, twelfth year of Nere, serenteenth of Agrippa, May, A. D., 66 ; Jerusalem taken Scp. 8th., second year of Vespasian, A. ı., 70.

Se, omitted. Tischendorf, Alford. yartpi éxovoaıs. A death struggle, trpical of the birth pang of the new Jerusalem. As the last heaven and last earth are destroyed ere
 to compress); Matt. has $\theta \lambda i \psi(s$, calamity. Bloomficld.
24. Ant they shall fall by the edge of the sword, and shall be led away captivc into all nations: and Jerusalem shall be trodlen down of the Geritiles, uatll the times of the Gentiles be fultilled.
Fall. So many priests perished, the daily sacrifice failed on the 17 th, Panemus or June.
On the 15 th, of Alibor, July, A.D., 70 , the temple was fired by a Roman soldier.
He was urged, according to Josephus, by a certain divine impulse.
The same day, of the same month, of the burning of the first temple. Ominous circumstance!
Titus endeavored by every means to preserve this splendid edifice.
"Open thy doors, O Lebanon, that the fires may devour the cedars." Zech. xi. 1.
"The voice of the howling of the shepherds, for their glory is spoiled." Zech. xi. 2-3.
About 10,000 in the courts of the temple perished in the flames.
Those attempting to escape perished by the Roman sword.
The shouts of the legions, the groans of the dying, noted by the prophet. "Zion was ploughed as a field," by Tumus Rufus. Jer. xxvi. 18; Mic. iii. 12.

Amid these desolations, deluded Jews cling to their dreams.
Dispersed through all nations, "peeied and trodden down." Isa. xviii. 2.
The sword. The Romans obtained possession of Mount Zion.
They found families dead in their upper rooms, and slew all the living.
Having fired the city, they retired for the night.
Titus ordered all to be taken captives, who did not resist.
50,000 perished at Alexaudria ; 16,000 at Cæsarea; 13,000 at Scythopolis; 15,000 at Aphek ; 11,000 at Gezerhin ; and 30,000 at Jotapata. In Jerusalem more than $1,100,000$ perished.
Captive. Gr. Led captive by the Spear. Romans crossed tivo spears, as a stand, under which captives stood when sold.

97,000 Jews were carried away captive, according to Josephus.
Tall and beautiful, reserved to grace the triumphs of Titus at Rome.
Nidititudes were sent in chains to the Egyptian mines.
Niultitudes presented to provincial theatres to fight as gladiators.
25,000 slain in the amphitheatre at Cæsarea-Philippi, in honor of Dmitian's Lirth day.
11,000 captives perished of famine, after the capture.
Titus celebrating lis victory at Rome, led many Jewish captives in chains.
Figures of spoils from the temple are still seen on the Triumphal Arch.
The golden table and candlestick, ark of the covenant, the two trumpets!
"Like as corn is sifted in a sieve, so are they dispersed." Amos ix. 9.
"They shall abide without a king, prince or sacrifice." Hos. iii. 4.
All nations. Jews were virtually enslaved by the laws of Europe for oenturies.
Jerusalem. Luke ii. 25. History and antiquities. See Notes.
Trodden. (1r. shall remain trodden down, continue to be held in oppressive subjection.
Cuntives in war anciently trodden under the feet of the conquerors.
Trodien down by Titus, IIadrian, Chosroes, Saracens, Crusaders, and Moslems.
The land sold by Titus, has never been since possessed by Jews.
Hadrian 47 years after, rebuilt the city, calling it Aelia.
Built a temple to Jupitcr.on Mount Moriah, and placed the figure of a hog, over the Bethlehem gate.
Remans excluded Jews (and no others) under pain of death from the city.
Constantine cut off their ears and branded them as rebels.
Julian tried to falsify Christ's word, by rebuilding the temple, 390 A.D. Three times miraculous fires seattered the men and their work.
For centuries the Jews bribed the guards of the city for permission to weep over the ruins.
The Holy City shall be trodden under foot 42 months. Rev. xi. 2. Jews a proverb, a byword and hissing among the nations, will yet be gathered. Ezek. xxxvii. 21.
Others maintain this was fulfilled in their bible history.
Modern Jews express their wonder, why the temple was overthrown! "His blood be upon us and on our children," Matt. xxvii. 25, is the key to the answer.
These events foretold b.c., 530 years, by Christ 40 years Defore inltilled. Humanly speaking, it was improbable ; Jews and Romans were at peace.

Titus, the rod of God, was by nature of a very mild disposition.
He said "he would rather perish, than destroy it man being immocent."
So cheerful and benevolent, that he was universally beloved.
He is renowned for the saying, "Friends, I have lost a day."
Jews for 1800 years have, by a constant miracle, been kept a distinct people.
$5,000,000$ scattered now in every nation, have no government of their own.
"Though I make a full end of all nations, I will not of thee." Jer. xxx. 11.

Jew, a standing miracle. 1, of their divine call. 2, divine rejection. 3, divine propheey.
The Messiah was to come while the second temple stood. Hag. ii. 9.
Before the daily sacrifice ceased. The former is in ruins, the other ended for ever. Dan. vii. 27 ; Heb. x. 26.
Note the unconquerable love of degraded Jews for Palestine.
Their eondition, one of the saddest sights in this sad world.
From various nations they constantly come to Jerusalem, to mourn amid her ruins.
Like their fathers, "They weep when they remember Zion."
Multitudes of pilgrims starve, but are content to die in the Holy Land.
The Jews now in Judæa cndure insult, hopeless in demanding justice. Seventeen times have they witnessed the destrnction of Jerusalem.
A companion dying is interred by stealth in the valley of Jehoshaphat.
Crushed by the cross that condemns them, they have been orily tolerated on earth.
Superstitious and impious, many are gloomy in life, and in death inconsolable.
We owe them a debt of gratitude for preserving so carefully the Scriptures.
Our Redeemer by birth a Jew, said, "Salvation is of the Jews." John iv. 22.

Times. Of millennial light and fulfilled promises: Jerusalem is not always to be trodden down.
Gentile times fulfilled, there shall be one Fold and one Shepherd. John x .16.
Of the Gentiles. A mere glance at the nnfolded record of the Church, the millennial age, the conversion of the heathen.
With the harvest of the world the Jews will be gathered in. Rom. xi. 25.
$\pi \epsilon \sigma \circ \hat{v} v \tau \sigma ., ~ " s h a l l ~ f a l l . "$ Slain, $1,100,000$. Josephws. The Jews never mustered more than 24,000 combatants to resist Rome. See Smith's Diclionary, Jerusalem. The siege began 70 A.d.; Titus' force 80,000 . $\sigma$ rómatь $\mu$ аХаípas. A Hebraism, Deut. xx. 13 ; Hob
An
 side, on the other, a female weeping under a palm-tree, and words "JCDea Capta," Isa. iii. 26 ; Ezek. xxi. 29.
 desecrated state. Bengel. 1. The time will come when this "treading down" will cease. 2. The Gentiles have had a season in the Church, such as the Jews enjoyed. Brown. Fulfilled during the time of the hearers. Meyer. Occupied aud profaned, Rev. xi. 2, shall le ignominiously treated. Wetstein. Concalcari miseram Italiam videbis. Cic. ad Attic. Julian, with the church of that day, understood that the Saviour's prophecy implied the temple's continued desolation. Hence his mernorable attempt, and utter defeat, at rebuilding the edifice, and of falsifying the Lord's prediction. Gibbon reluctantly admits that Ammianus Marcellinus' testimony, a heathen historiar, is decisive. This man attributed the miracle to a fatal resistance of the elements: Thus the sceptic of Lamsanne affords materials to confute his own unbelicf, and build up the Truth.

кaцpol̀ '̇ $\theta v \omega \bar{v}$. Calling of Gentiles. Stier, Mede, Faber. Seasons of judgment and vengeance on the Gentiles. Meyer. אalpoi, are the seasons for hringing fruit to perfection. The spiritual seasons in which the ${ }^{\prime} \theta v \eta$ are ripening to maturity. Wordsworth. Gentiles finished their purpose. Pierce, Major. Day of Hadrian. To the Second Adrent. Ryle. Restoration of Jerusalem. Oosterzec. Gentiles visited for their sins. Kuinoel. Restoration of the Jews. Doddridge, Newton, Stier. Constantine's pagan temples destroyed, and churches erected. Le Clerc. The end of the world. Lightfoot. When the nations shall no longer exist. Rosenmuller. The fullness of tho Gentiles is brought in. Beza. End of the Gentile dispensation. Alford. The beginning of the end, 1230 of the Apocalypse, or of the Missionary age. W. $\boldsymbol{\&} W$. Christianizing of the Jews, tends to defeat this prophecy. Oosterzec. A mistaken view of Christian missions to the Jews. The existence of the Jews, in their separation, mingling among so many nations, yet isolated, infidel in faith, miserable in their condition, makes them witnesses for Christ's truth. Pascal.
25. If And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distrcss of nations, with perplexity; the sea and the waves roaring;

Signs. The frame of nature was convulsed at Sinai. The heavenly bodies sympathized with Christ on the cross.
Nature will also be convulsed at Christ's second advent.
Sun. "The sun shall be darkened in his going forth." Isa. xiii. 1U. Twice before has this supernatural darkening of the sun occurred.-

1. As a sign of God's displeasure against the Egyptians.
2. At the crucifixion of our Blessed Lord.

The third time will be when the sin of the world is consummated, and Christ shall come to judgnient.
Nothing hinders us believing that the heavenly bodies will only for a time lose their light.

They will be swallowed up, as it were, in the glorious effulgence of Christ's Fresence.
It represents nations. The sun was worshipped by many. Dent. xvii. 3.
Obscuring of the sun expressed great calamities. Jer. xv. 9.
The sun the subject of miracles. Josh. x. 13; 2 Kings xx. 11; Natt. xxvii. 45.

Moon. A satellite; a symbol of the Chureh of God. Cant. vi. 10.
The moon derives her light from the sun, the Church derives her brightness from Christ, the Sun of righteousness.
The moon, a symbol of the changes and uncertainties of earth. Rev. xii. 1.
Worshipped as Ashtaroth by Syrians. Deut. iv. 19. As Artemis by ancient Greeks.
Stars. Symbol of an army. Isa. xl. 26. Multitude. Gen. xv. 5. A flock. Psa. cxlvii. 4.
Babylonians pretended to foretell the future by stars. Isa. xlvii. 13. Pulers perish. Isa. xiii. 10. A host. Gen. ii. 1.
God at pleasure can arm all nature against the sinner.
Star's in their courses fought agaiust Sisera. Judges v. 20.
"The huilstones slew more than the edge of the sword." Jos. x. 11.
The earth opened her mouth, and swallowed up Korah," \&c. Num. xri. 32.
Earth. The eurse fell on unsiuning nature, but not in vengeance.
Sea. In prophetic terms, a world of fluctuation and tumult.
The sea a type of the struggles and storms of life.
"There shall be no more sca," indicates the everlasting peace of heaven. Rev. xxi. 1.
Waves. The massing of the Roman armies. Isa. v. 30 ; Rev. xvii. 15.
Perplexity. They shall not tell which way to turn themselves. Tyndale.
Want of means to escape, and knowledge of what to do.
onucia.-Luke ii. 12 ; xi. 16. Literally refers to the ruin of Jerusalem; spiritually to the end of the world. Chrysostom. Prophecy concerning jerusalem ends v. 24; primarily to Jerusalem, and secondarily to Judgment. मi,ice refers to revelation; $\sigma \in \lambda \eta \eta_{\eta} \eta$, to scicnce; ăs arpors to the heads of churches. Theoclymenes. $\dot{\eta} \lambda i \omega$. -Antichrist, false tenchers. Stareke. äotpots.-Losing their light. Bengel, Olshausen; rnins of commonwealth. Wetstein; fall of heathen star-worship. Dorner; obscuring of the Church. Augustine; phenomenon in the stars. Calvin; literal. Neyyer; solar system changed. Lange.

The $\boldsymbol{y}^{\hat{n}}$, or Earth, in this verse, represents men and nrtions in their worldy state
 or Sea, represents them as tossed about on the trunultucas billows of internal and outcrnal troubles. Wordsworth.


NOTES.
äorpors. Cyril of Jerusalem says, "The stars shall die and rise again, and the Lord will roll up the heavens, not to destroy them, but that He may raise them up again more beautiful," quoted in Denton, ovvox̀̀, Anxiety. Bloomfield: anguish of mind. Denton. árapia. A desperate state of affairs, not knowing what to do. W. \& W.; wringing of hand.. Syriac ; in pernexity at the roarings. Tischendorf.
 The surge, or wave succeeding wave. Hemsterhuis. In despair at the roaring of the sea and the waves. Alford.
26. Men's hearts failing them for fear, and for looking after those things which are coming on the carth: for the powcrs of heaven shall be shaken.

Hearts failing. Terrors ean crush but not convert the heart.
Sinking under the present, and trembling through fear of the future.
Fear. Fearful expectation of unknown unavoidable evils.
They will fear at last who never foured God in life.
The dread of future woes tialies devils tremble. Jas. ii. 19.
Dying hours a wretehed season to prepare for death.
The earthly mitded fear the Lord's coming, as the miser the thief'g.
To him the Lord is only a thief, robbing him of all that he has.

1. While unbelief is mocking, faith is fearing.
2. While unbelief is fearing, faith is hoping.
3. While unbelief is despairing, faith is rejoicing.

Looking after. Even saints shali not be exempt from some terror. Heb. xii. 21.
The sudden appearance of Jesus agitated His disciples with astonishment and joy. Luke xxiv. 37.
On the earth. The same words in the Greek, translated in fourteen other places, the world.
Powers. The host of the luminaries of heaven may represent earthly monarchies.
"I will shew wonders in the heaven and in the earth." Joel ii. 30.
"The heavens and the earth are kept in store reserved unto fire." 2 Pet. iii. 7.
"The heavens shall pass away, and the elements shall melt." 2 Pet. iii. 10.
"I saw a great white throne, and the earth and the heaven fled away." Rev. xx. 11.
Shaken. Visibie creation perishes before the new heavens and the new earth. Rev. xxi. 1.

NOTES.
àmouvxóvт $\omega \nu$. Literally unsouled, dying away from fear. Doildridge: cquivalent to ë́s Өavátov, Matt. xxvi. 38 ; benumbed. De Wetie; faint. Hesyehius; without heroism. Oosterzee; everything shall totter. Stier. mpoosocias. Fear of great calamity. Elsner. тì oiкoupévr. The world as inhabited, i.e. cities and nations. Wordsworth.
27. And then shall they see the Son of man coming in a cloud with poucr and greab alory.

Sign of the Son of man. Matt. xxiv. 30. Supposed by nearly all commentators to be the appearance of the cross in the sky.
When the sun shall be ob,icured the cross shall appear more brilliant than the sun.
As the banner of an earthly ling precedes his entry into a city; so shall the cross, the standard and sign of Christ, the King of kings, go before Him. Chrysostom:.
Som of man. Luke. v. 24. Coming. God's prcvidences in striking judgments.
"Behold the Lord rideth on a swift cloud, and shall come into Egypt." Isa. xix. 3.
"Our Grd shall come, and shall not leep silence." Psa.1.3; Nahum i. 3-6.
"Behold He cometh in the clouds, and cvery eye shall see Him." Rev. i. 7 .

Lord's return. 1. Awakens spirit of hope. 2. It consoles believing hearts. 3. Warns us of the final account before the Son of man.
His coming tends, 1. To awaken the slumbering. 2. Alarm the bold. 3. Decide the doubtful. 4. Strengthen the weak.

In a cloud. Not the ordinary clouds of heaven, supernatural glory.
Clouds anciently disclosed, and at the same time veiled God's presence. Ex. xiv. 20 ; Ex. xvi. 10 ; xix. 9 ; Num. x. 34 ; Psa. xevii. 2 ; Dan. vii. 13.

In clouds. To temper the brightness of His glorified body.
As the symbols of divine majesty, and the mystery of His incarnation.
As at once the chariot and shadow of His glory.
As He ascended with clouds, so will He come again.
With power. To awaken the dead, and draw all men to His judgmentseat.
Those despising Him in His lowliness will meet Him in His majesty.
Their infidelity shall be confounded, who were offended at His humility.
"hose refusing to have Him reign over them, will have Him trample upon them.

NOTES.


|

ILEMIRANDA,

Great glory. Unspeakably greater glory than that which appeared on the Nount of Transfiguration.
The glory of Fis Father, His own glory, the glory of His angels.
Firo or light, emblem of Deity. Luke xii. 49.
Things causing the world to despair, will inspire believers.
Those uespising Jesus in His humiliatiou, unwillingly meet Him in His glory.
With authority in possession and visible display of it.
 Divine Glory. L.H.V.D.
28. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.

Look up. 1. In good times, to mark the Lord. 2. In bad times, to trust Fim. 3 . In the best times, to be joyful in hope.
The imaginary felicity of this world, will soon fade for ever,
But the brief captivity and momentary tears of the elect will be changed to liverty, joy and glory.
The veil liding the children of God from the world will soon be taken away.
Heads. Hung so long like bulrushes, are to rise into divine beauty and glory. Rom. viii. 19 ; Jas. v. 8.
Though a prisoner taken from the dungeon, yet shall he as a disciple of Christ look up with faith in God.
These sorrows, signs to God's children, of a joyous summer of rest and glory.
Redemption. Implies former boudage to a foreign power.
Sheir temporal deliverance from Jewish persecution, was for a time secured.
But in judgnent, the resurrection will fixish their redemption.
In this mortai life God gives only the beginning of redemption.
Then He will gloriously complete His work.
"Waiting for the adoption, to wit, the redemption of their body." Rom. viii. 23.
"Scolid with the Spirit until the redemption of the purchased possession." Eph. i. 13-14
ėmépace. In the Sept., to lift up the head, is expressed by ávakúqat, also dpat
 perfect establishment of the Fedeemer's kingdom, by the abolition of the Mosaic disponaation. Stier. Redemption spiritual and eternal was completed by the Lord's death, resurrection, and asceusion. But the symbols of incomplete redemption remained, und were a bondage to Jewish Christıans, until temple and priesthood were destroyed, Hob. viii. 13; xii. 27-28. W. \& W., Major. Resurrection morning. Doderidge. From Jewinh persecntion. Bloomfield. Completeness of your redemption by My appearance. Alforl. àvacúষate. While the men of this world are looking downwards, do you look upwards with faith, hope, and joy. Wordsworth.
29. And he spake to them a parable; Behold the fig tree, und all the trees;

Parable. Luke iv. 23 ; v. 36. God, out of mercy, oft gives foretokens of His wrath.
Fig tree. Luke xiii. 6. Cursed for its barrenness, a type of the Jewish church.
$\pi a ́ v \tau a \tau a ̀ ~ \delta \epsilon ́ \nu \delta \rho a$. Countries which have no fig-trees, have their parables (Matt. xxiv. 32) for watchful hearts. Wordsworth.
30. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

Shoot forth.-Summer. Oriental tropics have but two seasons, summer and winter.
Fig bloom, invisible; but leaves are infallible signs of summer. Nature interpreted by the teachings of grace, is vocal with wisdom. The Church invited to study the signs of God's providence. Life of persecuted saints to carnal eyes, a frightful winter. The inward life radiant with fuith in truth, is a continual spring. The unfolding of that inward life in heaven, a perpetual summer. The bloom of spring, with the fruits, without the decay of autumn.

Not all the bloom of spring yield fruit in the autumn.
Bloom, an emblem of the glory and resurrection of the saints.
Resurrection in nature, an emblem of the resurrection of the saints.
How solemnly has the Lord sealed the secret of the last day!
Judgments from Noah's day have followed the feast days of the world's carial security.
Nigh at hand. The budding; none need mistake the signs of nature or grace.
Yet neither Noah, nor Lot, nor our Saviour, was believed.
Nations filling up the measure of their iniquity, a sign their ruin is nigh.
Christ's kingdom was not fully established until the destruction of the Jewish polity.
31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Nigh at hand. Disciples expecting their Master to establish His lingdom without delay, were thus undeceived.
They dreamed of a carnal empire, and Jesus as its king.
$\dot{\eta} \beta a \sigma \iota \lambda \in i \alpha$ тov̂ ©eov̂. Mratt. is indefinite. The kingdom of God. Olshausen. Tho judgment. Ebrard. The Messiah, Sun of righteousness. Quesnel.
32. Terily I say unto you, This generation shall not pass away, till all be fulfilled.

Verily. Amen, I, the Son of man, say to you My disciples.
A formula indieating peculiar solemnity and importance.
Neither the guilt, nor dispersion of the Jews, nor Jerusalem's ruin, will hunder God from performing His promises.
This generation. Embracing all living, at an average of thirty years. In some tropical climates a generation passes in fifteen.
In all lands the half of mankind die in childhood.
Forty years after this discourse, Jerusalem fell.
Rabbis Jochamon, Zaccai, Zadoc, and the apostle John survived the ruin. Fulfilled. God is faithfnl to man, yet man will not trust God.
$\dot{\eta} \gamma \in \nu \in \dot{a}$ aṽtŋ. The Israel of God. Wordsworth. Used here as in many other parts of the Bible, not for those born and living at the same moment, but for those belonging to the same family and race. Denton. This also is one meaning of the word in our own language, e.g.-"The broad leaved Virginian daffodil beareth many flowers on one stalk, like small lilies-of this generation is the Narcissus of Jupan, or Guernsey lify." Rea's Ftora. This nation, i.c. the Jews, should continue to exist as a distinct people, through all agos. An interesting fact thus far in Providence, but does not seem to be taught by the text. Ryte. This race. Hede, Faber, Alford; prophecy divided. Hengstenberg; Luman race. Jerome; creation. De Wette, Meyer; ye will survive the beginning of events. Starcke, Lisco, Gerlach: generations of men then living. Luther, and most modern Protestant commentators ; the whole frame of creation. Mallonatus; Jewish Dispensation, 1 John ii. 18. Cutovius; the faithful, i.e. Christ would always have a Church on earth. Origen, Chrysostom, Theophylact; those who underetaud these signs, Langc. The Jews were a separate nation 1491 years before the Christian era. To a.d. 1866, a period of $\mathbf{3} 357$ years. They have been without a kiug, prince, and sacrifice, sinco the crucitixion. German philologists treat this exegesis as without Hellenistio authority. The prophecy is confmed to those living. A generation reckoned at 100 jears or 30 . The choice docs not lie between fractions of a ceutary, but betwecn yeurs and ages. Alexander, Olshausen. That living generation, wihout seeing this prophecy realized in one specific instance, though not exhausting its whole inport. Alexander.
mávza. The destruction of Jerusalem. Sehott. The signs of His coming. Fritzsche, The great epochs rise into light, like the tops of mountains, while the vast intervuls are concealed from our view. Stier.
33. Heaven and earth shall pass away: but my words shall not pass away.

Heaven. The existing constitution of the universe strongly expressed unchangeable stability. Psa. lxxii. 7; Jer. xxxiii. $2 \bar{J}$.
This appareut immutability shall cease to exist.

1. The sublimity. 2. The truth. 3. The consolation. 4. The solemnity of this saying.
Shall pass. Philosophers think our system has in it the elements of destruction.
The Creator's word secures the stability of the visible aniverse until the judgmert.
"The heavens shall vanish like smoke, and earth like a garment." Isa. li. 6.

My word. "The Lord's counsel shall stand, and He shall do," \&c. Isa. xlvi. 10.
"The Lord is not man that He should lie, nor the son of man," \&c. Num. xxiii. 19.
"There failed nought of any good thing which the Lord had spoken." Josh. xxi 45.
A matter of ordained and settled certainty, in no case of possible contingency.

Nothing exceeds the sublime trauquillity of the Saviour in this word.
Mockers reverse this, and trust the words will pass, and the oarth remain.
"Since the fathers fell asleep all things continue," \&c. 2 Pet. iii. 4.
shall not pass. Jehovah pre-eminently jealous of His truth, swears by Himself. Heb. vi. 13. ,
A king threatens, and a nation believe his word.
But man treats God's promises as the predictions of an almanack.
ò ovjpavòs. Non intelligere ut credas, sed credere ut intelligas. Augustine.
84. TI And take heed to yourselvcs, lest at any time your hearts be overcharged wilk surfeiting, and drunkenness, and cares of this life, and so that day come uponyous unawares.

Take heed. 1. It is a tribute due to treasure to be guarded.
2. It points to a conflict with an onemy.
3. To the dauger of great temptation.
4. To fidelity in waiting for the Lord.

The false security of earth, should rouse the servants of Christ.
A warning to disciples to be on their guard during coming changes.
He did not address the Pharisees, Sadducees or Herodians.
It teaches us the immense value of humility and faith.
There is no sin so great but that a great saint may fall into it.
Peter's denial, and the exhortation "Let him that thinketh he standeth take heed lest he fall." 1 Pet. จ. 5. ; 1 Cor. x. 12.
Faith alone, like wings, lifts saints above the snares that are spread around them.
There is no sin so secret, insinuating, seductive, dangerous as unbelief. The root of Abraham's falsehood, Jael's deceit, Moses' anger, Aaron's idolatry.
Indulgers in sensuality open the eye to earth, and shut the ear to God. Others oppress their hearts with the burden of care.
Security of men, proves how little faith they have in God's warnings.
Hearts. Poetically among the Hebrews seat of the passions.
The word constantly occurs where mind is to be understood.
"Ye have lived in pleasure, ye have nourished your hearts," \&c. Jas. v. 5.
Orercharged. Gr. burdened or pressed down.

NOTES.

Excessive gratifications of sense stupefy conscience.
One full of wine cannot be full of the Spirit. Eph. v. 18.
Surfeiting. Heavy depression, which follows gluttony.
Here used for all sorts of sensual indulgence.
A too full meal is like Sisera's banquet at Zaanaim.
At the end, the spark of divinity is quenched in sensnality.
Temperance is reason's girdle, and passion's bridle.
Our Lord does not bid us retire, but war a good warfare. I Tim. i. 18.
Drunkenness. It drowns cares, bat burdens conscience.
It cheers the heart, but obscures reason, quickens wit, but is profane.
It hastens disease, and leads down to the becond death.
Drunkard does not commit sin merely but is sin incarnate.
"No drunkard shall inherit the kingdom of God." I Cor. vi. 10.
A sad end to what many call "a merry life."
Many die intoxicated, but they enter eternity sober.
"Be not drunk with wine wherein is excess." Eph, v. 18.
"I will make them drunken that they sleep and not awake." Jer. li. 39, Symbols of distress are hung out by inebriates, but unheeded by others. The unwary bird snared by the fowler causes the flock to take wing.
Cares of this life. Many free from drunkemness, jet neglect God.
Many are choked with cares, riches, and pleasures of life. Luke viii. 14.
Unawares. Many men feel secure, and flatter themselves they are safe.
"When they say, Peace, sudden destruction cometh." 1 Thess. v. 3.
We will not realize earthly things to be temporal until we die.
 by the previous day's drunkenness. Clemens Alexandr., Bengel. карסia. The castrum, stronghold of the King, by Him put in our possession, for our watchful keeping. Theodoret. "Unawares." Many ancient authorities read-Unawares as a snare. For it shall come, dc. Alford.
\$5. For as a snare shall it eome on all them that dwell on the face of the whole earth.
A snare. An image of an unexpected calamity. Psa. cxxiv. 7.
Men press an eternity into a moment, and expand a moment into eternity. "All men think all men mortal but themselves." Young.
Men remember they are heirs of everything but immortality.
"The fear and the snare are upon thee, 0 inhabitant, \&cc." Isa. xxiv. 17.

Treacherous heart, ensnaring world, and busy devil, peril our hopes.
"Let us not sleep, but watch and be sober." I Thess. v. C. Christ's coming, as the deluge, will find a faithless, careless race. Luke xviii. 8.
is $\pi$ aris, will come suddenly on them, as a snare or trap on biràs or beasts enjoging repose. кafךuévovs ėmi भis. Those who are of the earth, earthy. Wordsworth. ка日ך$\mu \dot{e} v o v s$, literally to sit; indicates sitting securely. Alford.
36. Watch ye therefore, and pray always, that yc may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Watch ye. Gr. watch therefore, i. e. in every season praying.
Watching and praying go hand in havd.
In both languages, signifies to be awake, not to sleep.
The accessory idea, now the principal, to be on one's guard.
Cares, like gravitation, ever drag us downward.
We need the constant energy of the Spirit to resist this' evil. Myriads of spirits are ever active in ruining our race.
Our foes are invisible, but they are not the less real and malignant.
We must leave the world before we can escape their assaults.
Our trust in the conflict must be in the divine shield.
The worldling watches the markets, the stocks, the harvests.
But he watches not the approach of the Spirit, or the visitation of mercy. Pray always. "We made our prayer unto God, and sct a watch." Neh. iv. 9.
"I must work the work of Him that sent me while it is day." John ix. 4.

If the tongue cannot at all times utter petitions the heart can. 1 Sam. i. 13.

Accounted worthy. Implies the possibility of some failing to reach heaven.
Some have "an abundant entrance," 2 Pet. i. 11: Others "saved as by fire." 1 Cor. iii. 15.
Our only worthiness is in realizing our unworthiness.
Escape. 37 years after this Cestius Gallus marched against Jerusalem. On the 10th day, October, A.D. 66, he ationekal the walls and mysteriously retired.

Christians within fled, He who counselled opened the way. It may have been a blust, 2 Kings xix 7. ; or terror divine. Josh. ii. 9.
Stand. Gr. to be set. Standing or faliing is acquittal or condemuation Rom. xiv. 4 ; Rev. vi. 17.
Stand as conquerors, Eph. vi. 13. Victors over death.
aypunveire. Numa, a pagan Roman, standing by the altar, with its incense ascending, heard the ery, "The foe is cominq;" answerect, "I am sacrificiny." Alexander was advised to beware of his foe in the night, replied, "Antipater guards." The poor Moslem watchman, during every hour in the night, cries "Alluh guard the city."

кara $\xi \omega \omega \hat{\eta} \hat{\tau} e$-"and so shcell ye be accounted worthy," as the result of your watehfulness and prayer, either to be saved at the dry of Jerusalem, or to be arquitted at the day of judgment. W.f. W. Sè instead of oűv, Lachmann, Tischendorf. $\tau \alpha \hat{v} \tau u-\mathrm{eaucelled}$. Tischendorf; omitted. Cod. Sinai.; yetained. De Wette.

бтaA $\eta \mathrm{\nu} a \mathrm{l}$, a forensic term, Psa. i. 5; Rom. xiv. 4. W. \& W. Oriental courtiers stand in the monarch's presence. Koecher; stand with humble confidence of being acquitted. Rosenmuller.
37. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

Day time. Gr. during the days. "I must work the work of Him that sent mie." John ix. 4.
From this entrance into the city till His death, ever before His enemies.
Teaching. "While in the world, I am the light of the world." John ix. 5.

Temple. Luke i. 9. Night. Gr. during the nights, on Mount of Olives.
Mount of Olives. Luke xix 37. His sanctuary for secret prayer.
The Mumnt of Temptation, Mount of Beatitudes, Mount of Transfiguration, Mount of Crucifixion.
Hardest battle was yet to be fought on Calvary.
On the Mount of Ascension a splendid crown is awaiting Him.
Bethany. Luke xix. 29. The village of Mary and Martha whither He returned.
There Ife consecrated Himself to the sufferings of Gethscmane.

NOTES.
vúkras.-"At night." The Lord sesms to have spent Wednesday at Bethany. Dosterzce. He revealed to all His followers His coming decease. Lange. John xii. 44-50, part of this closing address. Wiescler. Tuesday and Wednesday witnessed no miracles. The time was past: hour of sacrifice was come. そủdǐєтo cis tò öpos. Resorted for a lodging to Olivet, i.e. to Bethany, Matt. xxi. 17; Mark xi. 11. Wordsworth.
38. And all the people came early in the morning to him in the temple, for to hear him.

People. All the publicans and sinners drew near to hear Jesus. Luke xv. 1.

He did not forsake the sanctuary for want of hearers.
Early. Gr. at the break of day. "Moses rose early in the morning to build an altar." Ex. xxiv. 4.
Abrahan rase early in the morning to visit Mount Moriah. Geu. xxii. 3.
Joshua rose early in the morning to remove the ark of the covenant. Josh. vi. 12.

Job rose early in the morning to offer sacrifices. Job. i. 5. .
"My voice (said David) shalt Thou hear in the morning." Psa. v. 3.
The Apostles "early in the morning," entered the temple to worship. Acts v. 21.
In the days of Cromwell, charches in London were filled at sunrise by waiting worshippers. Jones' Life of Bishop Hall, p. 15 sั.
Temple. Luke i. 9. Description and history of the three Temples.
To hear Him. He drew the heart by His almighty power.
He kopt near the city, the path of duty was the way to death.
 1. Rise early. 2. Toil early. 3. To go anywhere early. Bloomfield. iepê. He left the temple on Tuesday afternoon; Wednesday spent in retirement. Andrews.

It is supposed by some Biblical critics that the account of the woman taken in adultery (John viii. 1-11) was originally appended to this chapter. Alford thinks the end of Lake xxi. seems most to approve itself as the fitting place for this narrative, but observes that, if so, it is totally inexplicable that we should find no trace of the fact, except in four of the (best) cursive MSS. For a most scholarly examination of the whole questicn, $5 e 0$ Alford's Greek T'stament, in loos.

## CHAPTER XXII.

1. NOW the fecst of unleavened bread drew nigh, which is called the Passovcr.

In the history of our Lord's passion Luke agrees most with Mark, although paying less attention to chronological accuracy.
The distinct transition (Matt. xxvi. 1.) from the now concluded prophetic, to the commencing priestly office of the Lord, not so plainly marked in Luke.
It is clear, however, that he also is beginning a fresh period of the Lord's history.
The feast. Oldest and most important rite established under Moses. It was at once sacrificial and domestic. Ex. xii. 1. 16; Isa. 1xiii. 4.
Unleavened. Swete Brede. Tyndale. No bread was to be eaten by the people during the celebration.
Leaven, incipient corruption, an emblem of depravity.
Sa't, a preserver nsed in all sacrifices of Jews and pagans.
Nigh. Fifth day, Thurstay of the Passover week.
Called. An explanation intended for Gentiles, Jews needed it not.
Passover. Pascha, Hebrew. Ester. Tyndale. After a Saxon goddess.
Name, Passover, because the destroying angel passed over the houses of the Hebrews.
It embraced both the sacrifice and the feast following.
Ib was celebrated on the night of the departure out of Egypt.
Began 14th Nisan or April, and lasted only one day:
Seven following days were days of unleavened bread. Acts xx. 6.
The eight days called Feast of the Passover.
Jews had three great Feasts. 1. Passover commemorating their deliverance from Egypt.
2. Feast of Tavernacles commemorating their dwelling in tents 40 years. Lev. xxiii. 42.
3. Feast of Weeks commemorating their entry into the Promised Land.

Every family required to prepare for the solemnity of the sacred supper.
A whole lami or kid, a male of the first year without blemish.
At first the head of the family required to slay the lamb, afterwards, the Levites.

The lannb roasted whole, and served with a salad of bitter herbs.
The blood was sprinkled on the lintel and door-posts, and afterwards on the altar.
Lamb was eaten standing, loins girded, shoes on feet, staff in hand, kneading-troughs on shoulders, representing their sudden departure.
These all gradually given up, but the bitter herbs and unleavened bread contiuned.
It was connected with the harvest in the ceremonial calendar.
It was a commencement of the harvest, on the first month of the year.
By it, Christ's public ministry is marked in John ii. 12, \&c.
Matt., Mark, and Luke give us no key as to the number of years our Lord's ministry lasted.
Females absent from other feasts, but present at the Passover.
Any portion left of the feast was carefully burned the next day.
The eldest male prescnt gave thanks as they ate it.
The three cups of blessing used by modern Jews, and singing of I'salms cxiii. \& cxiv., called the great Hallel (Hallelnjah), belong to tradition.

It typified the Lamb of God the great Deliverer from sin. 1 Cor. v. 7. The wilful neglect of the Passover forfeited God's covenant favor.
By the Levitical law he was "ent off" from the people, i.e. either excommunicated or put to death. Ex. xii. 15 ; xxxi 14 ; Num. xv. 30 31 ; xix. 13.
Our Saviour partook of it the last time, the evening before He suffered.
Not a bone of the lamb was to be broken. Ex. xii. 46 ; Num. ix. 12.
No uncircumeised person could eat it.
Their children were to be instruoted during its celebration. Ex. xii. 26.
Without blemish. Typifies the sinlessness of Jesus. Isa. xi. 5.
The lamb taken out of the flock, that is Christ's share in humanity.
The Pharisees, Sadducees, Jews and Gentiles, shared in Christ's death.
The paschal lamb and Jesus were slain at Jerusalem. Linhe xiii. 33.
Being roasted with fire represents the sufferings of Christ.
Jesus was crucified on the same day of the same month.
The lamb was killed between $3 \mathrm{p} . \mathrm{m}$. and the setting of the sun.
The blcod sprinkled on the door-posts saved the Hebrews from the destroying angel.
Christ's blood is called "the blood of sprinkling." Heb. xii. 24; Isa. lii. 15.

After the paschal supper, "they sang a hymn." Mark ziv. 26.
Note, 1. The simplicity of the Paschal Institution. 2. Its continuance for 1647 years. 3. It was a sacrament. 4. It was a memorial of great deliverance. 5, It sealed a covenant between God and believers.

## NOTES.

A type of the gathering of Christ's Church from the Gentiles and Jews. The feast was the remembrance of sorrow and joy. Deut. xvi. 3.
A mixture of death and life, grace and correction.
A solemnly joyous festival of our pilgrimage between our accomplished redemption and possession of our inheritance.
We partake of the life of Him who died for us.
"Whoso eateth my flesh, and dinketh my blood, hath eternal life." John vi. 54.
tò $\pi a ́ \sigma \chi$ a. Heb. perach, transitus. Some of the Greek and Latin fathers connected the Passover with the word $\pi a ́ \sigma \chi \omega$, to suffer, and with the sufferings of Christ, the true Passover. Wordsworth. A thank-offering. Kurtz ; a sin-offering or expiatory sacrifice. Stier; explicitly denied. Lindner. We need not wonder that he should not see any atoning sacrifice in the paschal lamb, when he could not, in tbs death of tbe Redeemer. An atonement for death-deserving sin. Ebrard; a sign of liberation to the Hebrews, but not to God. Bochrert ; the idea of substitution is involved. Olshausen; a feast of thankoffering, pointing to a propitiation accomplished. Lange. The Lamb of God, our Passover, was offered in death at the end of the fourth day of the world's history. Meyer.
2. And the chief priests and scribes sought how they might kill him; for they feared the people.

Chief priests. Luke i. 5: Who ought to have weleomed, conspired against Him.
They claimed to be "guides of the blind," lights in darkness. Rom ii. 19.

The authors of the most fatal horesies have been solemnly ordained.
General Couneils have fatally erred in doetrine and practice.
We can trust nothing here but God's unchanging promises.
Scribes. Luke v. 21. Character and oceupation. See Notes.
Sought. G.r. were seriously deliberating by foree or frand.
He knew well all their secret devices of malice and murder.
His enemies disturbed His joy in the old paschal covenant.
Unconsciously they began to slay the victim of the New Covenant.
Kill Him. No public exeeutions took place during one of the three great Feasts.
Feared. Under God, this has often eheeked tyrants in their plans.
Pitiful fear followed by an atrocions joy. Luke xxii. 5.
Daring and eowardice unite in the enemies of the Lord.

NOTES.

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They must crucify Him openly, secretly they camnot destroy Him.
The blood of saints will not silently sink in the grounct. Gen. iv. 10.
Fear of the people, but not of God, restrains these sanctiroonious murderers.
Temporal fear soon mated and mastered by a mightier passion.
Feople. Not orgauized, but a mass gathered from the world. Acts ii. ?..
adéd $\lambda \omega \sigma t \nu$. The priests seized Him on the Passover evening, intending to try and condemn Him during the nigat, and crncisy Him in the morning, before the multitude assembled. Pearce. Not before the feast. Neander, Andreus.
3. TThen entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
Then. After receiving the sop, not the first, but full possession. John. xiii. 27.
Entered. At first he entered Judas as a tempter, now as a sole proprictor.
Having in vain tried to overeome the Lord, in person, Satan essays to wound Hin mortally by a disciple.
But in overthrowing Judas, and through him seeking to overthrow the Lord, Satan overthrows himself.
Judas' fall gradual, Satan canuot gain possession in a moment.
He who once yields to Satan may lecome capable of the greatest crimes.
To le sifted, buffeted by Satan is truly terrible. 2 Cor. xii. 7.
But woe unto him into whose soul he enters as a home.
As a beacon, this warns us to resist the devil in the first incitements to sin. Jas. iv. 7.
Satan. Luke iv. 2. The Bible alone reveals spirits working withiu us. Beguiled Eve. Gen. iii. 13. Overcame David. 1 Chron. xxi. 1. Destroyed Anauias. Acts r. 3. Rules in the children of disobedience. Eph. ii. 2.

The sotil of the reprobate, through constant yielding, is at last wholly subject to Satan.
He sought to ruin Christ, but only crushed his own head.
So all his attempts to defeat, only advance God's designs.
The Holy Spirit, a still more powerful agent, can enter the heart.
"Blessed be the Lord God, who put this into the king's heart." Ezra vii. 27.
"Neither told I what my Ged had put in my heart to do." Neh. ii. 12.

NOTES.
"Thanks he to God, who put the care into the heart of Titus." 2 Cor. viii. 16.

Judas Iscariot. Luke vi. 16. Iscariot, or a man of Carioth, a town beyend Jordan.
Christ who knew all men, admitted a disciple who became traitor.
Judus had a practical talent for this world's business.
He was appointed treasurer for the band of disciples. John xii. 6.
Covetousness gained a complete ascendancy over him.
The Lord's progress disappointed his greedy anticipations.
Reproof given on Saturday at Bethany, estranged him from Jesus. John xii. 7.
The triumphal entry was not improved by our Lord to please His ambition.
One of the twelve. This henceforth is to be his brand.
He only could be a devil to whom it had once been possible to become an angel.
The treachery of a friend more dangerous than the malice of foes.
Stung by the well deserved reproof for his avarice he appears to have resolved on revenge.
He ieft the hospitable board of Simon for the Priests' service.
Doubtless he thought Christ's cause falling, and contemplated strengthening himself against fnture evil, and gratifying avarice at the same time.
The like has often occurred since in the history of the Church of Christ. There may be one Judas or more in the holiest company; we need not therefore leave it. Quesnel.

The article i before Earavâs omitted by many editors; omitted. Cod. Sinat. इarayâs. Rebuke at Bethany the proximate cause of his treachery. Alexander. cion̂ג $\theta$. Completed plans. De Wette; preliminary influence. Oosterzee; a deaperately wicked man, not a cunning rascal. Ebrard; special demoniacal agency. Rosenmuller.
4. And he went his way, and communed with the chief priests and captains, how he might betray him u::to them.
His way. The fruit of all our Lord's discourse, and active kinủness, was a final determination to pat Him to death at all costs.
Communed. The worst wickedness, in the holiest seasons.

Captains. Not liomans, but Jewish commanders of temple guard. Acts iv. 1.
The Jews also had their guard and sommanders there.
The visible Church reaches a point wherein she tries to destroy her Redeemer!
The hardening process goes on very rapidly, at this crisis.
Betray. Gr. deliver Him up. His treachery was aggravated by the confidence of his Master.
"Yea, mine own familiar friend, in whom I trusted." Psa. xli. 9.
Avarice, ambition, and unbelief ruined Judas. Acts. i. 25.
"A thief, and had the bag," suc"n union to Christ, useless. John xii. 6.
The greatest crime ever committed, overruled for the greatest good.
The power of Satan, 1. Powerful servants. 2. Strong weapons. 3. Willing allies.
The weakness of Satan, 1. To conceal his shame. 2. To slake the tranquillity of Jesus. 3. To frustrate the counsel of God.
$\pi \alpha \rho a \delta \hat{\omega}$. His guilt had been less, had he believed with the Jews, Messiah was immortal. Betrayal could not then harm Him. Winer, Ebrard, Whately. He did beljeve the Messiah's immortality, see Notes. His motive, one of the darkest treachery. Aljord.

## 5. And they were glad, and covenanted to give him money.

They. The Sanhedrim, a council of calumny, bribery, and hypocrisy. Were glad. Threefold process of sin. 1. Suggestion from Satan. 2. Pleasure of indulging carnal passions. 3. Consent of our heart and head.
They desired, but did not expect the result.
Their loug cherished hopes were to be now fulfilled.
Even Jesus's disciples losing faith, were forsaking Him!
Judas glad for the bribe, joy of hell among associates in crime.
Covenanted. "Covenant with death and hell shall not stand." Isa. xxviii. 18.
"Take heed, and beware of covetousness." Luke xii. 15.
"The love of money is the root of all evil." 1 Tim. vi 10.
Balaam, Achan, Gehazi and Ananias, illustrate this.
It is possible to idolatrously love money without having it.
It is possible to have mouey without loving it.
notes.

Contentment one of the hardest lessons Paul had to learn. Plil. iv. 11; 1 Tim vi. 6.
Money. 30 shekels, co-equal with $£ 3$ or $\mathbf{1 5}$ dollars: "So they weighed for my price 30 pieces of silver." Zech. xi. 12.
Note the infinite humiliation of the Son of God.
An ox killing a servant, 30 shekels fine, if a freeman, 60. Ex. xxi. 32.
Being in the form of God, He took upon Him the form of a scrvant(a slave). Phil. ii. 7.
Avarice willingly delivers the key of the heart to Satan.
Pitiable are Satan's wages, 30 shekels ! an undying soul!
 (as earuest money beforehandj. Stolz. They weighed out for him. De Wette. áprúpıov"Quid non mortalia pectora cogis Auri sacra fames?" Virgil.
The amount refers not to Zech. xi. 12, nor was this a bribe promising more. Oosierzee. Sum taken from Zech., and fixed by tradition. De Wette, Meyer. Sanhedrim chose the price of a slave, with cunning irony. Lange; therefore not earnest money.

> 6. And he promised, and sought opportunity to betrag him unto them in the absence of the multitude.

Sought. To wink at the sun may result from weak vision.
To enter a cavern proves a "love of darkness." John iii. 19.
Opportunity. Not long wanted to one luving $\sin$ and its wages.
Absence. A tumult might rescue Him from their grasp.
Wickedness always cowardly, virtue alone is brave.
Judas a type of a race of traitors, from time to time in the Church.
He sought for the friendship of the great, for gain, and priestly favor.
False disciples are now looking for a good opportunity to betray Him.
Curzed avarice still sells Clurist, religion, fidelits, faith.
Man's two greatest enemies, the Devil and Mammon.
Judas a type of those who estimate all religion and goodness by the profit they bring.
ärep óx 10 . Withont a tumult of the multitude arising, see Acts xxiv. 18. The pootical word árep is only used here, and at verse 35 . Oosterzee.
7. TI Then came the day of unleavened bread, when the passover must be killed.

The day. Christ was made under the law, still under that dispensation.
Labor ceased at mid-day, all leaven was removed.
Unleavened. Jesus began to eat it on the 14 th of the month.
Passover. Luke xxii. 1. Annual festal commemoration, 1. Of their calling. 2. Redemptiun. 3. Pardon. 4. Enduring peace. Israel's birth-feast and life-feast.
The Lord saves and spares, but only through the blood of the Lamb.
Four times, the Spirit names Christ's death in connection with the Passover.
Every Paschal lamb for 1500 years pointed to this sacrifice.
Must be killed. Between 3 p.ín., and sun-setting.
The twofold nature of the God-man becomes clearer as we approach the cross; Jesus the Paschal Lamb was then slain.
$\dot{\eta} \mu \epsilon \rho^{\rho} \alpha$. Did Jesus eat the Passover at all with His disciples? If so, was it on the asnal day and hour, on which the Hebrews ate it? The Jews from the crowd assembled, took the liberty of eating it any hour, before the fifteenth day. Pearce. Great irregularities had crept into the Jewish customs. There is much force in the ésct, it was neccssary, \&c. Ryle. Our Lord sacrificed and ate the Paschal Lamb, on the day appointed by Divine law, but the priests and Pharisees did not. Kuinoel and others affirm that the law had been superseded by tradition, and that the sacrifice and eating of the Passover was postponed by some of the Pharisees to the following day. Chrysostom, Eusebius, and others of the Fathers suppose that the chief priests and scribes were so busy in plotting the Lord's death, that they omitted to sacrifice and eat the legal Passover at the proper time. Wordsworth. $\dot{j} \lambda \theta \epsilon$. -The actual arrival. Bengel.

## 8. And hesent Peter and John, saying, Go and prepare us the passover, that we may eat.

Peter and John. Two chief apostles sent with this solemn message. Matt. says-" The disciples." Mark notes--" Two of them." Luke mames them.
Peter and John seem to have spent the preceding day and might in Bethany.
On the morning of Thursday, these two went to Jerusalem.
In the afternoon, our Lord followed with the remaining ten.
Go. Mark the sublime assurance with which the Lord anticipates His death.

Prepare. Though not sustaining the relation, Jesus exemplified the duty of the "Head of a family."
Despite ther own fears, they know from His lips, He will keep the FEAST.
Jews during the Passover expected gratuitous lodgment at Jerusalem.
Passover. This familiar event affectingly expresses His human feeling.
IIis heart has all the sensibility, impulses, and emotions of sinless humanity.
Our Lord points to just such a solemuity as His Church celebrates.
We may eat. Thus he abrogated for ever the old Passover.
He had abrogated circumcision by submitting to it Himself.
$\pi \dot{\alpha} \sigma x$ a. 1st theory.-Jews kept the Passover on two distinct days, both legal. 2nd theory.-Our Lord kept it on Thursiay, but the Jows designedly delayed it. Calvin, Bretschneiler, Lightfoot, De Wette, Meyer, Lucke, Ebrard, Tischendorf. 3rd theory.Our Loord anticipated the true Paschal supper, and ate a sacramental one. Kraft, Grosuell, Ellicoit, Muller, Clinton, Andrews, Hengstenberg, Tholuck, Wieselcr, Lange, Oosterzee, Brown.

The Jews erring in the time, our Lord corrected it. Cudworth. Paschal lamb legally slain, not on the 14th, but 15 th. Ruuch. The attempt to harmonize the Synoptists with John, impossible, and unprofitable, Alford. Jews so busy in destroying Jesus, they postponed the feast, till the work was done. Fairbairn. John's supper identical with that of the Synoptists. Tholuek, Greswell, Meyer, Tischendorf, Robinson, Fitiedlieb, Andrews. 1. Our Lord ate a meal with His disciples on the morning of the 13 th of Nisan. 2. In some seusc or other this meal was regarded as the eating of the Passover. Matt., Mark, and Luke. 3. It was not the ordinary Passover of the Jews. 4. John omits all mention of the Paschal nature of this meal, and also all mention of the Locd's Supper, Alford.
éroúá⿱aтє, Cestius Gallus informed the Emperor Caius that 256,500 lambs were slain annuully at the Passover. Joscphus. It would be difficult to find space around the temple for more than a quarter of a million of offerers. Each Jew slew his own lamb, and ate only in Jerusalem, Deut. xvi. 6. Pearce. "Peter and John," precedency on account of dignity. Bengel; of age; Peter was doubtless older than our 亡ord.

## 9. And they said unto him, Where wilt thou that we prepare 9

Where. Being sure of His observing it, they only wait to know whore. They knew that neither fears nor dangers would deter Him.
Prepare. Solemn ordinances require solemn preparation.
$\square$
$\qquad$
$\square$
$\square$


They help to silence fears, and comfort us in troubles. While trusting in God, we may fearlessly discharge our duty.
10. And he said unto them, Behold, when yearc entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

Behold. The Holy Ghost notes its miraculous character.
He ate the Passover like any other humble Israelite.
But His divine glory pervaded the way of ordering the repast.
A man. A more circumstantial account is given by Mark and Luke, withont contradicting the general account given by Matthew.
Among His friends there was a secret enemy, among His enemies a secret friend.
His divine foreknowledge is shown practically to them.
His divine power is seen over the heart and will of strangers.
Bearing. It was known by virtue of His omniscience.
The time sunset, and the bearer possibly a slave.
A pitcher. The original refers to the material as being earthen.
Of water. A common task in the East: the women at Samaria. John iv. 7.

A person bearing a pitcher 1900 years before, a sign to Eleazar for Isaac, Gen. xxiv. 14., and now to the apostles.
Follow. They fear no disappointment who go on Christ's word.
Every thing ministers to the foreseen need of Christ.
With child ilike serenity and ease He provides for every want.
He thus pays Ifis tax with money in the fish's mouth. Matt. xvii. 27.
House. Luke. i. 40. Among all of Zion's palaces, there was none for Zion's King.

Luke uses $\sigma v \nu \alpha \nu \tau j \sigma \epsilon$ for the $\dot{\alpha} \pi \alpha \nu \tau \dot{\eta} \sigma \epsilon \iota$ of Mark. He will so meet yon, that you shall be going the same way as he. Oosterzee. кepáptov. A vessel of earthenware. Some fancy an allusion to baptism, others a symbol of the heary law borne by the Jews. Henry. Pitcher, frailty of ministers (earthen vessel, 2. Cor. iv. 7), instruments. Some are glazed; a little more polished perhaps, but earthen still. Water, symbol of grace. Bede. The large upper room, the fullness of Divine grace. Augustine. By previous agreement. Neanier; in a measure. Lange. If previously arranged, He would have sent the disciples forthwith to the house. Alford. Disciples learned hia name by miracle. Calvin; Divine knowledge. Bergel, Alexander. He thus concealed the place from Judas. Theophylaet. The sign had no special significance to those ancustomed to splendid miracles. They should have been satisfied, there was no preonncerted arrangement. Olshausen.
11. And ye shall say unto the goodman of the house, The Master saith unto thee, Whe:e is the guestchamber, where I shall eat the passover with my disciples ?

Of the house. Luke i. 40. Some make it an inn, but more probably a private house.
Guest-chamber. Strangers during Passover accommodated free of charge.
They used hospitality without grudging. 1 Pct. iv. 9
A signal honor in the Lord inviting Himself.
He was not asked if he would give it up to the Master.
It implies, he neld it ready prepared for any guests who might come.
That be would surrender it to none more gladly than to the Master. Home and food, God provides for His desolate saints. 1 King xvii. 9. My disciples. His family. He speaks as the Master of a house.
 not uneommon among the Greeks in familiar diction. The remarkable words (Matto xxvi. 18), "My time is at hand," omitted by Mark and Luke, while they, on the other hand, give the message to the householder in the form of a question. Ousterzee.

ката́дvда, Luke ii. 7. Vrulgate, diversorium. A place for temporary refreshment. The traveller unloads his beast to halt for the night. Many let their rooms. Rosenmuller; without charge. Lightfoot. "Master," an early tradition, the man was a believer. Meyer.

## 12. And he shall shew you a large upper room furnished: there make ready.

Large upper room. Great parlor paved.
Any room above the ground floor, the best room.
Orientals seldom use the first story for living apartments.
A heart expanded by love, and furnished with graces, typified.
Those entertaining had the skins of the lamb slain, as compensation.
Furnished. Gr. spread with carpets, but no stately arrangement.
Exact fore-knowledge of our Lord, of minute circumstances.
Even now He gives signs, by which our path of duty is known.
The secret of the Lord is with them that fear Him. Psa. xxv. 14.
Samuel after anointing Saul, gave him a variety of signs. 1 Sam. x. 7.
He speals as if he saw the room before Him, just as it was.
Make ready. "He loved His own, and loved them to the end." John xiii. 1.

Notes.

Our Saviour acted as the head of a Passover company.
He would in future invite Himself to enter the soul. Rev. iii. 20. He holds the true Paschal feast, in the guest-chamber of their hearts.

ка̇кeivos: accorling to Mark, aủtós, he himself. The man with the pitcher having enacted his part, the master of the house himself comes forward. Oosterzee. àváyacov. Apartment not in common use. é $\sigma \tau \rho \omega \mu \dot{v} \nu 0 \nu$. Provided with cushions, stratis triclinizs. Oosterzee. The feast was already promded. Von Gerlach. Video alios festinare, lectos sternere, coenam apparare. Terence. Furnished with couches. Mcijor.
13. And they went, and found as he had said unto them: and they made ready th pazsover.
And they went. Obedience of faith never ashamed or disappointed.
The true disciple faithful in trifles, as well as great duties.
Found as He had said. With the rejoicings of faith.
Bible is of God, since we find all things just as it declares.
"Entertaining strangers, some have entertained angels unawares." Heb xiii. 2.

This man at first little knew the majesty of his guest.
"The secret of the Lord is with them that fear Him." Psa. xxv. 14.
Made ready. The lạmb, the bitter herbs, the bread and wine.
With solemn and silent order and reverence they make ready.
Jesus was preparing another Sacrifice, of which they knew not.
By the passover and communion-

1. A complete deliverance is sealed. 2. A blessed communion institated. 3. A glorious prospect opened.

The blood of the lamb was not then sprinkled on the door-posts. The priest took it, and poured it on the altar. Starcke, Lundius.
14. And when the hour was come, he sat down, and the twelve apostles with him.

Hour was come. The legal hour, divinely appointed, about six v'clock. Sat down. The original posture was standing. Ex. xii. 11. Slaves alone were compelled to stand while eating.

NOTES.

Our Lord regarded it non-essential, hence the neglec.
A practical reproof of those contending fiercely about postures, \&e.
The reclining posture signified liberty, ease and pleasure.
By it, He condemns all hypocritical exactness in extemal forms.
John sat nearest to the Saviour, and Peter opposite. John xiii. 24.
Julas is thought to have been nearest on the other side. Mark xiv. 20.
Twelve. The ordinary company was from ten to twenty, it must all bo consumed.
©̈pr. In Małt. and Mark, $\dot{o} \psi$ tas. From sunset Thursday to sunset Friday, the first day of unleavencd bread. Gresirell. A peculiar Passover, v. 15, lamb aould be sacrificed between the eves of 14 th and 15 th of Nisan. Ellicott. The supper, John xiii. 2, identical wilh the aupper at Bethany, Tuesiay evening. Lightfoot. Same as Take's, Tholuck, cirestecll, Alford. "Sat." Ho ate the Passover, standing, Ex. xii. 11, and sat at the
 stunai.
15. Aud he sail unto them, With desire I have desired to eat this passover with you bejore I suffer:

With desire. Hebraism. Excecdingly desired, an intensive force; ley to Luke xii. 50.
The strongest mamner of affirmation. Isa. vi. 9; Acts iv. 17.
It was not merely from His depth of love for His disciples.
It refers to completing the work of redemption.
He heartily desired to die for us. Shall we not heartily desire to live for Him?
On no other occasion is such vehement desire attributed to Him.
He thus bids the Passover a cordial welcome.
It teaches us to come to the Lord's Supper with an appetite.
A preface to His sufferings, in order to His Father's glory.
Shall we be backward in His service, who was forward in our atonemeut?
He the:eby testiniod His infinite love to His disciples.
Having loved His own, He loved them unto the end. John xiii. 1.
Because it was the last time He would ever celebrate it.
It was to be the farewell feast of His undying love.
Anticipation of His victory and glory, chiefly moved His spirit. The pain of separation soothed by the consolation of the feast.

This confidential, life-time fellowship with His disciples, was never to return!
Humanly He clings to this life in the body, even with His eye upon His throne.
The purely human side of our incarnate Lord's relation to the Passover. With all true Israelites, He takes delight in the statntes of God.
His obedience was a living fountain of pure, child-like joy.
The institution was for their refreshment, union, and edification.
Desired. Had desired for the sake of His disciples.
He would manifest Himself to them more openly.
Even in the act of bidding them farewell.
For His own sake, about to enter His glory.
He longs for the death that will give life to the world.
His love for them made Him forgetful of Himself.
This Passover. It was the last Passover He was ever to eat.
"There was no Passover like this kept in Israel." 2 Chron. xxxv. 18. The Lord, who, is Himself The Lamb! keeps it with His disciples.
Celebrating for the last time the shadowy rite, He glorifies it into its fulfilling reality.
With you. Judas among them, a grave in a garden.,
This saddens the last Passover before His passion.
He felt He was their friend, as well as their Redeemer.
His deep love for His disciples glowed as He neared the cross.
He would derive comfort to carry Him cheerfully through His great work.
Martyrs were often girled for their fiery baptism by the Lord's Supper.
A Christian father's last meal with his family is solemn.
All the sweetness and saduess of social intercourse remembered.
'The transition point between two divine economies.
The one closing for ever; within 36 hours He cried, "It is finished." The other to run its majestic career while the world lasts.
Before. His enemies would leave Hin no time, but they were forced to delay their purpose.
He notwithstanding was ready for death.
His divine assurance contrasts with His enemies' uncertainty.
He the Sacrifice, knows what His murderers do not.
He marked out a definite day, they by decree reject it. Matt. xxvi. v. Happy he who can speak hopefully of his own decease.
He speaks of suffering. His disciples see there is no chance in them.
I suffer. By this, He would abrogate the ceremonial law.
He had suffered much, but nothing to what follows.

## NOTES.

érıAvuiq éreAv́mŋбa. A Hebraism, the snperlative, "Dying, thou shalt die," Gen. ii. 17. "Seeing, I have seen the affiction of my people," Ex. iii. 7. These Hebraisms appear to have been preserved by the Suered Writers, to remind the reader that He hus before him the very words used by the speakers on the occasion de cribed. Wordsworth. Was it not for the sufferings which should redeem the world? Stier. Most carnevfly have I desired. Major, Macknight. Gen. xxxi. 30, the same term, "thou sore longedat," Brown. фayciv. The conspirators against Jesus took the liberty of eating the F'assover before the evening of the 15th day. Pearce. $\pi \alpha \theta \in i v$. The only instance of the absolute use of the term for His sufferings. Alford. Our Lord had often spoken of suffering "many things," and suffering " of them," but never used this simple form embracing His whole redemption passion. Stier.
16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Eat th $\subseteq$ reof. That particular Passover, not the Passover generally.
To this marriage supper of the Lamb, the parable refers. Matt. xxii. 1-14. As the head of the family He drank first.
At the Supper of the Lord following, He did not eat or drink.
Not for Himself were His body and blood offered.
Until. The heavenly banquet is celebrated amid the redeemed above.
This does not imply that He was to eat it af er that time.
Yet he did eat and drink with His disciples after His resurrection. Acts x. 41.

He never again celebrated the Lord's Supper.
Some infer that He never again tasted wice.
Fulinlled. The Paschal lamb superseded by the anti-type.
When Jesus on the cross cried "It is finished," Christ our Passover was sacrificed for us. 1 Cor. v. 7.
The Passover had its accomplishment in the Lord's Supper.
Completely fulfilled in the release of God's Israel from the bondage of death and $\sin$.
Kingdom. The real and eternal anti-type, to which Christ pointed, was the everlasting feast for His glorified Church.
oùkét, omitted by some of the oldest authorities. Alford; omitted. Cod. Sinat.
 doing at all. "Samuel saw Sanl no more until his death," 1 Sam. xv. 35. Macknight. And yet he did see the prophet after death. $\pi \lambda \eta \rho \omega \theta \hat{\eta}$, His sacrifice merely a mighty
instance of self-sacrifice and self-denial. Norton, Channing, and Unitarians generally. The same view of our Lord's death propounded by Maurice. A fatal error, clearly condemned, Heb. ix. 28, and in the Word of God generally.

He here declares He will celebrate no Jewish Passover after the present, ë $\omega$ s ötov, \&̌c. i.e "not till all is fulfilled which must be fulfilled in My Kinglom of grace." Starcke.
 Chureh in His Fingdom, to the bright image of the eternal Supper, a foretaste of which He was about to institute in the communion of the N.T. Lange. "In the Kingdom of God."-ìv mapovaía Mov. Ousterzec.

## 17. And he took the cup, and gave thanks, and said, Take this, and divide it amons

 yourselves:The cup. Of the Passover, not of the Lord's Supper.
Jews used to drink a cup of wine and water bofore the supper.
It was called the "Cuup of the Old Testament" by the Rabbis.
Gave thanks. For the preservation of the first-born, and deliverance from Egypt.
"When thou hast eaten, thou shalt bless the Lord thy God." Deut. viii 10-13.
"Every creature of God is good, and is to be received with thanksgiving." 1 Tim. iv. 4.
Take this. Contrast this supper with that in the night of fear, in Egypt.
Divide it. All the company pledge the master of the feast in this cup. This is the abrogation of an old rite, now fulfilled.
Verse 19 refers to the institution of a new rite.
Yourselves. Implying that the Lord did not Himself partake.
The drinking the Paschal cup, was not binding as the eating the lamb.
This is no rule for the administration in after times.
moripoov, for the wine in it,-used thus by classics. Virg. Identical with the cup,
 with a blessing. Dividing the lamb, he washed his hands. All having tasted it, the youngest asked the cause (Ex. xii. 26), then followed the declaration (alluded to I Cor. xi. 26). Another cup, another washing followed. After the Passover, a third, the sacramontal cup, with a piece of bread for each. After some pions disconrse, a lourth enp whas followed by a song of praise. Lewes' Heb. Ant., Doddridge. No evidence whatever of onr Saviour's following this custom. Ojsterzec. Our Saviou: ate it standing, Ex, xii. 11.
18. For I say unto you, I will not drink of the frut of the vine, until the kingdam of God shall come.

Fruit of the vine. Called blood of the grape. Gen. xlix. 11; Deut. xxxii. 14.

Kingdom. Lord's Supper commemorated a more glorious redemption than the Passover.
Christ dying the next day, opened the door of the kingdom.
Pleased, He leaves all legal feasts for spiritual sacraments.
yà $\rho$, i.e. Do not wait till I drink any more here. Bengel. $\pi i \omega$. Cod. Sinai., adds ànò
 follows the washing of the disciples feet, John xiii. 1-20. Stier.

Careful comparison of the Gospel narratives shows the following sequence of events. Commencement of the repast, almost simultaneousiy, or before the strife for precedence, Luke xxii. 15-18, 24-27; John siii. 1-17. Further saỵings of the Lord, John xili. 12-2U; Luke xxii. 28-30. Discovery of the traiter, Matt. xxri. 21-25; Mark xiv. 18-21; Luke xxii. 21-23; John xiii. 21-30. After his departure, the institution of the Lord's Supper. Oosterzec.
19. I And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembranee of me.

Luke now proceeds to narrate the institution of the Lord's Supper.
He evidently makes the Supper, and not the Passover, the chief object in His account.
Took bread. Took in a marked and solemn manner.
Before the third cup, which was consequently consecrated as the cup of the N. T.
The Lord took i:p one of the remaining Passover cakes, and pronounced the words of institution.

Man hac bolily, as well as spiritual wants to be supplied.
He elevates the bread into a sacramental symbol of His sacritice.
It proves no repetition to be made of the propitiatory offering.
This new solemnity is to be perpetual under the New Dispensation.
The simplicity here, contrasts with the mystery and pomp thrown around
it by Romish, and other ecelesiastical systems.
We have four distant accounts, Matt., Mark, Luke and Paui. 1 Cor. xi. 23.
Arguments, promises, doctrines are addressed to rational nature.
Visible emblems and signs, deeper impressions on memory.
The eye and ear, taste and touch are appealed to.
The first covemant had the tree of life as a sacramental symbol or seal. Covenant with Noah had "the bow in the clonds." Gen. ix. 13. Coveuant of Abrabam had the seal of circumcision. Rom. iv. 11. Water, breat, and wine, seals of N.T. covenant.
Lands are conveyed and contracts ratified by scals.

- Bargains struck by shaling hands, and friendship shown by a kiss.

Observe the circumstances of the Lord's Supper.

1. The place, a gnest-chamber. 2. The time, after the Passover supper.
2. The persons present, the twelve disciples.
3. The posture, tinat used at a feast, reclining.
4. The signs or elements, broad and wine.

Bread being the common food of man, and Christ the Bread of Life.
Wine pressed from the grape, an emblom of His blood.
Gave thanks. Blessed it. Mark. Higher food couched under it.
Not for the old creation's gifts, but for the new.
This thanksgiving the germ of a Divine blessing upon all communions. It transcends the first benediction of the Creator. Gen. i. 28.
The strength of love established this feast despite the murmurs of hell. In this quict circle He establishes an institution of world-wide interest. He erects a monument, outshining and ontlasting all those of earth.
Brake it. It shadows forth the wonnding and piercing of Christ's body His act prelicted His death, and willingness to die.
Among orientals it typifies also communion of friends as sharers. Isa. lviii. 7.

Gave it. The brcaking expresses His giving Himself for His people. Giving shews His bestowing on them the benefits of His gift.
From our Lord's position at the table, He gave it with His own hand, and the nearest disciples handed it to others.
This is my body. Simple words, common to all four accounts.
Yet made the subject of a most bitter controversy, that has rent the Church for ages.

Rome teacl.es, the bread is transubstantiated into the body, hlood, soul, and divinity of Jesus Christ !
In the secret silcnce of the little circle of His disciples, the Redeemer established an humble rite, to bind all the myriads of the redeemed to the end of tinc.
He regally appoints by will a graeious mystery.
A standing miracle of IIis love, indicating a union between IItm and His Churco.
His heart's blood and Himself are given through faith to believers.
He renewed the offence of the incomprehensible word. John vi. 54.
This is opposed to the old shadows: instead of the lamb, IIe says, I AM your Pascimal Lamb!
Bread. The noblest gifts of nature, consecrated as symbols of grace.
Communion. 1. Of the Lord with His people. 2. Of believers with each other. 3. Of believers with hearen.
Lord's Supper manifests, 1. The Prophetic. 2. Priestly. 3. Kingly char acter of Christ.
The institution me:ningless, if there is no atonement for sin.
Given for you. "Broken for you." 1 Cor. xi. 24.
"God so loved the world, that He gave His only begotten Son." John iii. 16.
"Christ hath also loved us, and given Himself for us." Eph. v. 2.
The hour of betrayal, and angnish of death impending.
The sacrifice of Christ was strictly vicarious. Isat. liii. 5. That which is devoted uato death.
It had been given from the foundation of the world to the end of time.
His whole life on earth was giving and breaking, finished by IIis death.
What they ate, was, by flith, the boty' and blood of Christ.
He commmieated unto them His liring breath, Itis divine influence.
This do. This form is only given by Luke and Paul. 1 Cor. xi. 24. This great injunction was laid upon believers, in His humiliation.
The request of a friend, not a command for servants.
What persons should in future dispense these symbols?
With what woids, prayers and rites should the elements be eonsecrated?
In what posture, at what time, whether by individuals, or in a body?
What relations this cating and drinking should sustain to other meals? or whether females should ever share at all?
On these points Me is silent; leaving it to His people to infer His will from the spirit and form of the institution, and from the nature of His religion.
In remembrance of me. A simple, sublime, memorial of Christ.
MEMORANDA.
$\qquad$

Memory, strictly, refers to the past, here to the future.
This simple meal has outlived all medals and monuments.
Some commemorated the going out of Egypt, not His death. 1 Cor. xi. 29.

The disciples themselves had not at first a perfect view of it.
The blessing does not depend on our perfectly understanding it.
This is not a sacrifice, but commemorates the Great Sacrifice.
Many come empty of faith, and empty they go from it.
The blessing depends, not upon our weak faith, but upon His mighty presence.
"By oue offering He hath perfected for ever them that are sanctified." Heḅ. х. 11.
Romanists nullify this sacrament by the idolatry of the mass.
They directly violate His command by withholding the cup.
They hold the fatal error, that the mere partaling confers grace.
Lutherans teach, Christ's real body is present, and partaken of with the bread.
We are far too prone to dispute where we ought to adorc.
 eating and drinking, ev่入oyciv corresponds to asking a blessing, or grace before meat; ev̉apıotєiv to returning thauks, or grace after meat. $W$. \& $W$. There is no worn in the Greek corresponding to the word "it" as rendered in Matt. and Luke. N.T. has no trace of the consecration of dead things. Schultze. A certain power of blessing was derived by the sacramental elements from this thanksgiving. Stier. Not for the bread or wine, but for the person. Meyer. Called Eucharist by Justin Martyr and all the Fathers. Gregory, misnamed the Great, changed the "thank," into a "sin"-offering, A.D. 595. Protestants hinting a propitiation being in this sacrament have passed the Rubicon. Lange.

єклабє. Lutherans hold it indifferent whether the bread is broken before, or during the alministration; whether hy the minister, or any other person. Confessio Marchica, Art. 13, makes the breaking as binding as the benediction.
édióov.-Matt. xxvi. 26. The administraior here represents Christ, in breaking, blessing, and distributing. In another, he is one of the disciples, examining himself, confessing, partaking. Alford. Questioned. Olnhausen.
$\dot{\epsilon} \sigma \tau \iota ~ \tau o ̀ ~ \sigma \hat{\omega} \mu a ́ ~ \mu o u$. The Hebrew, Chaldaic, and Aramaic have no synonyme for signifying. The seven kine are, or signify, seven years, Gen. xli. 26. The ten horns are ten kings, Dan. vii. 24. The seven stars are, or signify the angels of the seven churches, Rev. i. 20. That Rock was, or represents Christ, 1 Cor, x. 4. ̇ं $\sigma \tau \iota v$. This much contested word is not in the Aramaic, the language used by our Saviour. Aiexander, Brown. Our Lord ncver used it. Oostcrzee.. Quakers make the body to be the heavenly seed of the nature of Christ, and the Lord's Supper a mere act of friendship, to stir up
notes.
their minds to follow Christ diligently. They charge the tying of this Supper of the Lood, to that ceremony used by Christ before His death, the result of want of a true spiritual understanding, on the part of the Church of Christ. Barclay's Apolony, Prop. 18. Figura corporis mei. Tertullian. The heavenly part of His natnre, sentient in the nerves and fibres of His former body. Richter. Our Lord's body is nbiquitous. Luther. An unscriptural representation. Hahn. The doctrine of the corporal body in the Supper was decently and honorably buried with the person of Luther. Ebrard. A nedium bee tween Luther and Calvin. Sticr. Christus adest propter hominem, non propter panem. Melancthon. I am not ashamed to confess that the mystery is rather to be experienced, than understood. Calvin.
rov̂to. Carlstadt by this word nullified the sacrament, affirming that Christ pointed with His finger to His body. זov̂тo, refers to the bread. Bengel, Henystenberg. "Symbol of My body." Meyer ; mystical body. Occolampadius, Wrisse. Romanist, Idealism; Calvinistr, Dualism; Lutherans, Realism. Olshausen. Disciples only enjoyed the sacrament of the old covenant. Kuinoel. A sharing in Christ's bloody sweat. Zinzendorf. A commemoration of Christ's death. Zuinglius. He dispensed His glonfied bodily nature. Olshausen. A sacrificial repast. Scheibel. The Lord did not Himself partake. Olshausen. Our Lord merely dispensed forgivencss of sins. Lindner. An emblem of His flesh and blood, spiritually reecived. Alexander, and all evangclical C'luristians. Bread and wine emblems of Christ's divine and human nature. Theodoret. They make but one Person, these but one sacrament. Until some expressions of the Fathers became petrified into a dogma, no one had an idea of their conveying but one truth. He calls the bread His body, just as He calls Himself a door, a vine, a root, a star, John x. 9; xr. 1; Rev. xxii. 16.

тоиิто поtêtce. Luke's intictacy with Paul may account for the similarity of their forms in the Eacharist. Alford. These words revealed to Paul. Stier. The Romanists hold that these words consecrated the apostles and their successors, priests in administering the aacrament. They therefore include ihe Sacrament of "Orders" in the Sacrament of the Mass. A compensatirg equivalent for His bodily absence, 1 Cor. xi. 25. Bengel.
20. Likevise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Likewise. Infers a similar thanksgiving, blessing and giving.
Cup. In Palestine the red wine, the main growth, a symbol of blood.
Wisdom furnishing her table, "Come drink of the wine," \&c. Prov. ix. 2-5.
In paradise, man's food was entirely of fruit, or vegetables.
Thus this bloodless festival, was reinstituted for man's food.
After supper. Not the Lord's Supper, but the preceding Paschal supper.
New testament. Gr. settlement in a last will. New eovenant.

NOTES.

Mosaic covenant at Sinai, was ratified with blood.
It pre-figured the blood of Christ, as the seal of the new corenant.
Believers inherit the blessings, solely in virtuc of Christ's death.
" If the corn die, it bringeth forth much fruit." John xii. 24.
The blood of the lamb was sprinkled on the door posts. Ex. xij. 22.
Blood was throughout the O. T., the covenant sign of forgiveness.
"Without shedding of lloorl there was no remission." Heb. ix. 22.
The Sacrament a refreshing and confirming assurance of forgiveness.
This simple, sublime, ordinance has been mystificd by man's inventions.
The bitterest controversies, spring from spiritual pride, around the Table of the Lord.
My blood. Jews from infaney were tanght to abhor tasting blood. Lev. iii. 17.
In ancient covenant sacrifices, the blood was caught in a vessel.
Among Barbarians, the parties drank the blood of the victim.
Among Greeks, wine (of the color of blood) was substituted.
The old covenant was not instituted " without blood." Heb. ix. 18.
Jesus is called the "Mediator of the new covenant." Heb. xii. 24.
His blood, "the blood of the everlasting covenant." Heb. xiii. 20. Zech. ix. 11.
"My blood which is shed for the remission of sins." Matt. xxvi. 28.
Lord's Supper commemorates a divine sacrifice.
A saerifice was one way of covenanting with God.
Shed for you. For those who believe in Me as Redoemer.
Thus the blood of Jesus cries out against all unbelief.
Fearful is that protest and exclusion, pronounced against all unbelievers.
The many saved by this blood, are represented by every little commanion.
Not only expiation in general, but vicarious, " life for life." Lev. xvii. 11.
Our Lord Himself, advanced against the cherub's sword.
It will pieree every heart, that tries to enter, without Him.
Drink ye all. Matt. xxvi. 27. Only gave the bread, but all drink.
He intends a prophetic warning against Satan's cunning.
Rome masks her denial of the cup by interpolation.
"Without shedding of llood there is no remission." Heb. ix. 22.
Remembrance. No one willing to be forgotten by those he loves.
Weak faith has ever been deepened ly this feast.
Languishing affections have been kindled afresh.
Lord's Supper. 1. Love's feast. 2. Love's institution. 3. Love's remembrance. 4. Love's celebration. 5. Love's blessing. 6. Love's atonement.

1. A true feast for spiritual life. 2. Sacred feast, no carnal joys.
2. Covenant feast, sealing redemption. 4. Love feast, uniting tho redeemed. 5. Typical feast of the eternal festival in heaven.
Heaven, an eternal feast of love and friendship.
The ends. 1. A memorial of Christ's incarnation.
3. A standing evidence of the truth of Christianity.
4. It enables one to profess openly his faith in Christ's sacrifice.
5. It promotes fellowship among the saints.
6. Covenanting with God is the celebrating it by saints.
7. It tends to cherish the grace of divine life.
8. A type of the living eternal union between Christ and the believer. Jobn xv. 5.
The names of the ordinance. 1. A sacrament or oath.
This was taken by the Roman soldiers when they enlisted.
They vowed to be faithful unto death to their leader and banner.
Communicants thus eulist under "the Captain of their salvation." Heb. ii. 10.
"To endure hardness as good soldiers of Jesus Christ." 2 Tim. ii. 3.
"To fight the good fight of faith." 1 Tim. vi. 12.
"To be faithful unto death, that they may receive the crown of life." Rev. ii. 10.
9. Eucharist. It was early used by Christians, the ordinance of thanis:ycuity.
10. The Lord's Supper. 1 Cur. xi. 20. "As oft as ye eat." 1 Cor. xi. 26. Althongh a literal feast, it was first observed in the evening.
11. The Lord's Table. 1 Cor. x. 21 ; whose social head is Christ.
12. The breaking of bread. Acts ii. 42 ; xx. 7. Implies all sharing the feast. "Upou the first day of the week, the disciples came together at Troas to break bread." Acts xx. 7 .
13. The commenion. 1 Cor. x. 16. Implies a spiritual fellowship.
"IIad sung an hymn." Mark xiv. 26. Our Saviour doubtless joined.
Jews sung Psalms exiii. and cxiv. Heathen seldom sing in worship.

rò notípecv. Ilentical with the third and fourth Passover cup. Lightfoot, Robinson, Lange; with the fourth cup. Meyer, Brown. Matt, and Mark 1,lace the Lord's Supper before speaking of Jutas' treuson; Luks, after. Time uncertain. Alford. During the first seven centuries, the wine was mixed with water. Modern Jews, in observing the Passover, place raisins in water, and express the juice. Nestoriuns of India and Syria adopt the same method. Phrygian Christians, called Artotyrites 1 ised hreal and ehcesr. The Greck Church, leavened breal; Romanists, unleavencl. 1 Cor. . . . . " unlearened." The variations of Evangelists and Faul ; the Lord probably repeated the word of distrilu.
tion sercral times. Richter, Frummacher. Turned to the right hand and to the lefto Pfenninger. 1 Cor. xi. 24.-An authentio declaration of the risen Lord, as to the meaning of the Sacrament. Gerlach, Olshausen, Stier. Sanguinis virtus figura. Tcrtulliran The corn is as it were the flesh of the earth, the wine its blood. Augustine. The mysterium fide $i$ inserted by Rome, in the Mass, is confessed by learned Catholics to owe its origin to a tradition of Peter. As Baptism (compared to the birth) can only occur once, thus the Communion (compared to eating food) is often solemnized.

каเข̀ סょa日ท்кך. "Testament," rather than Covenant. Benge'l, Stier. The fundamental idea of the Savionr in the text, Ex, axiv. 8 , the proper classical sense of the Greek; Covenant, a secondary sense. Brown. Symbol lics in the color, red. Wetstein; in its being poured out. Meyer. This Supper a mere memorial banquet, in honor of a heroic suffercr for virtue. Channing, Norton, and Unitarians generally.

## 21. आ. But, behold, the hand of him that betrayeth me is with me on the table.

Troubled in spirit. John xiii. 21. His human sorrow was intense, Now the sin of man confronts Him in its direst form.
Judas breaks in on the narrow circle of the beloved ones.
Frenzy, hypocrisy, malice and ingratitude, condensed in this unlappy traitor, "son of perdition." John xvii. 12.
He defiles the apostolic foundation of His future Church.
Behold. The Lord cannot restrain the sorrow of His soul.
"I give My body, I pour ont My blood for yon."
"Yet behold the wicked one follows Me, and troubles Me."
"This daring sinner presumes to be with Me, even until now."
"Behold! I suffer it."
Hand. Which yesterday received the reward of treachery.
No discipline now can prevent this mixing of the wheat and tares.
Jesus tolerated Judas. The servant should not be more exclusive than his Master.
Discipline nevertheless is strictly and permanently binding.
God tolerated a murderer, Cain. Christ a traitor, Judas.
But no well regulated state can, no well regulated Church will tolerate such guilt.
1 Cor. จ. 11, has no reference it is believed to the Lord's Supper.
The unrenewed eat the bread but receive not the body of Curist.
They pollute the ordinance only to themselves.
Omniscience for three years, read the heart of the deceiver.
The discovery of the traitor began the separation between light and darkness, a prophecy of the judgment day.

NOTES.

Jesus and Judas. 1. Spotless purity, and enormous guilt. 2. Infallible knowledge, and deep delusion. 3. Unshaken tranquillity, and tormenting restlessness. 4. Boundless love, and burning lato.
Betrayeth. "In the night in which the Lord was betrajed." 1 Cor. xi. 23.

The warning figure of Judas, stands at every sacramental board.
The heart hardened grows harder, even under the sun of Love Divino.
If the Divine Master, so the servant may be often betrayed.
With me. Not with you. Thus He separates them.
On the table. Proving that Judas was actually at the Lord's Supper. The lesson taught may well interningle its bitterness with every commuvion table.
The first influence of this word on him, is veiled in mystery. His daring hypocrisy, serving with the rest, honored with the purse! That hand wrung the Lord's heart, and therefore He thus spake.
$\dot{\eta} \chi$ eip. The allusion inserted in the wrong place. Meycr. This cuts the knot. A preliminary notice had been given him, Matt. xxvi. 21. Stier. "Wilt thou extend thy hand stained with blood?" Ambrose to Emperor Theodosius, as ho repelled him from the communion. Did Judas commune? Yes. Cuprian, Origen, both Cyrils, Jerome, Augusine, Chrysostom, Theodoret, Bellarmine, Baronius; probabiy. Calvin, Bucer, Beza, Bengel. Stier, Lampe, Alford, Lightfout, Macknight, Aquinas, Andrews. He did not. Osterzee, Neander, Olshausen, Lange, Doddridge, Meyer, Tischendorf, Robinson, Lichtenstein, Ebrard, Wieseler, Ellicott. Anciently it was customary for all preseat, adults, women, and children to partake. Buxtorf.
22. And truly the Son of man goeth, as it was determined: but woe unto that man by whom the is teirayed:
Son of man. Messiah still before you, in the form of a servant.
He is nearing the end of His long humiliation.
He here shewed, 1. Knowledge infallible. 2. Grief withont weakness. 3. Love without envy. 4. Wrath without passion.

Goeth, or is about to die. It includes voluntary submission.
He goeth His appointed, sure and blessed way.
Determined. Gr. accurately defined, betrayal and eating bread with Christ foretold in Psalm xli 9.
The divine decree did not destroy the responsibility of Judas.
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The divine prediction did in no way extenuate his crime.
"Determinate counsel and forelinowledge," yet, "with wicked hands." Acts ii. 23.
From this it is clear, tunt all evil is of man, and all good is of God.
"He maketh the wrath of man to praise Him." Psa. lxxvi. 10.
Christ's death furnishes a shocking display of human depravity.
It also furnishes a glorious exhibition of the divine perfections.
To charge our sins on God's deerees, is blasphemy. Jer. vii. 9 ; Jas i. 13.
"This lays me under no constraint, I yield myself to the counsel of God."
His holy resolution abides, above the purpose of Judas.
He knows that this like all evil, will be turned into good.
This terrific apostacy will serve the purpose of eternal love.
He abides in firm faith in the purpose of God, "It is written." Matt. xxvi. 24.

Woe. Wrath and pity are here combined.
It is not the feeling of anger, but compassionate sorrow.
One perfectiy couscious of the mysteries of eterni y.
Nut the temporary anguish of Job and Jermiah cursing their birth-day.
He sees no ray glimmering across the darkness of Judas' eternal condemnation.
So absorbed in Judas' guilt, He seems for a moment to forget His own sorrows.
"However patiently I suffer, or little God hinders, is certainly forescen."
"Iet fearful is the eternal woe that falls upon My betrayer."
No cold and rigorous judgment of a condemned enemy.
But a most afflicting lamentation of bomndless love.
This man is a sorrow to Jesus, back to his very birth.
The last cry of a love, which goes in sympathy with a lost one, to tho extremest limits of mercy, where he must be abandoned for ever!
He is a type of many found in external discipleship of Jesus.
The only one who received his sentence in person before the last day.
His disciples might stumble at the eternal condemnation of the lost.
But are here strengthened by this lamentation poured out by the Son of God.
He endures, condemns, bewails, but shews not wrath. Hos. xi. 8 .
Julas' "high calling" alone gave him a position to betray the Lord.
An ambition to become great, ruined this apostle.
In a few hours the silver lost all its magical glitter.
In the flash of conseience the gold became dim, and most fine gohl changed.
Scom of a world, cold and revengeful, crusheả his heart.

The dread of Christ's words realized, made him despair.
H.e sought a doubtful refuge, in a suicide's grave.

That man. He points once more to the general sin of mankind.
Inexpressible condescension to allow, that He belongs to the same race with Judas.
Jesus has no other name for that alien, than the one, "that man."
This solitary woe denounced, 1. Upon only one head. 2. In profound patience. 3. Sublime tranquillity, and 4, keen grief.
Has a far heavier weight, than the sevenfold woes denounced upon the Pharisees.
"It had been good for that man if he had not been born." Matt. xxri. 24. An inscription plased over the grave of this diseiple by the Lord Himself, the most fearful utterance in the Bible.
It eloses eternally the door of hope.
This fact utterly subverts the heresy of universalism.
He resisted the truth, and love only hardened him.
He can hear the Redeemer's love cry, Woe! and asks, "Is it I ?"
He can eat and drink the Last Supper', and then go and betray his Master. He was born a man, but yielding to Satan became " a devil." John vi. 70.

His sin shared in the presumptuous daring impiety of Satan.
He would sell his Lord, but really sold himself to hell.
Jesus will yet turn Satan's apparent vietory, into a disastrous defeat. Eph. iv. 8.

For kai, öть. Tischendorf, Alford, Cod. Sinai. торєv́є $\alpha \downarrow$.-Euphemistio, se. єis Oávaтov. áтépXetal, used in the same sense by Plato and Homer. De Wette, Pearce.
 Jewish idea of fate. De Wette. Father's counsel. Lange. His treachery seems foretold, Gen. xlix. 17. If so, Judas mnst have been of the tribe of Dan. Olshausen. God wills by permisxion, what He does not by approbation. Augustine. Gol directs the end, but nothing is further from man's intention than to obey: His decrees, a great deep. Calvin. He is falsely charged as teaching Gorl to be the author of sin. Elsley. Infinite wisdom converts men's sin into means of His glory. Hall. God certainly foresees sins. Origen, Cyprian, Chrysostom, Augustine; and he was chosen as au iustrument. Ullmann. Latent germs of exil foreseen in him. Neander.
ovai. He is believed ouly to have inteuded to drive a successful bargain with the Sanhedrim, and gratiiy his avarice, without any harm to Jesus. Having wituesed the resurrection of Lazarus, and other stupendous miracles, he may have scouted the idea that a Baing of such infiuite power could possibly receive violence at the hands of
$\qquad$ !
mortals. Seattering His foes with a glance, he trusted He would assume the crown, and nmid the splentors of His newly founded kinglom, forgive the sin of a disciple, which led to so glorious a result. Paulus, Whately, A. Clarke, Lightfoot, Neander, Winer. Some contrive to evade the rigor of this woe, by reading, "It bud been better for the Son of Man, if Judas had never been born." Scepticism has asken, "Why was he born? Why was he not annihilated?" The answer is this, That while annihilation is abstractly possible to Cmnipotence, it is not to Justice. An imprecation. De Wette. Teaching rightly his perdition, but it reflects on God to infer, that it were better that no wicked should be born. Lange. Judas never called Jesus, "Lord." Bengel. Bible tells of all kinds of wretches being converted, bnt not of a single hypocrite. Sir R. L'Estrange.

## 23. And they began to enquire among themselves, whieh of them it was that should do this thing.

They began. Mark xxvi. 22, to be exceeding sorrowful, and say, "Lord, is it $I$ ?"
With kumility they suspected themselves, instead of one another.
"Let us be jealous over ourselves, with a godly jealousy." 2 Cor. xi. 2. All the disciples questioning, proves none suspected Judas.
Judas, the dark riddle ; Christ, the bright mystery of Christianity.
Sorrowful. Matt. xxvi. 22. The patriarchs were very sad when the cup was found.
Believers oft mourn more at their own name heing scandalized, than at the wound given by the traitor to the Savionr's cause.
Which of them. "Lord, is it I ?" Matt. xxvi. 22. Who cau stand, left to himself?
This question was a perfect expression of individual sincerity.
It ן roclaimed feelingly their deep sense of sinfulness.
To Him it was consolation, in the midst of His distrees.
The asker judges himself fully, that he may not be judged.
The Lord is better satisfied with their "Is it I?" than He would have been with the suspicions, 'Is it he?"'
The traitor impudently presumes to feign a share in this inquiry.
Judas Iscariot, the Ahithophel of the New Testament.
The eleven in their guilelessness, could not realize that one of their number could be such a villain.
It proves Judias' bearing such, as to awaken no suspicion.
" Mine own familiar friend, who did eat of my bread." Psa. xli. 9.
He left the table full of Satan, on his accursed errand.

NOTES.
24. I. And there wous also a strife among them, which of them should be accounted the greatest.

And. Gr. cven. This evening, at this table, a strife about preeminenee!
There was, An indefinite formula of a contention.
We may well wonder at the possibility of a strife, at such a time!
Strife. A similar spirit in Luke ix. 46. There Jesus by omniscience, pereeived their thoughts.
"He took a child," \&c. "He that is least, the same shall be great." Luke ix 48.
The mother of James and John asked promotion for her sons.
The ten hearing it, were moved with indignation. Mitt. xx. 24.
The solemn services of the Passover, and the Lord's Supper just closed;
Soon gave place to a vain-glorious and envious ambition.
The disciples were still dreaming of Christ's temporal lingdom.
It however consisted " in righteousness and peace." Rom. xiv. 17.
Not only the traitor, but aetually the eleven troubled the Lord.
A special temptation of Satan, then, more than ordinarily busy.
Accounted. Inward jealonsies sar more disastrous than outward foes.
Few can heartily rejoice at a neighbor's snperiority.
The amount of envy, a proof of the extent and depth of pride.
Its root is the belief, that they themselves are more worthy.
Had there been a shadow of a ground for Peter's primaey, it would have been settled now.
Rome wants Bible sanction for her presumption and blasphemy.
$\phi$ idoveıkia, Between Peter, James, and John, and begun by Peter. Lightfoot. Order, 1, Passover, and Lord's Supper. 2, told Judas' treachery. 8, strife. Patritius, Alford. Mark's chronology preferred. Calvin, Ebrard, Oosterzee, Wiescler. The thought of the feet-wa-hing occasioned the placing this strife on the evening of the Supper. Ncander. l'revious prominence of John, limits the question as to whether Peter or John was the greater. Pienninger. They wished to know to whom to adhere when the Master was gone. Rieger. The honors of the kingdom. Hess. The pre-eminence at the present meal. Stier. Who must perform the service of feet-washing. Bengel, Gerlach, Ebrard. Identical with Matt. xviii. 1. De Wette; different. Pearce, Major. Before coming to Jerusalem. Märklınd, Campbell, Rosenmuller, Kuinoel, Doddridge.

Soкeî, Greek, redundancy. Which of them had the credit of being the grcatcst? W'akrficll, Major. Like here places togeiher a number of sayings of Jesus, which, accouln; to Math. and Mark, were spoken, some loter, some earlier ; as though this sublime part of His history were specially adapted for uniting with the words with which the Lord's Surper was instituted, these thougits on the fidelity of His disciples. Ewall, Ousterzee.
25. And he said unlo ilem, The kings of the Centiles exercise lordahip over them; and they that cxercisc authority upon them are cailed bencfactuid.

Kings of the Gentiles. Or nations, Emperors generally were oppressors.
Alfred, Washington, Lincoln rare exceptions.
Exercise lordship. Gr. lord it. Authority. Gr. use oppression. This was botl? history of the past, and prophecy of the future.
Records of our race present a miserable succession of rulers.
Power seems to intoxicate and disqualify fallen man for its righteous exercise.
Called. Affectation of lofty titles is here rebnked.
Benefactors. This word, or in Aramaic, implies "proud" and "beneficent."
To attain this title, they laid out large sums on public buildings.
They gave splendil gifts and games to the populace.
Ptolimy of Egypt was surnamed Euergetes, "Benefactor."
Tertallus thus flattered the vanity of Felix. Acts xxiv. 2.
Herod spent vast sums on Athens, Lacciemon, Olympia.
He ailorned Jcrusalem and Jcricho with sumptnous edifices.
One near Jericho, still remains, a magnificent ruin.
Julia Berenice was called descendant of kings and benefactors.
An inscription to Berenice and statue to Hyreanus are still in Athens.
Our rule is abasement, before the awful example of our Master.
cùepréral. The vanity of princes led them to affect this title: to attain it they expended large sums. The same was the case with the $\delta \in \sigma \pi$ óris. W. W. The retuming conqueror, stripped multitutes of their farms and homes, and bestowed them as gifts on their veterans, called beneficiarii and their sovereigns Benefactors. The term was applied to Calıgula, in his evil aim to be like God. Gerhach. Hyrcanns' ancestor had a statue at Athens. Josephus, Elsley.

калойvтa. The middle voice; call themselves. Would have themselves called. Bengel.

> "Then swell with pride, and must be titled Gods,
> Great benefactors of mankind." Paradise Regained, iii. 82.
26. But ye shall not be so: but he thatisgrcatest amongyou, let him be as the younger; and he that is chief, as he that doth serve.
Ye shall not be so. Are Christians forbidden to take a public office? The Friends or Quakers say they are.

If it were so, they would hereby negleet the means of doing much good.
The reins of power would full into the hands of nieked men.
The affairs of Churoh and state, karmonize in their respective spheres.
Civil power is styled " the ordinance of God." Rom. xiii. 2.
The magistrate is called the "minister of God, for gool." Rom, xiii. 4.
Kings should be "nursing fathers, and queens nursing mothers." Isa. xlix. 23.
"Not as lords over God's heritage, but ensamples to the flock." 1 Pet. v. 3.

Greatest. Gr. a greater. Not he urould be, but really is greater.
Christ teaches, there is a kind of greatness to be sought.
"Though I be free from all, yet have I made myself servant of all." 1 Cor. ix. 19.
Wisdom, laborionsuess and usefulness, the tests of true excellence.
The greatness commended by Christ, within the reach of all.
Humility, path to glory. 1. The old way. 2. Difficult way. 3. Safe way. 4. Happy way.
He who desires to be greatest, must become greatest in being the lowliest.
The greater our mercies, the deeper should be our humility.
The richest mines are deepest, smallest stars are highest.
The noblest palaces have ever the deepest foundations.
The greatest pretenders to piety ever have the least.
The great apostle was the greatest when he felt the least.
$\mu \epsilon i \zeta \omega \nu$. This comparatise may mean elder, as contrastell with the jounger, as James the less. It is thought that Peter was the eldest of the apostles, and this accounts for his being named first. Stier. Peter was undoubtedly older than our Lord. Inferiority. Beza.
27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitreth at meat? but I am among you as he that serveth.

Serveth. Evident allusion to washing His disciples' fect. John xiii. 5.
Never had servants such a compassionate master.
"He took on Him the form of a servant." Phil. ii. 7.
IIe thus eugraves a lesson, by the finger of the IIoly Gliost, on their hearts.
Believers may fail in knowledge, courage, faith and patience.
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Peter humbled and ashamed said, "Lord, Thou knowest I love Thee." John xxi. 15.
I am as he. This refers to the symbolical feet washing.
Far from levelling all diflerence of rank in the cirele of the saints.
He recognizes an actual aristocracy, but one of Humility.
The depth of His own humility, an element of His own greatness.
He rules by serving, and His glory is greatest in condescending love.
Chist serving, shews, 1. Condescending, 2. Active, 3. Persevering love.
He claims, 1. Reverence. 2. Obedience. 3. Benevolence from His

غंỳ̀ cime, "I am among you as he that servcth," preserved by Luke alone. Oosterzee.
 Doubtless refers to the incident recorded in John xiii, 14-16. ס'ákovos is a word of very extensive signification, denoting one in subordinate station, formed perhaps from $\delta\left(\eta{ }_{\eta} \kappa \omega\right.$, run to serve. Applied to St. Paul, 2 Cor. vi. 4; to magistrates, Rom. siii. 4. Scaкovía is especially used of ministering to the poor, Acts vi. 1 ; sii. $25 ; 2$ Cor. viii. 4 ; but means service of any kind: a wond of wider meaning than darpeia, which expresses the service of God. Webster's Synta.c. The Pope annually washes the feet of some Jews, who act, as though they were converted. Lapid. This is but one of the many mockeries witnessed in St. Peier's, at Roine.

## 28. Ye are they which have continued with me in my temptations.

Continued. He had been constrained to reprove them slightly. He now blesses, and loads His faithful disciples with His gifts. With all their infirmities and follies, they were faithful ones still.
He speaks in typical prophecy, while speaking of the past.
Their former fidelity, the type of their future fidelity.
He frequently reproves their ignoranee, and want of faith.
Their hearts had been right, amid all their mistakes.
He looks more at the graees imputed by Himself, than their sins.
He knew at this time, His nearest disciples would not watch with Him one hour.
The power of darkness on the Shepherd, beholds the sheep scattered.
My temptations. 'lhe diseiples being called, after our Lord's temptations.
His eutire life a painfal experience, in conflict wioh Satan.

My. He thus places Himself humbly in the midst of sinners, before He proceeds to distribute thrones.
He knows full well that it is the way for Him to glory, theirs, to a victorious fidelity.
Under the discipline of the Spirit, He was tempted in all points. Heb. iv. 15.

The disciples had not been offended in Him as others. Matt. xi. 6.
Persecutions are among Christ's legacies to saints.
If we embrace Him in robes, we must not scorn Him in rags.
It is Christ Himself, who, through all time, endures, in His Church, the temptations of the world. Quesnel.

тeıparmois. This evidently cannot be limited to Chrisis special temptation, Lake fv. 1-8. These words a repetition of Matt. xix. 28. De Wette. The whole earthly life of Jesus is thus represented as a continuous temptation. Oosterzee.
29. And I appoint unto you a kingdom, as my Father hath appointed unto me;

I appoint. A glorious promise worthy the King of kings.
A parting legacy to His little, but beloved flock.
The eleven, like Barzillai, had gone a little way with Him. 2 Sam. xix. 35.

He assures them, that another world will reward His followers.
He bottles their tears, a cup of cold water given cannot be lost. Mark ix. 41.
I. Gr. and $I$, in return for your fidelity.

We feel, but cannot describe, the sublimity of this word.
A poor Nazarene; not a garment to leave His followers.
Yet He makes over a royal inheritance to His disciples.
He had no spot where to lay His head on earth.
Yet, He beqneathes the highest posts in God's kingdom, within an hour of His being bound as culprit under a Roman consul.
A kingdom. Honor, dignity, reward and majesty, represented by a kingdom.
You strive for dominion after the manner of the world.
Beholl, I give yout a kingdom, infinitely higher than that of the Gentiles.
I lift yon up into co-regents with Me on My throne!
Equal in dignity, no envious contention can there find place.
My Father. He ever holds oneness of counscl with the Infiuite Jehovnh.
$\square$
$\square$
$\square$
$\square$

Appointed Our Forerunner, our King and Finisher of our faith, looks with steady composure, through His sufferings to our kiugdom.

Sıariөemal. Paciseor, I covenant to give. Beza; dispono testamento, I assign by will. Schmidius. The wort denotes not only investing or insuring, but such a disposition as a dying man makes by testament, in favor of survivors. Oosterzee. I will warrant. Bengel; bequeath. Alberti; promise. Rosenmuller, Kuinoel; solemnly engage to secure. Bestow. Markland, Doddridge. Apostles will have higher position than other saints in glory. Mede. If so, only for superior humility and greater devotion.
30. That ye may ent and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.
My table. The participation at the royal table, a symbol of highest dignity.
An affectionate allusion to the Sou of Man, not having a place to lay His head.
He is now with His disciples, in the guest-chamber of a friendly host.
But He speaks of His own Royal table of glory prepared above.
He Himself will be Master and Host. We shall eat ąd drink.
It may rèfer to the marriage supper of the Lamb. Rev. xix. 7-9; Matt. xxvi. 29.

They who "awake in the likeness of Christ, shall be satisfied." Psa. xvii. 15.

Sit on thrones. The names of twelve apostles, on the twelve founda. tions. Rev. xxi. 14.
Judging. Implying authority, always delegated by the Supreme Power. A judge of Cæsar, represented the throne of Rome.
A judge under Christ in His Church represents the throne of Heaven!
Twelve thrones. Matt. xix. 28. Twelve spoken of, despite the apostacy of Judas.
Twelve tribes. Four times named, Matt. xix. 28; Acts xxvi. 7; Jas. i. 1.

Twelve loaves of shew-bread placed, when only two tribes returned. Neh. x. 33.

The ten are remembered. The Church must be complete.
"Though Israel be not gathered, yet will I be glorious." Isa. xlix. 5.

Opown, His dectrines preached by the twelve. Brentius. The apostles shall witness against the unbelieving Jews at judgment. Gaulter. Literally, assessors with Christ, 1

NOTES.

Cor. vi. 3. Doddridge, Major. They slall rule during the Second Advent, Smaltridge, Mede. крivovtes. Judging the twelve tribes, singuline, singulas. Benget. סẃбєка. Six from each of the twelve tribes were selected by Ptolemy (B.c. 240) to translate the Hebrew Scriptures into Greek, hence ealled the Septuagint. Josephus, Pearce.
31. II And the Lord said, Simon, Simon, beloold, Satan hath desired to have you, that he may sijt you as wheat:

The Lord said. From general instruction of the apostles, the Lord proceeds to the more special humiliation of Peter.
Doubtless spoken before the silent walk to Gethsemane.
All offended. Matt. xxvi. 31. All remaining-Judas just left.
"I will smite the Shepherd, and the sheep shall be seattered." Zech. xiii. 7.

Scattered in Gethsemane-Gathered in Galilee. John x. 4.
Simon, Simon. Solemnity and importance. Luke x. 41; Acts ix. 4. The enemy would seize upon the natural Simon, as a handle.
Christ addresses him only, by this name of his natural birth.
Thrice Jesus recurred to this old name, in gentle or severe rebuke. Matt. xvii. 25 ; Mark xiv. 37 ; John xxi. 15-17.

He had joined in the wicked strife, about pre-eminence.
"How can ye believe, who receive honor ?" \&c. John. v. 44.
Called "Satan," because he stood in the way of the cross to glory.
Satan. Luke iv. 2. Desired. Gr. to obtuin by asking.
That Peter be delivered to him as was Job. ii. 6.
By permission, the devil tempts, but works in chains. Jude 6 verse. God gave them over to be sifted. Satan wants all, but Peter especially, who vainly contradicted Christ's word.
Peter's rashness had betrayed itself, at the washing of fect.
His unreasonable self-confidence, reudered particular warning necessary, Herod after killing James, proceeded to take Peter also. Acts xii. 3. Satan having taken Judas, desires to take Peter also.
Satan asked leave to tempt Job, he now demands a right.
Conflicts are going on in the invisible world, about our poor souls. Satan like a night wolf was near the flock, but they knew it not.
Few are conscious of his active energy and power.
Conqueror of David and Peter, and assaulter of Christ, no mean foe.
The heart of man has been his study, for nearly six-thousand years.
Have you. Not only Simon, but all the disciples.
Sift as wheat. Winnow, i.e. most searching trials.

Gud's sieve drives away the chaff, and saves the wheat.
Satan's sieve saves the chaff, and drives away the wheat.
In this sifting, Judas proved chaff.
Sifting is winnowing, added to terrifying and trying.
The permitted sifting, does no harm to the wheat of God.
The sifting not refused him, as the wheat ever stands the test.
The Lord uses the tempter as a winnowing fan to purge ont the chaff.
Satan is God's sieve holder, and thinks to find all saints chaff.
The Lord will rot suffer one grain of wheat to fall to the earth. Amos ix. 9. Simon. 1. Dangerously threatened. 2. Invisibly protected. 3. Powerfully strengthened. 4. Aids his brethren.
The harassing of saints, shews Satan"s malignant intentions.
But the result through grace, is to purify the soul.
"Let him that thinketh be standeth, take heed lest he fall." 1 Cor. x. 12.

Peace once enjojed, is no pledge of future safety. Zech. xiii. 7.
Peter not alienated in affection, but staggered in faith.
A wonderful revelation of the secrets of the realm of darkness.
The thoughts in Satan's heart, cherished for three ycars.
Satan is a serpent in craft, a lion in assault.
Soon to be scen, there was chaff enough among the wheat.
He intends so effectually to scatter, that there can be no gathoring.
The chaff is reserved for burning, but wheat for the garnor.
You. Emphatic. He desired to ruin all the apostles.
The most terrible dangers threatened all, unconscious.
eite Sè ó Kúpıos, omitted. Tischendorf, Alford. Warning nttered twice. Meysr, Alford, Oosterzee; three times. Augustine, Greswell; but once. Newcome, Robinson. Said at, supper. Brown ; on His way to Gethsemane.fireswelì. é $\xi \eta$ nrigato. Has obtained you, غx denotes success. W. of. $W$., Alford. He deminded them on the ground of right. Stier. Obtained (hy asking) you. Broun. Demanded not merels the sifing, but tho aporfles themselves.
íäs. The Lord presupposes Peter to be the first of the apostlos, and that the apostles would stand or fall with him. Bengel. So far from this passage supporting the pre-eminence of Peter, it would rather show he was in more danger of falling than the rest. Peter, the hand and the heart of the apostolic circie; Thomas, its head; and John, its soul. Braune. Gr. hati sought that you should be surrendered to him. Major. Two predictions of the denial. Oosterzee. An allusion to Job's temptation. Euthymius, Wetsts in, Kuinocl.

тov̂ $\sigma \iota \downarrow$ á $\sigma a l$, sịft, winuove, iry your fidelity and constancy. W. $\mathfrak{d} W$. The tertiun comparationis is the trying rapáaбєtv. Mcyer.

NOTES.
32. But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren.

But I. Majestically opposes Satan's foil.
"While Satau was obtaining, I was praying for you."
The Lord ever retains His own supremacy over His disciples, and His authority over Satan.
He first, shews them the treacherous designs of hell.
Then allows them to view a heaven, in their Saviour's heart.
Have prayed. Who shall describe the power of that prayer!
It proves faith is not of man, but the gift of God. Eph. ii. 8.
Peter not aware of his danger, or the Saviour's intercession.
The supplication of mercy, countervails the daring appeal of the accuser.
Christ had already prayed for them, in that mysterious prayer. John xvii. 9.

God's grace never fails, since Christ ever lives to intercede. Heb. vii. 25.
His intercession as important as His death, 1800 years ago.
For thee. The method of intercession is not stated.
Christ's prayer for all but Judas, he had no faith.
The ruin of Peter, might have carried with it, that of the others.
The foremost soldiers, are imperiled more than the rest.
Peter's boasted successors have fallen into Satan's sieve.
Many a prodigal restored for the sake of the parents' prayers.
Augustine traced his salvation to his mother Monica.
Faith fail not. Gr. eclipsed. Utter extinction of faith.
Faith, the root of the entire Christian character.
He did not pray that he might not fall-he needed sifting.
But that his faith might not fail him eventually.
He did not pray that we should be spared the sifting.
But that we might not through unbelief, become chaff.
Christ names not his unbelief, so strongly shewn in his denial.
This prayer should invigorate our failing faith, while in the enemy's sieve.
Converted. "When thou dost return in future from thy wanderings."
When humbled into self-knowledge of our infirmities, our experieuce becomes a warning to cthers, of Satan's power.
We can detect the voice of the wolf, from that of the shepherd. I
He remembered this word of the Lord, when he wrote. 1 Pet. v. 8-10
Strengthen. A word thrice used by Peter, in his two epistles. 2 Pet. i. 12 and iii. 17.

He obeyed. Acts ii. 3-4. "Feed my sheep, tend my lambs." Johu xxi. 15.


Gud can convert a fallen brother, into a strengthener of others.
Many professors "add nothing," in interviews with brethren. Gal. ii. 6.

They seem to have no Saviour to tell of, no grace to report.
"We believe, therefore we spcak." \& Cor. iv. 13.
"Answer with meekuess." 1 Pet. iii. "Be clothed with humility." 1 Pet. v. 5.
Thy brethren. He does not say, MIy brethren.
They bore a different relation to our Lord from Peter.
He hints, they were infected with the same infirmities.
èклєimๆ. Our Lord's prayer was heard, though Peter's faith aid fail. ix denotss a total extinction, which Peter's faith did not suffer. All are specially prayed tor, John xvii. 9. Total failure of Peter's faith pússible. Alford. With regard to Peter, true, but with regard to Christ, impossible, John x. 28. Our Lord's prayer was answered always, John xi. 42. Mark ix. 23, It is a thing possible to a believer. "May not utterly forsake thee."Major. Apostate Rome pleads this as a proof that Peter and herself could never fall, whle the Churches of Alexandria, Constantinople, and Antioch, have perished. Lapide, Maldonatus. Peter's safety, not honor, especially needed prayer. Lightfoot. Rome claims all the Popes to be here included. "Do they need prayer especially because they deny Christ?" Wordsuorth. Infirmity, not infidelity. Quesnel. This migit have bolstered him in false security. Brown. Did our Saviour pray for Judas also? Olshausen. His unbelief shut him out. Stier.

бט́ потє. Whenever. Bengel. émıбтрє́षas. vicissim, in thy turn. Then God turned. A.V. God in His turn. Fausset. The general N.T. sense is returning to God, as a penitent, after sin. Alford. Repent. Theophylact, Beza. Hebrew form of speech, "turned," Acts vil. 42. An $\dot{\varepsilon} \pi\llcorner\sigma \tau \rho \circ \phi \eta$, visible to others, the result of an inward $\mu \in \tau$ ávola. Oosterzee.
oTท́pı६ov. Strengthen them again, as I have strengthened thee. Bede, Van Hengel. The modern usage of the term "converted" has no support whatever from this passage. Campbell. Do thou some time or other, convert and strengthes thy brethren. Elsner. A recovery from a fall. Ryle. He was converted from an act of sin. Burkitt. When thou hast returned back to thy duty. Meyer. Converting thy brethren. Wetstein.

## 33. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

I am ready. Most unbecomingly, he contradicts his Master. The old, lofty, but weak sinner, knows not himself.
"Thy intercession for me is not so necessary, my faith is strong." There is no hypocrisy in this vain selt-confidence.
Our Saviour lays the axe at every root of self-glorification.

Notes.
"He that trusteth his own heart, is a fool." Pro. xxviii. 26.
Presumption, a true sign of weakness, always paves the way of Satan. Self-complacent boasting, sure token of a speedy fall.
To prison. With characteristic forwardness, he boasts an exception. Most unfavorable specimen of the dark side of his character.
To overweemmg self-sufficiency, he adds an urrogant estimate of his own
.strength, in comparison with other apostles. Matt. xxvi. 33.
Not one of those sank so low as to deny his Master.
Our Lord remembered this boast after His resurrection. John xxi. 17.
$\mu \in \tau \alpha ̀ ~ \sigma o v ̂$. Beginning a sentence emphatic. фu入aкìv, The vaice of a noble and resolute spirit. The warm feeling of love, noble at the moment, as the act itself. Niemeyer. No man is so good as in a moment of glorious inspiration. No man is so wicked as in the wretched outburst of self-oblivion. Drascie. No self-exaltation is more pardonable than that springing from enthusiasm for the Saviour. Krummacher.
34. And he said, I tell thee, Peier, the cock shall not crow this day, before that thous shalt thrice deny that thou knowest me.

I tell thee. The repelled Master, sadly utters a definite prophecy.
He foresaw Peter's apostasy in its minutest details.
"Wilt thou contradict this also, thou supposed Peter ?" Matt. xvi. 18.
Peter. A rock. The only time He used the name in censure, not now, "Simon, Simon."
Cock crow. The cock crow shall awake thee in the deep night, and bring thee back to Me.
The first cock crowing was soon after midnight, the sezond three o'slock. This day. Jewish day of 24 hours, began and ended at sunset.
Thrice. Note the climax, not only fall, but forsake his Master.
Not only deny having any knowledge of Him, but he will do it thrice,
In pe sisting blindness, and increasing guilt.
A remarkable prophecy, fulfilled against all human appearances. That he should deny his Master, the very night of the Lurd's Supper. After plain warnings, and such protestations,-three times.
Denying, a formal abjuration of His friendship and authority.
He will this ver!y night do all these things.
But Peter did not deny, because, the Lurd foretold him.
Knowest Me. That thou belongest to Me.
It implies a denial of faith in Christ, the Son of God.

For $\pi \rho i \nu \eta \ddot{i}$ Ë $\omega \varsigma$. Tischendorf, Alford, Cod. Sinai. Gクimepov. Matt. and Mark's expressions are the same in sense as Luke's. dं入éкт $\omega \rho$. The assertion, cocks not allowed in Jerusalem has no basis. Lightfoot, Alford, Andreve. Sub galli cantum, consultor ubi astia pulsat. Hor. Sat. 1. Homer, Plautus, and Aristophaneo allude to these seasons between midnight and morning. Gerlach. Equivalent to before dawn. Lightfoot.
35. And he said unto them, When I sent you without purse, and scrip, and shocs, tacked ye any thing? And they said, Notking.

When I sent. Hints at miraculous superintendence, formerly.
As friends parting, love to dwell on happier days of the past.
Purse. Luke x. 4. Wallet, Tyndale; without provision, and express prohibition to make any.
Scrip. Used for food, and purse for money.
Lacked ye? Superfluity was to the Lord's disciples, too mach.
He catechises them upon their past experience. Mark viii. 19.
The Lord does not ask them concerning the time they were with Him.
When I bade you trust no human aid, was it thus?
Mockery, dejection, necessity, self-denial were in that journcy.
But they were never in absolute want, or fatal perıl.
These preachers of repentance and faith in an unscen kingdom, were no grumblers in the service, to be rewarded hereafter.
They are now like Paul in tent-making, to work. 1 Cor. iv. 12.
They were to claim their legal rights, as Paul before Lysias. Acts xxvi. 25.

Nothing. Joyfully, thankfully, sincerely, triumphantly they say, "Nothing!"
How unlike those ever complaining, of the want of things, never promised.
The Lord has been our Shepherd, we wanted nothing. Psa. xxiii. 1.
86. Then said he unto them, But novo, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him scll his garment, and buy one.

But. A total change was soon to take place, you must expect want and violence.
He that hath. Implies that many will have no purse or scrip.
There will be something else, still more needful to them.
Self-defence, not merely a pressing, but a first necessity.
Purse. Not that none will be your friend, but many your enemies.

From this hour to the Pentecost, they shut themselves up. John. xx 19. They are no more to expect miracles, for preservation.
If they desire bread, they must work for it. 2 Thess. iii. 10.
If enemies are to be overcome, they must wrestle or fight.
Looking for suceess by purse alone, is self-righteousness.
Looking for victory withont the sword, is presumption.
Jaeob exhausted his skill, in appeasing his brother Esau.
He then spent the entire night in prayer for success. Gen. xxxii. 1-24.
Sword. The Lord authorizes a sword for defence, but not for assault.
His disciples in this unfriendly world (at war with their Master), must no longer depend on miraculous protection.
In times of danger, they must have recourse to the sword.
The sword here stands on a level with the purse and the shoes.
Manifold provisions for the missionaries' need, are important.
The fall of Lyman and Munson among the Battas of Sumatra proves the neeessity of a sword, amid the ferocity of cannibals.
The Lord forbids us from throwing away our lives undefended.
Condemning the use of human means as "carmal" is janaticism.
Sell. He who has a purse can buy a sword without stlling his garment. The very form of expression makes it evident, that no reference was made to that night's danger.
Israel fed by miracle in the desert, must carn their bread in Palestine.
Believers may not always expect sunshine in their path.
His miraculous shield, was soon to protect them no more.
Instead, He would leave them a legacy of slame in worldly eyes.
New scenes and trials, require different methods now.
oviv. Incident took place in the way to Gethsemane. Stier. In the paschal chamber. Andrews, Ebrard, Oosterzee. ó $\mu \grave{\eta}$ ëх $\omega \nu$. Not, hath no sword, but hath no money with which to buy. Bengel. He who liath no $\beta a \lambda \lambda \alpha \dot{\nu} \tau 10 \nu$. W. \& W. Predictiou of instant perils. Wetstein, Rosenmuller. Instead of quarrelling among themselves, better provide against other foes. Lightfoot. Let each buy a sword at any rate. Grotius. He that hath no purse, let him sell his garment, and buy a sword. Stier.
$\mu a ́ x a r p a \nu$. Those who denounce providing for one's family, collecting monies for religious societies, studying for the work of the ministry, taking part in civil government, supporting police and civil courts of law, are wiser than their Lord, in their own conceit. Foote. A literal sword, in order that the miracle in the garden might occur. Oosterzee. The sword of the Spirit. Olshausen, De Wette, Chrysostom. Eph. vi.17. Emblematio term, Swier, Theophylact. An interpolation from verse 38. Pearce. Precaution enjoined against perilous times. Major. Swerd, a sign of defence against danger. Lightfoot. Weapons of defence in travel. Van Ess, Lange. Disciples misunderstood the Lordo

Gerlach. Not so much to use it themselves, as to compel others to keep theirs in their 8heaths. Bengel, Stier. Conversation occurred in the supper room. Da Costa, Ebrard, Oosterzee.
37. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

For. Gives the reason of what He had said.
With Myself, the way leads througll ignominy and enmity.
Thence estimate what hatred you may expect from the world.
He first directs us to that complete prophetic history of the cross, Isa. liii.

The end of My coming cannot be averted by your sword.
Christ's coming, had atoning suffering for its end.
He yields Himself to the sword, God had summoned.
His disciples in cases of necessity, may draw sword against sword.
Is written. Luke i. 63. Often by allusion, He appears to prophesy. Isa. liii. 12.
Accomplished. As $\pi$ wise master-builder, neglects no part of the foundation.
Fulfilment of prophecy, and heavenly doctrines rather than miracles, the foundation, on which the apostles rested proofs of Christianity.
This was the thing the Jews persistently denied.
They did not, would not, accept a solitary prediction verified in Jesus.
So to this day they shut their eyes and cars to any such evidence.
Transgressors. This continues the abiding indignity, even to the end Prepare yourselves for danger and enmity, malignant and active.
For your Lord must die the death of a malefactor.
He avoids stating His death, to be merely an act of self-denial.
A vicarious sucrifice is everywhere, the lcading thought.
An end. His toils and trials were soon to end, theirs just to begin.
rédos. When this (rov̂to) comes to pass, hecause all must come to pass, then the fulfilment and the event will thereby have an end. Stier. Ë'tı, cancelled. Lachmann, Tisehendorf, Cod. Sinut. Persecution as a heretic, the last, but most useful affiction. Quesnel. Condemned by Clement, in the Unigenitus Bull, 1713.

> NOTES.
88. And they said, Lord, behold, here are two swords. And he sulid unto them, It is enough.
Two swords. Excessive zeal to defend Him during this feast.
Or they had brought their weapons from Galilee, as protection.
The priests and the quict Essenes, did not then go unarmed.
He had bid them heneeforth, trust to Providence for defence.
This implies the use of all lawfil means, for self-protection.
It is enough. Not that two swords were enough.
It implies that they understood the principle He had given.
This evening's conversation disclosed the Mediator-heart of the great Friend of sinners.
Henceforth they must proteet themselves, trusting in God.
When government ceases to answer the ends appointed, socicty resolves itself into its original elements.
Our Lord fights, by suffering; and conquers, by dying.
But "if My lingdom were of this world, My servants would fight." John xviii. 36.

The Lord's Supper having been closed, "they sang an hymn." Matt. xxvi. 30.

Then the discourses and prayer recorded, John xv ; xvi ; and xvii.
They left devoted Jerusalem, and neared the Mount of Olives.
$\dot{\omega} \delta \varepsilon$ sio. Either found them in the room, or brought them. The temporal and spiritual power of Rome, Boniface viii. Maldonatus, Lapide. The Romanist Strlla scouts the idea. Two sacrificial knives. Chrysostom. They took them to sacrifice the Paschal lamb. Euthymius. Roads infested with bands of robbers. Galileans took swords. Grotius, Cyril. This sentence recorded by the Holy Spirit, in order to show how narrow-minded, and enslaved by the letter, the apostles of our Lord as yet were. Wordsworth.
'Iкало́⿱ є̇бть. A shade of displeasure. Jahn, W. de W., Owen. Ironically. Oosterzee. Two-fold meaning. De Wette. Let it be so. Stier. Enongh to show your ignorance. Lange. Two swo-ds are sufticient. Olshausen. We need no more. Campbell. They are sufficient, Syr. and Arab. Ver. Bengel. Peter's sword gave occasion for the miracle. Le Clerf. It is the sigh of the Redeemer, hovering like a lamentation over the swords, scaffolds, and camps of Rome, and over all the violence by which men have since sought to promote His cause. Lange.
89. If And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

And went. The agony in the garden stands next to Calvary for its mysterious solemnity, among the deep things of God. 1 Cor. ii. 10.

Reader, "The place whereon thou standest is holy ground." Ex. iii. 5. Master and disciples doubtlessly walked thither in silence.
Was wont. Our Saviour's habit was well known to Judas. Luke xxi. 37.

Jews encamped during the festival without, for want of room within the walls.
It shows that the time for avoiding His foes was past.
Mount of Olives. Luke xix. 37. His perfect fidelity, keeps the law by not going to Bethany.
It required all the apostolic band to spend that night in Jerusalem.
Holy Mount, happy solitude, consecrated by Jesus.
Sung a hymn, Matt. Gr. having hymned, i.e. the Great Hallel.
Our Lord joined in a Lymn of praise before going ont to Gethsemane. Teaches us that thanksgivings and praises are due to God at all times. In affliction as in health, in adversity as in prosperity, in life as in death.

Jesus often prayed, but never sang. Bengel. The Lord being silent among the eleven singing, inconceivable. Brown. "Came," midnight. Lichtenstein. Betweem eleven and twelve. Greswell; nine. Morrison; eight or nine. Fairbairn.
40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.
The place. Matt. xxvi.36. Gethsemane. Oilpress.
Here He awaits the fiercest assanlts of Satan before His passion.
Gethsemane. Consecrated by Christ's prayer, desecrated by Judns' treason.
Tradition locates it at the foot of Mount Olives, about $\frac{3}{4}$ of a mile from the wall.
To the Christian pilgrim it is the most solemn spot on earth.
'The mind, unable to locate Calvary, feels compelled to find in this garden, the scene of the mysterious agonies.
The shade of the olive trees invited our Lord's frequent resert.
Its inexhaustible associations, are the offspring of Christ's agony.
"I have trodden the wine press alone." Isa. liii. 3.
Disobedience lost the first, obedience won the second garden.
The period, was the vernal equinox, during the full moon.
The time was the last watch at night, between the hours of 11 and 12.

NOTES.

Eight olive trees still survive to mark the traditicuary spot.
Pliny mentions an olive tree in Athens, 1600 years old.
Bove speaks of one tree 24 feet in circumference, and 2000 years old. Eusebius, born a.d. 267, alludes to this spot.
A fig tree, near Nerbudda in India, is said to be 2500 years old.
The record of particular tribute paid for olive trees near Jerusalom goes up to 636 A. D.
Pray. Luke xi. 1. He took tbree of His disciples with Him.
"Call upon Me in the time of trouble, I will deliver thee." Psa.1. 15.
"Is any afflicted? let him pray." Jas. v. 13.
Job bereaved of his children, Hezekiah threatened, prajed. Job i. 21; Isa. xxxvii. 15.
Enter not. To be tempted, and to enterinto temptation, are different things.
Sinless beings alone, escape entirely the stain of temptation.
Temptation. Luke iv. 1-13. While in the flesh, and Satan lives, temptations are sure.
rónov. Luke never uses the word Gethsemane. Family of Lazarns might own land there. Greswell. Foot of Olives. Eusebius, Jerome, Thompson; doubtful. Stanlery. According to Luke, it would seem the Lord spake these words to all His disciples. Frora Matt. and Mark we learn they were addressed particularly to Peter, James, and Johu.
41. And he was withdrawn from them about a stone's cast, and kneeled down, and
prayed,

Withdrawn. Seems to imply something more than mere removal.
It intimates something of the reluctance of parting.
With heavy steps and visible emotion, He sought retirement.
There are times when the best company can hardly be borne.
A stone's cast. Not more than forty or fifty yards.
Probably the disciples heard the words of His agonizing prayer.
Kneeled. He fell on His face on the ground. Matt. xxvi. 39 ; Mark xiv. 35.

He divinely sanctioned the standing posture also. Mark xi. 25 ,
Every knee must bow before His Majesty. Isa. xlv. 23.
Prayed. All conflicts of the trusting soul are prayer.
"I and the lad will go youdor and worship." Gen. xxii. 5.

NOTES.


Execution was anciently expressed, by sending criminals a poisoned cup Cup refers to internal, baptism, to external sufferings,
His severest sufferings, a cup rigorously nieasured out by Parental Love.
Not my will. Two natures in one person, He said this as man.
Two natures were wiited, but two wills were not confounded.
Such a spirit proves a saint far advanced in the life of God.
As a man, He naturally and necessarily shrank from pain and death.
Following our will in preference to God's, becomes sin.
Here temptation ends, and sin begins.
Thine be done. Profound emotions speak in broken language.
He enjoyed perfect assurance of victory, before the hardest trial came. The work of Christ's life, seemed about to be annihilated. The bush is burning, yet unconsumed.

1. Necessity of the sacrifice, the Father did not remove it.
2. Completeness of it, in the degree of suffering endured.
3. Crown olftained thus, the priceless fruit of His agony.

The first Greenlander converted, Kajarnal, owed his conversion to a sermon on this scene.

тарєขє $\gamma \kappa \epsilon i v$. Not an infinitivus pro imperativo (Bengel), but an aposiopesis, strikingly expressing that the request was recalled, almost before it was quite uttered. Ousterzee. motípoov. A portion. Calvin. Special agony. The key to this mysterious enigma, so far as we can judge is, He sank under a sense of God's wrath, without sin. Alexander. His sensitive humanity quailed before death; His holy humanity, before the powers of darkness; His loving humanity, before hatred at its fearful climax. Lange. Our Saviour's sinless body felt pain. Luther.

## 43. And there appeared an angel unto him from heaven, strengthening him.

Appeared. Ministering angels in the darkness of suffering. Psa. xxxiv. 7.
"He was heard in that He feared," (for his piety) Heb. v. 7; almos ${ }^{\text { }}$ parts the veil of eternity.
This heavenly messenger, proves the efficacy of prayer.
Hagar-Gen. xxi. 17 ; Daniel-Chap. ix. 23. Cornelius-Acts x. 4. The nature of that Fear, beyond the reach of our mortal mind. "Fearfulness and trembling are come upon me." Psa.lv. v.

NOTES.


Angel. Luke i. 11. In the wilderness, angels ministered unto Him after His first victory. Matt. iv. 11 ; Mark i. 13.
Here the messenger of heaven appears in the midst of the conflict.
Was it a message of assuring love, from the Father?
Was it a glance through the future, of the fruit promised? Iso. liii. 11. His sinking energies were invigorated by this heavenly minister.
He was for a little while " made lower than the angels." Heb. ii. 9.
An object of sympathy, He received comfort fron created intelligences.
He was then actually drinking the cup, His prayers being grauted. Heb. v. 7.
Strengthening. Probably between the first and second prayer.
[n the wilderness, angels surrounded the Lord also. Mark i. 13.
[nfinite condescension! receiving aid from one of His creatures.
Che apostle alone alludes to His precious tears. Heb. v. 7.
ingels' ministry manifests, 1. The depth of His suffering. 2. The grentness of the Lord. 3. The love of the Father.
it incites, 1. Humble faith. 2. Unshaken confidence. 3. To aid others in suffering.
We bave here, 1. The Priest kneeling in the sanctuary. 2. The sacrifice consumed. 3. The glory falling upon the sanctuary. 4. Warning voice from the sanctuary.
The three cups, 1. Temptation. 2. Affliction. 3. Of death. God knows how, and when, to send us an angel to aid us.
And He knows when to send them to punish foes.

Verses 43,44 omitted in some of our oldest MSS., but contained in others, and in the most ancient versions. Not found in the Alexandrine and Vatican. It is in Cod. Sinai,, bracketed by the first hand, and the brackets removed by the second. Hansell. Lachmann brackets it. But the evidence in its faror is so early and weighty, thatan spocrypbal insertion is impossible. Major, Alford; endorsed by Justin Martyr, Itippol., Epiphanius, Chrysostom, Jerome, Wetstein, Rosenmuller, Kuinoel, Tischendorf; omitted because ntterly incomprehensible. Bengel. Probably omitted by the orthodox, who considered this account somewhat derogatory to the Lord's dignity. No tenable ground for the insertion of these verses in the text, if not originally in Luke's gospel Oosterzee. Angel's visit placed between nrst and second prayer. Meyer, Alford.
$\dot{\epsilon} \nu \boldsymbol{\nu} \sigma \chi \chi^{v} \omega \nu$, with physical strengtb. Hesse, Alford; a mere bodily aiding. Hoffinann. Jesus received words of consolation and power. Pjenninger, Alford. Strengthening to prayer, De Wette. Not simply exhortation, bnt invigoration. Bengel, Oosterzee.
üфөך av̉тq̆, not $\check{\omega} \phi \theta \eta$ aủtois. Comforting. 'Tyndale.
44. And being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.

Being in an agony. Wrestled with death. A mortal agony. Satan decisively and vehemently, contended for the world.
It was the recoil of human nature from the cup of sorrow.
"He offered prayers with strong crying and tears," Heb. v. 7-9; best commentary on these words.
The soul's actual endurance of the conflict in winning a victory. "It pleased the Lord to bruise Him ; put Him to grief." Isa. liii. 10. His agony was related to the despairing sorrow of the world, As the victory in the wilderness was to its enticing allurements. Tabor and Gethsemane witnessed by Peter, James, and John. The sorrows of the garden, profit more than the heights of Tabor. His sufferings having long burdened him, at last become visible.
More earnestly. Somewhat longer. Tyndale.
The same mysterious Being with whom Jacob wrestled.
Now in Jacob's nature, He experiences a severer agony.
Sweat. Although a cold night, and He kneeling on cold ground.
Drops of blood. Stoical philosophy, boasting its indifference to pain, heathenish.
The Gospel reveals the tenderest susceptibilities to pain.
His struggle was an invisible agony of sowl, as forsaken of God.
Christ suffered, as the representative of mankind. Rom. v. 8.
Hence its mysterious intensity, seeming to prostrate the Redeemer.
Adam condemned to sureat, but Jesus to blood. Gen. iii. 19.
Luke a physician, alone mentions this fact, a trait of his profession.
Charles IX. of France died of a bloody sweat. Voltaire.
Attributed to his excessive fear, or violent passion.
It proves the Lord's body to have been no mere phantom.
The Lamb of God writhes like a worm, before he can triumph like a Lion.
Let no one mock at sin and death, in view of this scene.
A serpent's bite in India, caused a sweat of blood. Diodomes Siculus.
This was the bite of the old serpent. Gen. iii. 15.
He thus undid the curse, by the sweat of His sinless brow.
On the morrow, He received the curse in His own flesh.
A shuddering nature, and divinely sustained will, in conflict.
Levitical economy was everywhere revealed in letters of fire.
Without shedding of blood, no remission, key to all this agony.
The N.T. economy founded on grace divine. Heb. viii. 12.
He was made a curse for us! Language of appalling strength.

This sweat of agony took place in a cold night.
"By thine onknown sorrows and sufferings." Grcek Liturgy.
Fiere our sufest elozuence is our silent, adoring love!
Christ's sufferings in Gethsemane.-
Manner, 1. Mysterious. 2. Wholly upprecedented.
Cause, 1. Treachery. 2. Imminent death. 3. Present temptation.
Falue, 1. Token of Redemption. 2. Lesson of holy life. 3. Pledge of Paternal mercy.

1. The prophetic Revealer of the depths of man's misery.
2. The high priestly Expiator of the sins of the world.
3. The kingly Deliverer from their guilt and curse.
dywria. Straggle, faintness, death-struggle. Olshausen. Only occurs here in the N.T. A distress denoted by the entering a contest ( $\dot{\alpha} \boldsymbol{\gamma} \dot{\omega} \nu)$. Bengel. Jesus' ery.-As a beam tested beyond its strength gives way, becanse of the weakness of its nature. Luther. A divine heroism, sceing, bat not shrinking from danger. Beeke.
 clotted drops, from $\theta \rho \in ́ \psi a \iota, ~ i . e . \pi \hat{\eta} \xi a \iota$, to fix, or coagulate: real blood. Bengel; thick, heavy drops, mixed with and colored with blood. Oosterzoe ; colored with blood. W. \& W. : mixed with blood. Lightfoot; actual blood. Pool, Meda, Richter, Doddridje, Wetstein, De Wette; like clots of blood. Theophylact, Euthymius, Grotius, Scaliger, Hammond, Marlitand ; clanmy drops. Kitto ; viscous. Stuart. The Fatbers, for the most part, muderstand it literally as a "sullor sanguineus," so Hilary, Ambrose, Atianasius, Jerome, Bernard, Augnstine; drops of sweat, mixed and colored with blood. Meycr, Alfori. Aristotle speaks of persons in certain diseases perspiring a bloody sweat. In the Medical Gazette for December, 1848, there is an account of a sweat of blaod, under circumstances of strong terror. It occurred in the case of Norwegian sailors, in a tremendous storm.

Our Lord showed less heroism than martyrs, if He was only an example of selfsacrifice. Socrates, Polycarp, Huss showed more steadî́stness. Stier. He desired a deeper degree of suffering. Origen. An ascetic view. Oosterzee. He would avert the ruin of Jerusalem. Ambrose, Basil, Jerome. He endured God's wrath for sin. Nelancthon, Rambuch. Assaults of hell. Knapp. Not dread, but a part of the passion. Ebrard. Forsaken of the Father. Olshatasen. Pain of hody, loss of frieuds, diead of death. Meyer A specific agouy, not relating to the cross. Lange. The sinless dread of God's whath. Ba.cter, Alexander. Wrestling with an enraged devil. Lightfoot. As a vicarious sufferer, He was treated as if the greatest of sinners. Matthew Hale. If it was God's wrath, an angel could not aid Him. Lightfoot. A sublime model of self-sacrifice does not solve this mystery. Brown. The Eternal Redemption of man supplies the only key to this record.
$\dot{\epsilon} \pi i \nmid \eta \eta \nu \gamma \hat{\eta} \nu$. Not ouly on His raiment, but on the ground,-"propter copiam: ed terra benedictionem accepit." Bengel.

NOTES.
45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,
Come to His disciples. In the abasement of His hnmanity, He returns between His prayers, to His disciples.
He regarded them as some comfort to Him in that fearful hour.
But in this great work, the Mediator must be alone.
He had asked them " to watch with Him."
We derive comfort from one watching with us, in a terrible storm.
Eren though that presence is no real safe-guard.
Sleeping. Note the feebleness of the best of the saints.
The Redeemer sweating blood, and the disciples slecping!
It teaches us humility. "Let him that thinketh he standetn," \&o. 1 Cor. x. 12.
The three who slept at the Transfiguration, slept at Gethsemane.
Sorrow. Luke alone mentions the causc. Intense grief stupifies.
Inteuse joy or sorrow, soon overcomes human endurance.
àmò rîs $\lambda \dot{\mu} \pi$ ŗs. On account of, by reason of very sorrow. ánò here marks an occasion or effect produced by a cause : so in Lake xxi. 26 ; xxiv. 41 ; Acts xii. 14 ; xxiv. 11. Such is the meaning in Heb. r. 7, as in the margin of the A.V., "for His piety." Webstcr's Syntax. кoum teristic of Juke, a physician.
46. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Why sleep ye? "I looked for some to pity, but there was none." Paia lxix. 20.
His burdoned spirit might have been somewhat soothed.
But they were broken reeds, "He trode the wine-press alone." Isa. lxiii. 3.

Rise and pray. A standing posture well resists drowsiness. Luke xviii. 11.

Lest ye enter. The flesh too weak to stand without grace in the temptation.
"It was the hour, and power of darkness." Luke xxii. 53.
47. I And while he yet spake, behold a multitude, and he that was called Judae, cne of the twelve, went before them, and drew near unto Jesus to kiss him.
Multitude. Gr. rabble or crowd.

The sanctuary of prayer, changed into an arena of treachery.
One of the twelve. Henceforth the traitor is thus branded.
The shame and grief of Christ, but rejoicing of His enemies.
But "He shall bring forth thy righteousness as the light," \&c. Psa。 xxxvii. 6.

Friend. Matt. xxvi. 50. A term of relationship, now fearfully dishonored.
He had been a co-laborer in the work of Jesus' life.
Went before. He met our Lord as He entered the garden beyond Cedron. John xviii. 1.
The traitor may have reached Him before the crowd.
The Lord between helpless friends, and irreconcilable foes.
The traitor "was a guide to them that took Jesus." Acts i. 16.
Kiss Him. Masters generally kissed their pupils, among the anciente. It was in the highest degree, an act of daring presumption.
None of His nearest friends we believe had ever kissed the Lord. The traitor alone with impure lips, dared profane his Maker !
This unprecedented act, matched well with his effrontery.
This kiss upon the cheek of the Holy One of God, was detestable.
Our Lord meekly submits to this wicked salutation.
The kiss of treachery once given, often repeated since.

лроท́рхєто. Met our Lord at the entrance of the garden. Andrews; without. Meyer;
 Diu multumqne osculari. To kiss over and over. Xenophon il. 6. He embraced Him. Ebrard. No sign needed. Andrews. With a devilish spirit, to maintain his consistency. Stier. The stronger word only emphasised the fact. Hold Him fast, Matt. xxvi. 48. His darkened mind regarded Him as a great magician. Lange. Betrayal preceded the falling recorded John xviii. 6. Lucke, Olshausen, Tholuck, Ebrard.
48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Judas. That name, "praise of the Lord," of lovely meaning, for ever. branded.
Called to be an apostle, with the distinctivename of the "chosen people." 1 Pet. ii. 9.

1. The Lord's tranquil presence of mind. 2. His loving gentleness. 3. His judicial serenity.

Betrayest thou? Art thou daring enough to carry thy mockery to this fearful point?

This sign indicates the most cold-blooited calculation.
J.t shows him at once His disciple, and His betrayer.

The Lord reminds him of all the grace and fellowship he despised.
All the love manifested, now becomes Coals of fire on his heard.
It is equivalent to, "I know what this kiss signifies."
The profoundest lamentation of despised love!
" Whom seek ye ?"' measured the guilt of Judas.
"Betrayest thou?" rings with sound of impending judgment.
With a kiss. In the East, still men kiss each other, after a short absence.
Practised in apostolic churches. Rom. xvi. 16. 1 Thess. v. 26. The sacred sign of friendship.
Judas saw his wickedness penetrated, and himself condemned.
Each word plunged a sword through his heart.
Greek order, "With a kiss, the Son of man, betrayest thou?"
Our Lord only showed His meekness, holiness, and majesty.
He could not win the wretch, devoted to hell.
The traitor's heart remained, as cold as his kiss.
Even Moslems mark the place of treason, with a pile of stones.
The last words to Judas were heart-appalling enough.
They will thunder in his ears through all eternity! Fith a liss! with such a kiss, a sign of treachery! This word of the Lord, a condemnation thrown into his face. This question, the last vain thrust at his hard heart.
The accompanying glance! no pen or pencil can give that!
He preached to Judas, but gives Peter a look of love.
Preaching wasted on Judas, bot the look brought Peter to teass.
An act of lofty sublimity, amid deepest humiliation.

1. Infinitely gentle, alluding to his ingratitude.
2. Infinitely severe, taking away the mask.
3. Infinitely effectual, Judas despairs.


[^16] (rero czt oft rita stro,
49. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

Lord. Many consult the Lord, and follow their own passions.
Smite? Shall we strike at a venture, and drive them back?
Magistrates turning tyrants, cease to deserve loyalty.
Our carnal spirit understands not the divinity of His sufferings.
Man must not invade God's prerogative.
In the case of murderers, society is bound to destroy them. Gen. ix. 6 ; Rom. xiii. 4.
Sword. Not the classical term, but one used by Homer.
It denoted a knife worn by heroes, for slaying animals.

Omit $\alpha \dot{v} \tau \underset{\Psi}{\text {. Tischendorf, Alford. }}$
50. II And one of them smote the servant of the high priest, and cut off his right ear.

Smote. The murderous blow was aimed at the head. A new and grievous indignity inflicted on our Lord.
For a moment, it disturbs the sacred dignity of His patience.
It is far easier to fight for Christ, than endure for His sake.
Crusaders are always more numerous, than martyrs.
Suffering for Christ can be only endured from love to God.
The first of innumerable wounds by carnal zeal, in the Lord's cause.
The Lord of the Church often thumders. "Not witk such aids!"
The crusaders and the battle-field of Kappel, are examples.
Suffering and praying, the best weapons for Christ's cause.
Swords and staves, the chosen weapons of a false Church.
Servant's name was Malchus, and Peter held the sword. John xviii. 10.

Even zeal for the Redeemer is $\sin$, if not with knowledge. Rom. x. 2.
High priest. Luke i. 5. See Notes.
Right ear. False prenchers cut off the ears of the people.
They rob them of their willingness to hear the truth.
 Jewish nation made judicially deaf. Barradius. The abolition of the Levitical priest-
notes.
hood. Major. None of the Synopticists say that it was Peter who did the decd : the act did not redound to his honor, and the account, with the mention of its author by name, might have brought Peter into some difficulty. John, however, who did not write his gospel, till after Peter's death, had no such motive for silence. Oosterzee.
51. And Jesus answered and said, Suffer yc thusfar. And he touched his ear, cnit healed him.

## Suffer ye. Suffer them thus far. Geneva.

This sudden appeal to the sword, introduces wrathful confusion.
He would not have them think, they took Him by the sword.
Much leass, that Peter, by it, could defend Him.
"Let me alone till I heal the wounded man."
Jehovah bound by praycr. "Let me alone that I may destroy them." Deut. ix. 14.
It illustrates the depravity of the Hebrews, and the power of prayer.
God often permits evil, only to illustrate His grace and power.
Healed him. Only miracle of healing, a fresh wound, caused by riolence,
Upon an enemy who asked no favor, and showed no gratitude.
The chicf priests and captains wore desperately depraved, since this miracle produced no effect upon them.
He illustrates His own word, "Do good to them that hate you." Matt. v. 44.

Faith was the condition required in all other miracles of healing.
The servant may have been compelled to be present.
At the same moment He heals the wound, and rehukes the smiter.
Often still does He repair wounds, made by rash friends.
He proves His power of working miracles had not departed.
Thus He provides also, that Peter shall not be punished.
Malchus' soul is to be won, rather than his life taken.
The last act of i.wose hands, now stretched out to be bound.
With this parting ray of kindness, the Sun of Love set in Gethsemane.
He acts with almighty Power, but declines using it for His own deliverance.
He had endured the kiss, but permits not the sword.
His warm love to His foes was but coldly responded to.
Jesus free in His bonds, His enemies bound in their freedom.

NOTES.
$\dot{\epsilon}$ ât $\epsilon$ モ̃ $\omega$ s rov́rov, mentioned by Lnke alone. 1. Bear with my disciples. Whitby, Henry. 2. To restrain the disciples,-"Desist." Calvin, Bengel, Wetstein, Olshausen, Grotius, Meyer, Rosenmuller, Kuinoel. 8. To the enemies,-"Permit me to heal it." Barradius, Doddridge, Hammond, Oosterzee. 4. "Let this suffice." Campbell. 5. "Suffer even this." Major. 6. "Exense their rashness." Lightjoot. 7. "Leave me alone." Large. 8. "Suffer them to show their rttachment to me." $W$. á $1 V$. His hands were held, and He says, Suffer, permit me thus far ; i.e. to touch the ear of the wounded person. Alford. Desist no further. Alioli. Enough. Kistemaker. Let them go on thus far. Luther. Hold back thus long. Rambach. He desires His hands free for a miracle. Hess, Stier.
iáaato. Some secret good in the servant, known only to Jesus, may have been the cause of the cure. Williams. Poter withdrew during the astonishment at the cure. Olshausen. Luke, the physician, adds каi à $\psi a ́ \mu \in \nu o s ~ к a i ̀ ~ a u ̉ r o v ̂ . ~ O m i t t e d . ~ T i s c h e n d o r f, ~$ Alford, Cod. Sinai.

## 52. Then Jesus said unto the chief priests, and captains of the temple, and the eldern, which were come to him, Be ye come out, as against a thief, with swords and staves ?

Jesus said. Probably spoken while they were binding Him Chief priests. Men of rank, not ashamed to act as highwaymen. It indicates how impnrtant they deemed His apprehension. They would thus humble themselves, to be sure of their prey. He conld not believe Roman soldiers knew His character.
Priests came to gratify their euriosity and malice.
Mob only instruments, proof of their rulers' nalice and cowardice.
The binding of His limbs, the liberation of our souls.
Captains. Of the temple guards, first placed by Herod the Great.
Temple. Luke i. 9. Description of edifice and furniture. See Notes.
Thief. Gr. robber. And required by the context.
A touch of human resentment at the indignity offered.
"Have I ever had anything in common with robbers?"
Honor woumded, is a deeper injury than the flesh ean receive.
Christ treated as such, since sinners rob God. Mal. iii. 8.
Swords. Denotes armed officers. Staves. Armed rabble, with clubs, \&c.
What cowardice for so many to come out to take one unarmed man!
Inkocent persons cau never appropriate Jesus' words.
Joseph's brethren were indeed not spies, but murderers in spirit. Gen. xlii. 31.
ajpxıepeis. Some were present. Lichtenstcin. Servants sent, masters voluntarily present. Ebrard, Lange. "Captains;" guaxd officers. Campbell. Delonging to Antonia Fortress. Meyer. Not of Antonia, but sacerdutal-chiefs of the several sentries of Priests and Levites, who kept watch and ward in the templo by day and night. Wordsworth. $\dot{\epsilon} \dot{\xi} \in \lambda \eta \lambda \dot{\theta} \theta a \tau \varepsilon$. Bengel, Tischendurf, omit the interrogation point.
53. When I was daily with you in the temple, ye stretehed forth no hands against me: but this is your hour, and the power of darkness.

Daily. He reminded them of attacks, they had often secretly planned. The Lord was silent concerning His miracles performed.
The many victories gained over their perplexities and weakness.
He reproaches them for cowardice, now changed to malice.
Against me. Me, emphatic, implies violence. I could yield, but be compelled by violence, Never!
Your hour. Triumphs of evil men and spirits, have limits in Providence.
Satan could not touch Job, until permitted of God.
Could not hasten Christ's death, nor prevent His resurrection. Rev. i.4.
Their hour was to crucify. His was "to lead captivity captive." Eph. iv. 8.

After Stephen was martyred, Saul was converted.
After Huss was burned, the Reformation dawned.
After Mary's persecution, the Bible spread in England.
After Christ was taken and crucifiel, redemption was finished. John xix. 30.
"At evening time there shall be light." Zech. xiv. 7.
Two parties are here at work, Satan and the Jews under him.
"Your hour," an hour longed for, but not given ycu before."
The divine permission lies in the hour itself.
Power. Satan's empire, Judas and his accomplices, subjects.
Jo have power over Me, since Saten has fower over you.
They the instruments of the devil, He of I'rovidence.
The Lord's clearness of mind, seen amid surrounding gloom. The long predicted hour of redeeming the fallen race has come. At dawn of day Christ rose, at noon He died, at midnight was taken. His disciples could not watch one hour, His enemies did all night.
Darkness. Allusion to midnight, Satan's clark empire.
Those " loving darkness," \&c., John iii. 19, under the rule of fiends.
$\ddot{\omega}_{\rho \rho a}$. The hour appointed in the Divine counsels. Meyer, Onsterzee. Allusion to the brief duration of the power of evil. Neander. Such deeds best done at night ; ironical. The time appointed by God, and iniquity has obtained this power. Grotius, Wetsteir, Kuinoel, Olshausea. The dark hour of night. Jaco8i. Discriminates between enemies and Satan. Alford. Favorable moment to encourage cowards. De Wette. Luke, who has exclusively preserved this last saying of the Lord, in the garden, wnits, on the other hand, the fight of the disciples, and that of the young man, Mark xiv. 48-52.
54. ๆThen took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

Took Him. And bound Him. John xviii 12.
The beginning of His being "reckoned among transgressors." Isa. liii. 12.

Led Him. Far nearer His crown, though a prisoner, than before.
He surrenders Himself a gift, then a sacrifice.
This bound One, is the captain of God's host.
His fettered hands, tear away the bands of onl death.
High Priest. Probably Caiaphas and Annas used the samo residence. Matt. xxvi 57 ; John xviii. 13.
Eouse. Luke i. 40. Antiguities of oriental buildings. See Notes.
Peter. Knowing his character, we expect him, boldly to stand forth.
This eminent apostle shews his strength and weakness.
Afar off. They did not seem anxious to arrest the disciples.
Followed. Doubtless from true affeotion, and not of idle curiosity.
Peter's full a beacon to the Church, the record a proof of inspiration.
No human inventor would have made one of the chief apostles basely, three times, deny and desert his Master.
The steps of the backslider gradual.

1. Self-confidence. Ready for prison or death.
2. Indolent neglect of prayer. "I am ready," says nothing of God.
3. Indecision. First fought, then fled, then followed afar off.
4. Bad company. Mingled with the servants of the priests.
5. Overwhelmed with fear, when discovered by a girl. John xviii. 17; Matt. xxvi. 71.
6. Open denial, falsehood and profanity. Matt. xxvi. 74.

Arrest made at about 10 p.m.; taken to Caiaphas at 11. Jones; later, Andrews, ipxıepéตs. Annas. Meyer, Alford, Wordsworth. Caiaphas. Andrews, Oosterzee.

NOTES.
"House; " palace of Caiaphas, where the denials took place. Lightfoot, Norton, Robinson, Greswell, Friedlieb, Oosterzee. From the time of being a Fionian province, the right of punishing capitally was taken away from the Jews. This power, an attribute of Toman sovereignty. Dupin. Sanhedrim did not lose the power by neglect. Winer, Friedlieb. Right continued in ecclesiastical, not in civil cases. Kraft. Had the right, but not on holy time. Augustine. Pilate heard reserved cases, visiting Jerusalem. Ewald, Friedlieb.
55. And when they hal kindled a fire in the midst of the hall, and were set down together, Peler sat down amony them.

A fire. Nights in Palestine, especially in spring, often very cold. Dwellers in a warm climate, with thin blood feel the least chill.
Note Peter's fatal boldness as he rushes in not being sent.
It wants a proper call, proper weapons, preper courage.
He warms his hands, but his heart seems to freeze.
Sky in Palestine for seven montlis is almost eloudless.
In November aud December rain ©alls heavily, rarely after that till March.
The ground is never frozen, snow falls in January and Felruary, on the mountains.
If a foot deep it lies but a few days, in the valleys but a few hours.
Thuuder and lightning are frequent during the winter.
The absence of rain for seven months eanses the verdure to die.
The trees and millet fields alone are green in the fall.
The Passover took place in the middle of Nisan or April.
House. Gr. hall. Translated palace. Matt. xxvi. 3; Mark xiv. 54.
Among. Alas! boasting Peter sitting in the seat of the scornful. Psa. i. 1.
i
He wished to do better than the others, but fell far lower.
á $\psi a ́ v \tau \omega \nu: ~ \pi \epsilon \rho ъ а \psi a ́ v \tau \omega \nu . ~ C o d . ~ S i n a i ., ~ T i s e h e n d o r f . ~ P e t e r ~ w a s ~ s i t t i n g, ~ M a t t . ~ x x v i . ~ 69, ~$ standing by, John xviii. 16. Sometimes one and the other, restless in sin. Oosterzee. aù $\lambda \hat{\mathrm{g}}$. High priest's tenure was too frail for a palace; merely an official residence. Stier.
56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

Certain maid. Gr. generally signifies a slave, maids were usually porters. John xviii. 17.

NOTES.


Porter among Greeks and Romans, a male; Jews, a female.
It does not soften Peter's sin, " a certain maid said," \&c.
These are the only females who seem to take part with the enemies of our Lord.
These only serve to detect Peter, and vindicate Christ's omniscience.
Not one female shares openly in the work of persecuting Him.
A heathen wife interccded for His life with the governor.
Women lewailed Him when condemned to the cross.
Of a woman He was born Immanuel, God with us.
He was anointed by a female for His burial.
Women were first at His grave, first at His resurrection.
Women ministered to His wants in Galilee.
Beheld. Favorite word with Luke. A doorkeeper. John xviii. 17. Every enemy however humble, is formidable to one forsaking God.
Fire. Gr. light, by which Peter was recognized as a disciple.
Warm days are often followed by intensely cold nights.
"In the day the drought consumed me, frost by night." Gen. xxxi. 40.
rò $\phi \hat{\omega}$ s is ased 69 -times in the N.'T.; 67 translated light, as it should have been here. $\pi \hat{u} \rho$, verse 55 , is the Greek word for fire. Charcoals, John xvii. 18. W. \& W. matoíakn, All the four Erangelists mention the $\pi \alpha \delta i \sigma \kappa \eta$. Properly a girl, but often a maidservant. Peter did not deceive, as no one had a right to ask him. Paulus. . Rationalısts gravely doubting whether sin has in it any guilt, can see no turpitude in Peter's denial.

## 57. And he denied him, saying, Woman, I know him not.

He denied. A sin of no common magnitude.
He was a chosen apostle of Christ, witness of his works.
He had enjoyed greater privileges than all mankind.
He had just received, under peculiar solemnity, the Lord's Supper.
He may have just heard the xiv., xv., and xvi. chapters of John.
He had been plainly forewarned of his danger, and ought to have been forearmed.
Contrast our Lord entering the garden with humble prayer, and Peter rushing into the hall of Pilate, with self-confidence.
The love of life, fear of death, obliterate numerous good resolves.
I know him not. A quick, cold, vague answer. 1 Cor. x. 12.

1. In the light of his calling, Peter's denial shows decided guilt.
2. In the light of his character-his conduct is in keeping.
3. In the light of circumstances-his sin is somewhat extenuated.
4. In the light of conscience-the sentence we must pass, dies on ous lips-guilty.
Peter's denial, an aggravation, his repentance, an alleviation of Christ's sufferings.

Three distinct denials. Macknight, Wall, Elsley. Peter's confusion of mind appeara in the different accounts. Oosterzee. rúval should follow the reply of Peter. Tischendorf, Cod. Sinai. aủròv, omitted by some ancient authorities. Alford; omitted. Cod. Sinai.
58. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

Another. Restless, he approached the door, and found it closed.
I am not. Whilst denying his Master, he is unconsciously denying himself.
Whilst denying that he is, he in fact ceases to be a disciple.
His very words show the flutter of an agitated guilty mind.
Falsehood always self-contradictory, seldom is calm.
Underground of all denials, unbelief, the most subtle of all sins.
The highest saint a frail creature, apart from divine aid.
iie yet has a capacity, almost boundless for doing evil.
It was not a premeditated malicious renunciation of his Saviour.
But a concealment of his relation, allegiance, discipleship.
One sin hardens the heart for another. The course of evil is ever downward.
Combination of falsehood, ingratitude, disloyalty and profanity. Peter could not afterward plead he was surprised.

Irepos. At the same time as the $\pi a v \delta i \sigma \kappa \eta$, in Mark. xiv. 69, and the äl $\lambda \eta$, Matt. xavi. 71. John xviii. 25 reconciles the three accounts. Wordsworth.
notes.
59. And about the space of one hour after another eonfidently afirmed. sayino. Of a truih this fellow also was with him: for he is a Golilean.

One hour. The shock was not overcome for an hour.
l'cter was hastening out of danger, and went to the gate.
$\Lambda$ space of an hour granted, to arouse conscience, in vain, unless the Spirit aids.
Fatience of the Lord, only serves to harden the impenitent.
Another. A relative of Malchus. John xviii. 26.
Galilean. Luke i. 26. 4 Had he been silent, he would not hare been recognized.
The apostles were styled Galileans by the anycls. Acts. i. 11. Galileans spoke rougld dialect of the Syriac.
They could not properly pronounce gutturals, and they used " $t$ " for " $s$." Their pronunciation was broader and flatter, than that of the Jews.

Wetstein (ad loc.) gives many examples of various provincial dialects of Hebres. On the peculinutics of the Galilean dialcet, and the frequent misunderstandings thence arising, see Friedlieb; and Buxtorf, in his Chald. and Talmud Lexicon. The pronunciation was uncouth and indistinct; hence the Galileans were not allowed to read aloud in the synagogues. Lange.
60. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock erew.
Sayest. Idiomatic for meanest.
Cock crew. Domestic fowls not allowod the Jews by Rablis.
But the Roman musters took them with them, where they went.
Roman soldiers in Antonia cared not for Jewish lavs.
The cock had crowed twice already. Mark. xiv. 72.
Warning after warning had passed uuheeded by.
David lived in sin nearly a year before repenting. 2 Sam. xi. 27.
The crowing of the cock, should be a daily call to repontance.
Yet spake. With terrible oaths and imprecations. Matt. and Mark.
oủk oî́a. Some make seven denials, Stroul; eight. Strousq, Paulus; niuc. Ostander. Peter's denial excused by Strauss. Ratiouatistic secptictsm ant imnoralits mect. Owing to the power of darkness. Olshausen. "Cock crcw" First, 2 a.m.; second, 3 a.m. Greswell, Wieseler.

NOTES.
61. And the Lord turnen, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, tinou shait deny me thrice.
The Lord turned. Mentioned ly Luke only, discovering profound spiritual insight.
See the infinite merey of the Lord.
Just being led to Caiaphas, when the last denial took place.
He was surrounded by enemies longing for His blood.
He foresaw the outrages of an unjust trial, and painfu' death.
He was suffering for all the world of the redeemed.
Yet He did not forget His weak, erring disciple.
Looked. (ir. with steadfastness. Implying that the Lord remembered. Our Lorl had no opportunity of speaking to him.
Temples, except the shrines, were divided only by rows of columns.
Peter could be seen scveral hundred feet distant.

1. There is a look of vengeance.

The three angels "lonked towards Sodom." Gen. xviii. 16.
And "the Lord looked on the lost of the Egyptains." Ex. xiv. 24. 2. There is a look of power on the soul, subduing unbelief.
"The Lord looked upon Gideon, and said, Goin this thy might." Judges vi. 14.
3. There is a look of pity. Psa. lxix. 20. A scrmon Peter uever forgot.
"The Lord looked on their affliction." Ex. iv. 31 ; Dent. xxvi. 7.
Peter felt it to be the searching Eye of the judgment day.
If Jesus when a prisoner had a heart so full of grace, what must He have now, when on the mediatorial throne!
The Lord's look, the expression, 1. Of kind remembrance. 2. Of inward grief. 3 Of blessed consolation. 4. Of a timely hint to depart quickly.
Christ's faithfulness, 1. Gracions warning. 2. Look of compassion. 3. Ronsing sign of the crowing cock.
The force of the look enhanced by a lifelong intimacy with Jesus.
The terrible indignities He was suffering, mensified it.
The brevity of the divine record adds to its sublimity.
"Let there be light" in the soul of Peter, and it was so.
The Lord's forgotten ilivinity, quickly illumined one dark sorl.
Thrice. To the threefold denial, the thrice repeated question. Juhn xxi 17.
̇̇é $\beta \lambda \in \psi \in \nu$. He had a miraculous kncoledge of all that was passing. When Peter passed, He looked apon hina. Some make it an inward transaction. Augustine, Stolla.

intimations in Mark and Lake, it is most probable He wae taken through the hall in which the servants were warming themselves, to another guard-ronm, and, indeed, actually at the moment when Peter had just, for the third and last time, denied Him. Lange. Denials all took place in the house of Annas. Olshausen, W. \& W. In an open chamber, looking on the Court. Robinson.

After $\phi \omega \nu \hat{\eta} \sigma a b$, add $\sigma \dot{\eta} \mu \epsilon \rho \frac{1}{}$. Tischendorf, Alford, Cod. Sinai.
62. And Peter went out, and vept bitterly.

Went out. Into the blackness of night. Judas into the blackness of. despair.
The angel of mercy went with him, in the path of sorrow.
Wept. His tears, 1. Honoring to Jesus. 2. Refreshing to himself. 3. Significant to us.
The bitter tears of Peter, the cast down silver of Judas, alike honor Christ.
Weeping bitterly, he waited the dawn of a better morn.
It is always a time to ucep, because always a time to love.
Bitterly. "It is an evil thing and bitter, forsaking the Lord." Jer. ii. 19.
"The backslider in heart, shall be filled with his own ways." Prov. xiv. 14.
"I abhor myself, and repent in dust and ashes." Job xlii. 6.
Remorse makes man wretched as Cain, Esau, and Judas.
Penitence alone can lead them to a Father in heaven, and peace.
Peter's fall and repentance indubitable evidence of the authenticity of the Gospel.
His $\sin$ a union of ingratitude, cowardice and falsehood.
His pre-eminence among the apostles probably due to his fall, and his age.
$\dot{e} \pi \iota \beta a \lambda \omega \dot{\nu}$ of Mark xiv. 72, seems to require iцáтıov. Fritzsche, Oosterzee. Betook to weeping. Bengel; burst into tears. Stapuleus. Covering his face. Theophylact : be proceeded to weep. Grotius; rushing out to weep. Beza. Reflecting thereon, \&c. Wetstein, Meyer, Alford.

## 63. I. And the men that held Jesus mocked him, and smote tin.

Mocked. After His first examination, unnoticed by Luke.

In all this rage of men and hell, His faithful heart was as a dove, with the olive branch, high above the floods.
Smote. Gr. implies great scverity, with blows inficted.
Should Christians hastily resent insults, when the Redeemer was as a Lamb?
By a mere act of His will, He might have crushed His foes. Such their malice, the forms of a trial were far too slow for them. The hall of justice, was converted into an arena of brutality. Cowards being no longer afraid, are always ferociously cruc? The treatment of prisoners of war in every age illustrates this. They desired to avenge the repulse received in Gethsemane. His meek submission, measures the infinite depih of His love.
 a part. Bengel. Jesus was placed in prison. Sepp. No reason for this supposition. Oosterzee, "Mocked." Council members did not participate. Schleiermacher. סépovтєs. "Man is half beast, and half devil." Voltaire. Strong testimony of total depravity, from a maliguant enemy of the Bible.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?
Blindfolded. Soldiers not knowing Him, insult the omniscient Son of God.
Believers knowing Him, often act, as if Jehovah was blind.

1. How much He sees. 2. How sublime His silence. 3. How powerfully He preaches.
Struck Him. The lowest step of Jesus, was nearest to His throne.
Who is it? Many will be desirous of escaping that burning eye.
At that day it may be said, Reader, "Thou art the man."
"Who smotc Thee?" Answer, " I, and my sin."

Ėturtov aủ have beer a marginal addition, which afterwards crept into the text. Tischendorf, Meyer, Oosterzee, Alfords omitted. Cod. Sinai.

NOTES.
65. And many other things blasphemously spake they against him.

Blasphemously. Despitefully. Tyndale. Under all this wicked treatment our Lord continued silent.
Four times is His silence mentioned before Caiaphas and Herod, twice before Pilate.
He forbears, when He might upbraid; warns, when He might crush.
Seeing the Holy One of God was blasphemed, let us not fret when our good name is reviled.
His divinity was evidently obscured to these wretched men.
His words were in the despised accents of Galilee.
At the aspect of the "carpenter's son," no one was ever struck.
His voice did not flatter, and men cavilled at His speech.
After all His miracles, commou soldiers struck Him with their fists.
With thorns, scourge, spit, gall, spear, nails, they insult Him.
Only once at Tabor, He partly revealed Himself. Mark ix. 15.
Had they eyes even now they could not, but have known Him. Isa. xliii. 8.
66. And as soon as it was day, ine elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

It was day. When taken prisoner-brought at once before Caiaphas.
Peter's thrice denial, took place aiter that examination.
This refers to a second meeting of the Sanhedrim.
He would not have been mocked before His examination.
Jews by their Talmud, forbidden to try capital crimes at night.
Also forbidden to execute the sentence, the same day of trial.
Both injunctions in Christ's case, were flagrantly violated.
Elders. Gr. Presbytery. Luke vii. 3. See Notes.
Priests. Sacerdotal dignitaries have often been persecutors of Christ.
Scribes. Luke v. 21. Leaming unsanctified, oft aims to destryy the Chureh.
Prophecy and miracles humbly studied, they might have been saved!
Chief priests. Luke i. 5. See Notes.
Led Him. He stood before an unjust judge, that we might stand before the just judgment of God.

треб及uтє́pov. Presbytery, eldorship, Luke vii. 3. It seems probable that Luke here gives an account of a second and formal judgment, held in the morring. Alford. Sanhe-

NOTES.
drim met but once. Poole, Doddridge, Meyer, twicc. Onsterzee, Stier. ouvéSpov. We must sibmit to rulers. however unjust. Oosterzee. Bible teaches, rulers, if worthy of death, are to be tried and punisined as other felons, Pan. cxlix. 8, 9. Luke alme here, and in Acts, gives this name to the Sanhedrim. W. © $W$. A continual sitting from the midnight session. Stier. This Sanhedrim was the first complete council. Bengel, Lange. He was now led to the Pretorium, Bynaeus.
67. Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe :

Christ. Luke ii. 11. Anointed. Our Lord's official name.
Art thou? "We ask Thee most solemnly and authoritatively."
Before Caiaphas, they cunningly aim to prove His ilasphemy.
Before Pilate, they try, through policy, to prove His treason.
Toll us. Only with malignant desire to destroy Him.
Not believe. Depths of Satan, easily penetrated by the Saviour.
If ye will not believe My whole life, why believe now?

Ei. If thou art the Christ. Alford. Vulkg num. i X Xiords. Reference only political. Lange. As all were now present to hear. Drascke. citm. If I simply tell you, I am the Messiah, ye will not helieve it. Kuinoel.
68. And if I also ask you, ye will not answer me, nor let me go.

If I ask you. He hints His right to examine them as a judge.
If I would prove my Messiahship from the O. T.
Jesus argued usually by means of interrogations.
" If I declare it unto thee, wilt thou not surely put me to death ?" Jer. xxxviii. 15.

Argumentation by questions, was usual with Hebrews and Greeks.
Let me go. He knows their foregone conclusions, and they knew it.
iestriow. If I enquire the kind of Messiah expected, and if $I$ have the signs. Pellican. If I require an answer proving my Messiahship. Gill. If I should supplicate. Heyne. A formal protest against their manner of questioning. Alford. кai and $\mu_{0}$
 Oosterzee.
69. Hereafter shall the Son of man sit on the right hand of the power of God.

Hereafter. Gr. from this point, when ye are not willing to let Me go.
An evident allusion to the plain prophecy. Dan. vii. 9-14.
This was His path to glory, with garments dyed in blood. Isa. lxiii. 1.
Son of man. Lnke v. 24. The last time, the Lord used this appellation of Himself.
Night hana. Lulie ri. 6. He quotes Psalm cx. 1.
He carries His point, even with theologians professedly standing on Scripture.
Christ's future glory, as well as past suffering, forms part of our Christian faith.

After vīy, aãd ס̇. Tischendorf, Alford, Cod. Sinat.
70. Then said they alt, Art thou then the Son of God? And he said unto them, Ya say that I am.

Art Thou? Willest Thon actually to be the Son of God?
Dost Thon, poor vain man ! assert Thyself to be the Son of God?
His learned foes, full well saw His reference to Daniel vii. 13.
Son of man. They understood by this, His claiming to be the Son of God.
He had only claimed to be the Son of man.
He was condemned, not for claiming to be Messiah, but for assuming the incommmnicable attributes of Jehovah.
He solemuly confirms their impressions, as the truth.
If He was not the Son of God, He must have been an impostor.
Ye say. In benevolence and filial reverence.-I an He.
He seems first to look round on all the Sanhedrim.
He saw their own consciences condemming them.
I am. Mark xiv. 62. He know well this would cost His life.
Life is a debt all believers owe the truth.
To sacrifice it to God, is not to lose, but gain it.
A form of reluctant admission. Luke xxiii. 3 ; Matt. xxvi. 25; John xviii. 37.
"Ye say," implies in ancient idiom, "Ye speak the truth."
bis bold confession teaches us never to shun duty in peril.

NOTES.

The terrors of enraged men must not scal our lipg. Job xxxi 34 .
Daily opportunities are occurring to speak for Christ. Acts xxvii. 35.
"Whoso shall confess Me before men, him will I confess," \&cc. Matt. x. 32.
o viòs tov̂ @ $\ell$ ov̂. The point here involred is the identity of Jesus with the Messiah so in Luke iv. 41 ; Mark iii. 11 ; John i. 34-50. In other passages where viòs occurs without the article the point involved is the intrinsic meaning of the expression vios toû ©cov. In Matt. iv. 3-6, the challenge is, "If thou claimest relationship of Son to God." "If thou hast extraordinary power in virtue of that Divine generation." The enemies of our Lord charged Him with blasphemy, and taunted Him on the cross, with the use of the expression viòs $\tau \cup \hat{v} \Theta \in o \hat{v}$ eiцi. The charge brought against Him was not that He assumed to be the Messiah, but that He professed to be of the same nature with God. John x. 83. Webster's Syntax.
$\lambda \in ́ \gamma \epsilon \tau \epsilon$, understand ó $\rho \theta \bar{\omega}$ s. Major. ö $\tau \iota$, argumentative. Because I am. Donaldson, Ellicott. Does not belong to $\lambda \epsilon \in \epsilon \tau \epsilon$. Stier. Jowish Sanhedrim believed that the man Jesus, as a prophet, might work miracles; but claiming Divinity, He was a blasphemer, snd worthy of death. Salvador, a Jew, quoted in Greenleaf. Jews did not expect the Messiah to be Divine. Luthardt.

## 71. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

What need? The Sanhedrim rejecting Jesus underwent the sentence. 1. Of blindness. 2. Obduracy. 3. Rejection.

That is; "Thou holdest to this, we also to our purpose." With all their malignity, there is also an angry vexation. Ourselves. They give testimony unconsciously against themselves. Have heard. Of Jesus' claiming Divinity, out of His own mouth. This will be their heaviest condemnation in judgment. Words of eternal life, they convert into words of eternal death.

[^17]
## OHAPTER XXIII.

## AND the whole multitude of them arose, and led him unto Pilate.

Multitude. Chief priests, elders, scribes, captains of the temple.
Night selected, because Jesus was the Friend of the people.
Arose. About six o'clock in the morning.
They had hurried throngh a mock trial before the Sanhedrim.
Judas sreing this, is supposed to have sealed his iniquity.
They desire a sentence of death, swiftly as possible.
His renewed avowal of being the Son of God, opened the way for His delivery to Pilate.
Led. He never went to Court, of His own accord.
The Lord in bonils, that He might free the slaves of sin.
Defenders of truth, oft martyrs to their loyalty.
He was transferred from ecclesiastical, to temporal jurisdiction.
Christ's suffering brought into connection with the history of the world.
The reins of empire then in the hands of the Romans.
Jews would not enter the hated palace of the Gentiles.
Hypocrites could find leaven in the Roman Prætorium,
But could not find murder in their own hearts.
The proud Roman bends, Pilate comes out to them.
The Sanhedrim thus declared their rejection of the Messiah.
From this time Israel's Passover was a vain ceremony.
The middle wall fell, as He passed the Gentile threshold. Eph. i. 10.
This morning decided the destiny of the Gentile world.
As the night (Acts. xvi. 10.) did the spiritual fate of Europe.
Pilate. Luke xxiii. 52. His character and relation to Revelation. The sixth procurator of Judæa, ruled for ten years.
His official residence was Herod's palace in Cæsarea.
He visits Jerusalem to preserve order during the festival.
For popularity, he brought water into Jerusalem with the temple funds. He first brought Cæsar's effigies into Jerusalem at night.

NOTES.

Jews' bold protest at Cæsarea, compelled him to remove them. Multitudes of Jews resisting it, were inhumanly slain.
An embassy to Tiberins, forced him to remove them.
He dedicated gilded shields with inscriptions in the palace.
Vitellius governor of Syria, on complaint of Samaritans, sent him to
Rome for trial.
Tiberins being dead, Caligula banished Pilate to Vienne on the Rhone.
Tradition says he committed suicide on account of his misfortunes.
His guilt in delivering Jesus, resnlted from weakness.
Clemency not generally a virtue of the Roman Governors.
He was unjust, cruel, sanguinary, obstinate, impetuons.
Stern, but not relentless, a Roman " man of the world."
Shrewd and world-worn, prompt and practical.
Haughtily jus.t, yot selfish and cowardly.
Able to see the right, but no moral strength to do it.
43 years before Jerusalem was destroyed, the Romans took from the Sanhedrim, the jurisdiction of life and death.

Hidárov. "The author of that name (or sect) Christian, wss Christ, who was capitally punished, in the reign of Tiberius, by Pontius Pilate." Tacitus, Ann. xy. 44. Pilate made an official report of his condemnation of Jesus. Acts of Pilate. Not genuine, Justin Martyr, Tertullian, Chrysostom, Epiphanias. Winer and Lardner endorse the existenee of the original Aeta Pilati. Pilate committed sniclde. Eusehius. Tradition sent him to dwell on Mons Pilatus, a lofty mountain in Switzerland, near the lake Lucerne. Being driven by fierce remorse, he cast himself in the lake, and voluntarily perished. Smith.

グ $\gamma a y o \nu$. Thrust Him within the portals. Krummacher. Judicial proseedings before Pilate, at the palace. Lightfoot. Herod, in Antonia. Meyer, Friedlieb, Alford. Herod's palace, Mount Zion, was the Judgment Hail. Winer, Greswell, Andrews. Jews airwilling to enter, Pilate goes out. Andrews. Arrival at 5 a.m. Jones; an hour earlier. Ewald.
2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Casar, sayinq that he himself is Christ a King.

To accuse. Tertullus accused the apostle Paul. Acts xxiv. 1. The judges themselves strangely, became the false witnesses. John viii. 44.

## NOTES.

False witnesses and slander, two favorite weapons of Satan. Psa. xxxy. 11.
When he cannot stop the career of good men, he blackens their character. 1 Kings xviii. 17.
Our Saviour was called gluttonous, and the apostles, postilent. Luke vii. 34 ; John viii. 48 ; Acts xxiv. 5.

We found. A judicial term, i.e. having investigated the case carefully. This fellow. With audible enntempt-" fcllow," not in the Greek.
He so seized upon the people, the scribes could not get a hearing.
His feeding the crowd in the wilderness, shut their granaries.
He drove out devils, au exorcism which destroyed their influence.
Perverting. This charge, a direct falsehood. No such matter had been before the Sanhedrim.
They here pretend a previous trial and condemnation.
They knew Pilate's judgment would be most severe on this point.
They had pretended to have couvicted Him of blasphemy.
But they knew well, this would avail little with Pilate.
Slanderers of the righteous inexhaustible, but impotent.
The nation. Like genuine demagogues, they are loud for the people.
Forbidding. Nothing could be more intolerably, hateful to the Romans than this truth.
The gravest charge, and credible against the Galileans.
They accuse Him of doing what they themselves did, and what He forbade them to do.
He bad directly enjoined paying tribute.
Pilate knew, that Jesus would have been no such object of hatred to the Sanhedrim, if guilty of that crime.
A reber against Cæsar, would have heen a hero, with the Jews.
Tribute. They lately tried to array Him against Cæsar. Luke xx. 22. Now they arraign Him, because He is not for Cæsar.
Such bold slander should raise a blush knowing what He had said. recorded Luke xx. 25.
They are silent as to His triumphal entry into Jerusalem.
They say nothing of His cleansing the temple.
They suppress all the "Wue! woes!" denounced against them.
They allude to none of His mighty miracles of love and power.
Cæsar. Tibcrius Claudius Drusus, 2nd Emperor, step-son of Augustas. Luke iii. 1.
Their strong bond to Cæsar, was hatred to Christ.
Christ. Luke ix. 20. See Notcs.
King. By this term, they utter a double calumny against Him.
ev̋oonev. A forensio term, dencting conviction after legal trial. As the Jews knew that the charge of blasphemy would avail little with Pilate, they chargo Jesus with
 against the Galileans. Probably they wished Pilate to infer that Jesus was connected with Juaus of Galilee. W. \&e IF.

After tò ë $\theta v o s$, add $\dot{\eta} \mu \hat{u} \nu$. Tischendorf, Meyer, Cod. Sinai. ëtvos. Jews and Gentiles. daòs. Jews alonc. The former in a genealogical, the latter in a politico-theological sense, John xi. 50, Bengel.

фópous. Tribute paid to a foreign power, levied by direct taxation on property and person, for which purpose the $\dot{\alpha} \pi о \gamma \rho a \phi \dot{\eta}$ or к $\bar{\eta} \nu \sigma$ os was taken, which contained an cnumeration of the people, and valuation of property. Webster's Syntax.

## 8. And Pilate asked him, saying, Art thou the King of the Jews ? And he answered him and said, Thou sayest it.

Pilate. Saw Him bound, but standing in silent dignity.
He probably knew nothing of Jesus by sight.
He might know of Him, as celebrated for His miracles and gondness.
He despises their hypocrisy, pretending loyalty to Cæsar.
Asked. This was privately done in the Prætorimm.
King of the Jews. Gr. Thou art (then) King of the Jews (sarcastically said).
Weak and exhausted by conflict and seizure, His exalted innocence doubtlessly rendered His aspect noble.
Never before had a judge such a prisoner before him.
Sayest. "I am, but not a rebel aganst Cæsar."
Greeks having no one word, used thus to say "Yes."
A Hebraistic mode of strongly affirming any thing.
Jesus before Pontius Pilate, witnessed a good confession. 1 Tim. vi. 13. He shrinks from no investigation, but admits the point.
It seemed to Pilate, the fixed idea of an enthusiast.
His proud sceptical mind could not gaiu a, single glance at The Messian.
én $\eta \mathrm{p} \omega \dot{T} \eta \sigma \in \nu$. Jesus' ailence hints to Pilate, He would speak to him alone. Hese. Ho took a few Jews into the Prætorium. Lange. The Lord may have narrated the facts after His resurrection. Stier. Baol入.ev̀s. Spoken mockingly. Luther. Examination of Annus, idle; Caiaphas, wicked; of Pilate, extorted. Draske. Eì dézecs. The Greeks lape no corresponding word to "Yes." Campbell.

4. Then said Pilate to the chief priests and to the people, I find no fault in this man.

Priests. Character, history, \&c. Luke i. 5. See Notes.
I find no fault. Their bold charges and impertinent demands, are quietly rebuked.
Pilate bas been proverbially and often censured as an inhuman tyrant.
But now, either he is restrained by God, or is become humane.
The public and private innocence of Jesus, must be vindicated.
The charges of the venerable Sanhedrim are laid aside.
Pilate had heard-" My kingdom is not of this world." John xviii. 36.
He saw Christ's kingship would not injure Cæsar.
He saw Him deserted, even by His own disciples.
Three times he avouched our Lord's faultless innocence.
Once he took water and washed his hands, saying, "I am innocent," \&c. Matt. xxvii. 24.
He saw the truth, but He would not acknowledge it.
Heathen are not the only ones loving the praise of men, more than that of God.
The dazzling light of the Lord's innocence is testified to by Pilate.
It shines more brightly, contrasted with the Sanhedrim's duplicity.
He was a Lamb without spot, holy, harmless, undefled. 1 Pet. i. 19; Heb. ix. 14; vii. 26.
His sinlessness, connected with His atoning virtue. Ex. xii. 5. It is thought Pilate was awed by the Presence of the Lord.
airov. Pilate, after the public examination related by all the Synopticists, entered upon the private one, which John alone has preserved, aud promounced, in consequence, that declaration of Christ's innocence related by Luke, chap. xxiii. 4, and John, chap. xviii. 38. In the private discussion between Pilate and Jesus, John xviii. 33-37, the proceding accusation, Luke xxiii. 2, is tacitly impled. Oosterzee.
5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Gatilee to this place.

Fierce. Gr. they strengthened, redoubled the charge.
The declaration of Pilate did not answer their expectation.
The ferocious leaders fear their victim will escape.
Stirreth up. Gr. incessantly occupied in stirring up.

NOTES.

Judæa. Luke i. 5. Galilee. This place is maliciously selected.
Pilate despised the Galileans, for their frequent civil disturbances. Luke xiii. 1.
They give Pilate a loop-hole to escape, condemning Him.
This place. He had already penetrated even to Jerusalem.
éríaxuov. Invalescebant. Vulg.; make strong, vociferate. Syriac. Pllate's motion to get 1 ld of trouble. Meyer. 'To get Herod's favorable opinlon. Fwald; or learn more of this strange case. Oosterzec. кaì before áp $\xi a ́ \mu \epsilon \nu o s . ~ T i s c h e n d o r f . ~$

## 6. When Pilate heard of Galilee, he asked whether the man were a Galilean.

7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
Herod's jurisdiction. Herod Antipas, tetrarch of Galilee and Peræa. Our Saviour as a Galilean, belonged to his jurisdiction. Pilate seemed to wish for a reconciliation with Herod.
Sent Him. Some suppose he did this to rid himself of responsibility. Others think he hoped to receive an opinion farorable to the accused.
Or perhaps he desired more information.
At the same time, whatever his motive, he showed a politic courtesy to Herod.
Herod. An Idumean, and hence descended from Abraham.
A descendant of Esau, confronts a descendant of Jacob.
He had slain the forerunner, and is about to share in the Messiah's death. The great, have the least opportunity of knowing the things of God.
The Gospel in its first propagation, owes no debt to potentates.
At Jerusalem. Luke ii. 25. To attend the Passover. Dwelt in a palace of the Asmoneans.
avà. Force of "up," the highest part of the city. Each mount in the city is of different height, Zion being the highest. Pilate occupied Fortress Antonia; Herod, his Sather's palace. Andrcws. Both the same palace. L chtenstein. It was a regular practice with the Romans, to remit a criminal to the ruler or judge of the district in which his crime was alleged to havo been committed. Grotius. Luke alono relates this circumstance, as well as the massacre of the Galileans, in the temple, by Pilate, chap. xiii. 1. W. $\mathfrak{d}$ W.
8. If And when Heron, saw. Tfsus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have secn eome miracic tonc by him.

Herod. Antipas, the murderer of John. Luke iii. 1.
His father had built a great palace in upper Jerusalem.
One apartment was called Cæsar's, another Agrippa's.
Mark (xv. 16) calls it the Prætorium.
Saw Jesus. He may have heard much from Chnza his steward. Chuza's wife Joanna was one of Christ's disciples. Luke viii. 3.
He was glad. He once trembled at the fame of Jesus's miracles.
This arrow of conscience now blunted, he could afterwards deride Him.
He expected Jesus to entertain him, just as a powerful magician.
Herod was a sensual man, but his conscience was not at rest.
Our Lord's fame, as the Wonder-worker of Galitee, had reached the Court.
The rumours of His miracles, made Herod restless.
Herod's atmosphere one of flattery, it was seldom he heard the truth. He feared to hear the truth, yet could not but desire to hear. Job i. 6. Storms of lust, or voice of conscience, gave him no peace.
Desirous. He was satiated with the hollow pleasures of earth.
He coveted even the awful presence of the Wonder-worker of Gatilee, if change could break the intolerable ennui.
Splendor of wealth and office, oft cover an aching heart.
They carry too heavy weights in the race for eternal life. Heb. xii. 1.
Their case is the camel entering the needle's eye. Matt. xix. 24.
Miracle. He saw the greatest miracle of love ever wrought.
The Lamb of God exposed to depths of shame, yet silent!
The resources of the Lord were infinite, but ncne to waste on sueh is creature as Herod.

лодла omitted. Griesbach, Tischendorf, Alford, Cod. Sinai. The supposition that It was jnserted, a seriors manu, to strengthen the text, is probable. Oosterzee.
9. Then he questioned with him in many words; but he answered him nothing.

Questioned. Many unprofitable questions, save the one needful.
Nothing. A serions reply would only have excited mockery. Christ never hears, when mere curiosity seeks Him.

Herod had listened to John the Baptist preaching.
He wanted a heart to live, not new knowledge of the truth.
The time is coming, when the Lord will no more answer opponents.
Herod a flippant, licentious mocker, was not worthy of an answer.
Jesus bcfore Herod. 1. An object of indifference. 2. Of vain curiosity. 3. Of slander. 4. Of mockery. 5. Of worldly policy.

Note 1. The despicable servility of Pilate. 2. The mean levity of Herod. 3. The deceitful malice of the priests.

Silence, instruction to some, a refuge from vulgar intrusiveness.
10. And the chief priests and scribes stood and vehemently accused him.

Chief priests. Luke i. 5. For three years, they had tracked His steps.
Malignant fanaticism, knows ceither rest, nor mercy.
Pilate had commanded them also to go to Herod. Ver. 15.
Priests accuse through hatred, soldiers mock through contempt.
Ungodly teachers, the must irreconcilable enemies of Christ.
Scribes. Luke v. 21. See Notes. Stood, were standing, after having brought Him in.
Vehemently accused-Of worldly kingship and of blasphemy.
Herod being a Jew, was able to appreciate the latter.
Unsanctified zeal of priests, makes the bitterest persecutors.
Courtiers indifferent, are less cruel enemies of the Church. Spiritual pride hath deeper enmity, thas worldly levity. Haller before Voltaire, vindicated his trust in the Saviour. Every true disciple will have his Pilate or Herod.
è̇róvws. Straining every nerve. Fausset ; acriter. Wohl ; cum contentione. Vals\%. ner; constanter. Vulgate.
11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robc, and sent him again to Pilate.

Herod. Luke iii. 1. What could a glance of the Searcher of hearts reveal in such a soul as Herod's!
He saw the hands stained with John's blood, caressing Himself.

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Men of war. The body-guard in attendance upon Herod.
Mocking courtiers, and accusing priests harass Him.
He might have surprised the one, and confounded the other.
The levity of the court, contrasted with our Lord's serinnsness.
Upper classes often patronize religion to break the intolerable ennui of a life of pleasure.
Set at nought. Great disappointment, because no miracles were wrought.
Same king and courtiers, alike disappointed if a theatrical show had failed.
He esteemed our Lord's claim as tritling, and as one not to be feared.
The Holy One was tossed like a ball, from Pilate to Herod.
He was silent, wrought no miracle to dash these bold men !
Mocked. Revenge of wounded pride, and hence the peculiar form adopted.
Herod may have regarded Christ as a foolish fanatic.
If so, he intended to ridicule His pretentions as a king. Psa. xxii. 6.
Arrayed. They dreamed that in stripping the Lord of His vestments ${ }^{\circ}$ they divested Him of all claim, to be a Sovereign.
Gorgeous robe. Luke xii. 27. A royal vestment, probably such as he himself wore, dazzling white.
The soldiers stripping Him of this, clothed Him in a purple military cloak. Mark xv. 17.
Pilate a Roman clothed Him in purple, the dress of the nobility.
Herod a Jew clothed Him in white, for the same reason.
His white robe prophetic of His royal inauguration. Luke ix. 29.
High priest of the Old aud New Covenant was clothed in white on the great day of atonement.
An intended insult, a. real, but unconscious honor.
Pilate wrote the inscription as an insult to His claims.
But God has made it a truth to Eternity.
Herod being greatly disappointed, vainly seeks revenge.
A miracle of mercy, that all these wretched men did not share the doom of other mockers of saints. 2 Kings ii. 24.
Sent. Refusing to release the Lord he becomes partaker of Pilate's guilt.
"Against Thy holy child Jesus, both Herod and Pontius Pilate." Acts iv. 27.
To Pilate. Herod thus pronounced Jesus innocent.
"He was a Lamb withort blemish and without spot." 1 Pet. i. 19. The elder Herod flew before conscience, when no man pursued. The gounger was reckless amid the most fearful perils.
$\dot{\epsilon} \sigma \theta \hat{\eta} r a \lambda a \mu \pi \rho a ́ v$. Not exactly of purple, coccincam vestem, which the word does not express, but of dazzling white. Oosterzec. Romau candidates wore white garments: perhaps to distinguish Him as a candilate for some post of honor. Lange, Kuince?; or to characterize Him as a king, by enveloping Him iu a robe similar to that in which geverals marched to battlc. De WFette, Mcyer, Friedlicb. Scarlet. W'ckiefleld, who quoles Horace, rubro ubi cocco. Shining kingly robs. Ellicott. The mantle, a pallium dyed with enchineal. ironically representing royalty. Lange. Shining robe. Camplell, Aralic V; Bright, Ruphel, Wolf; White. Vulgate. Purple.Syriac V. David makes the hattle field $w^{\text {hiate }}$ with the rohes of the slain princes, Psa. 1xviii. 14. Macknight, Elsls $y$. Angels' robes white, and Christ's, on Tabor. Contrary to Herod's thoughts, His white garment was prophetic of His dazzling coronation robe. Stier.
12. Ii And the same day Pilate and Herod were made friends together: for before they vere at enmity between themselves.

Pilate. Luke iii. 1. He seems to have had no fear of the power of Christ.
Herod. Luke iii. 1. He and Pilate despised, but did not hate, Clrist. Friends. Heathenism and Judaism, first united against Cbrist.
Envious. cruel, ambitious, they yet agree against Christ.
Their reconciliation is more notable than their enmity.
Pharisees and Sadducees, irreconcilably opposed to each other.
But agree to despise, persecute, and destroy the Redeemer.
Romanists and Socinians, agree only to reject Christ's Gospel.
Infidels and idolaters, strangely join to resist Jesus' reign.
The Profigate and the Monk, unite to oppose the Saviour.
All anti-scriptural conflicting seets join against God. Psa. ii. 2.
All hate each other much, but hate Christ more.
While the depraved heart remains, "This Way" will be "spoken against." Acts xxviii. 22.
Christ's "chosen" are hated, because He chooses them. John xv. 19.
Peter alludes to this union of wicked men agaiıst the Lord. Acts iv. 27.
This ancient history of our Lord's passion always a modern one, the past is but a mirror of the present.

фídoc. The reason of this enmity is unknown: perhaps the oceurrence about the Galileans, chap. ziii. 1. Oosterzec. The present feeling of Pilate was anything but hostile to Christ, and Herod thought Him heneath his judicial notice. Alford. The comment of the Ifoly Ghost, Acts iv. 23-30, outweighs all human judgments, and endorses the received lesson of this reconciliation of unprincipled and cunning rulers. Stier. Luke

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gathers all testimonies of His innocence. Baur. The preposition $\mu \in \tau$ á implies mutual action, interest, feeling, and is used after words implying accord or discord, Rom. xii. 18; Rev. ii. 16. Webster's Syntax.
13. If And Pilate, when he had called together the chief priests and the rulers and the peopie,
14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

People. Pilate not satisfied to communicate his intention to the Sanhedrim, merely, called together the multitude.
Perverteth. A similar charge Las been often brought against His followers.
Examined. Gr. Judicial term, examined by questioning.
I have. Contrast with, whatever you may have found.
He had passed under the scrutiny of enemies, the most fierce.
But Pilate was unprejudiced, and jmpartial, compared with the Jews.
Before you. That is, carefully and in good earnest.
Found no. Thus he refutes their "We found," verse 2.
No legal grounds of accusation or punishment are fornd.
No fault. Our Lord was about to die for the sins of men.
He was formerly pronounced guiltless, by those who would dare to speak the truth.
Our second Adam, with "clean hands," could enter, \&c. Psa. xxiv. 4. Pilate, Herod, Pilate's wife, Judas, the Thief on the cross, the Centurion, ail witness to His innolence!
15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death to done unto him.

Sent you. They were compelled to be present as witnesses.
Unto Him. Gr. Nothing worthy of death has been done by Him, i.e. in the estimation of Herod.
à̉тஸ̣. Nothing done by Him. Major, Alford, Pearce. Unto Him. Vulg., Erasmus. $\pi \in \pi \rho a \gamma \mu \in \dot{v} \boldsymbol{v}$ aủtụ. Has been done by Him, i.e. by Jesus. The dative expresses the instrument, and hence the agent, even with passive verbs, where we regularly find the genitive with 亡̇ $\pi o ́$, Luke xxiv. 35 ; Acts vii. 12 ; xvi. 9 ; Matt. v. \&1. Webster's Syntax.

NOTES.
16. I will therefore chastise him, and release him.

Chastise. Gr. by scourging, a relic of a barbaric age.
When witnesses were wanting, the suspected was scourged, to compel him to testify against himself.
Now no man in England or America can be convicted on his own testimony, other proofs must corroborate it.
The Bible has ameliorated the laws of the civilized world.
Pilate intended this as a slight correction for His assuming the Kingly office.
It was also intended as a degradation of his victim.
Here Pilate began to concede too much to reckless foes.
If Jesus was innocent, why correct Him at all ?
Seeing their advantage, they seize it and press it from that moment forward.
He hoped by a slight punishment, to appease the Jews.
He did not use the word "scourge," but he meant nothing elsc.
He cousents to give some satisfaction, to their wild hatred.
By it, he meant, if possible, to save the life of Jesus.
This degrading compromise led to the most unjust sentence ever given, This first concession was not lost on the subtle malignant Sanhedrim. Roman custom was to chastise, before crucifying.
Release. If guilty, why release? if innocent, why chastise?
$\pi a \downarrow \delta=\sigma^{\sigma} \sigma$. Chastise by scourging, Doddridge, Major. A softer expression than Pilate meant. Bengel. Thus a subtle peisen in Italy was "poudre de succession;" a murdered victim was "assisted." Trench. The usual course by the Romans. Cicero, Grotius. This proposal preceded the demands for the release of Earabbas, Matt. xxvii. 17.W. W.
17. (For of necessity he must release one unto them at the feast.)

Of necessity. Gr. often that arising out of mere custom. John xviii. 39.

Of the origin of this custom, nothing is known.
It was probably adopted by the Romans, to conciliate the populace.
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Verse 17 omitted by most of the ancient authorities, but contained in some mos\& ancient versions. Alford. Early omitted. Major; doubtful. Griesbuch. Lachmann; enncelled. Tischendorf, Onsterzee; braeketed. Cod. Sinai. An unusual pagan e:nstom, a contribution to the general festivitios of the Passover. Ellicott. The governor obliged to rclease a prisoner at the fcast of the Passover: origin of the eustom involved in obscnity : more a Jewish than Gentile custom. Oosterzee. Prisoners released at each feast. Friellieb, Andrews. The origin was, we presume, an imitation by the conguering Ihomans, of kings at their coronation. The Passover was the great festal day of the Jews. The Roman governor could easily release one of the victims of law, and thus flatter the Jews, that a coronation act of clemency could be repeated every year.
18. And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

All at once. In full crowd, all the people cried out at once. Crowd, proverbially fickle, five days before cried "Hosanna!" Disappointed, that He declined accepting royal honors.
Hearing He had been convicted of blasphemy they hated Him.
Joseph was charged with a sin, because he would not commit it.
Rabble of Jernsalem, was under the influence of the hierarchy.
Away with. This cry, a substantial proof of the first day or the Passover.
It is far worse to reject the Lord now, He is the "Foundation Stone!"
Blind presumption, Llasphemy, mockery of God's justice, then.
Their fathers' guilt was expiated by seventy years captivity in Babylou.
Contrast with theirs in enptivity for 1800 years.
God has preserved them as witnesses for the truth to Gentiles sceptios.
How unceasingly false is the judgment of this world!
Release. Let the murderer live, and the Prince of Life div, is the world's sentence.
The world, an abode of caprice and passion, a den of murderers. Gal. v. 31.

Barabbas. The son of confusion, a robber. John xviii. 40; a relicl. Mark xv. 7.
A type of the sinner descrving punishment, but set free.
Prefering sin to Christ, is to prefer, 1. A robber to the highest Benefactor. 2. A traitor to the Prince of Pcace. 3. A murderer to the Lord of Life.
The choice of the Jews was the fruit, 1. Of levity. 2. Seduction. 3. Weakness. 4. Eninity of the flesh.

Aipe. In the same spirit with modern Papacy, tolerating in the Eternal City, honses of ill repute and their inmates, but driving out with firo and sword, Protestants ,reaching the Gospel of Christ. Lange, Cramer.

Bapa $\beta \beta \hat{\alpha} \nu$. Some make the seape-goat a trpe of Barabbas. Some readings have ${ }^{\text {'I }} \eta$ ๆoùv Bxpaßßä̀ ; ndopted Origen, Pritzschc, Olshausen, Meyer, Ewald; rejected. Griesbach, Meyer, Alford, Tischendorf. The Jews in frenzy prefer the hellish earicature to the heavenly original. Olshausen. The son of a Rabbl. Euald; son of the devil. Theophylact ; probably a fanatical zealot who, with his fellow insurgents, precipitated the ruin of the uatiou, Alexander.
19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)
20. Pilate therefore, willing to release Jesus, spake again to them.

Murder. The people showed how little they cared for Cæsar's 'nterest. Pilate. Willing to release. From the robe, he knew Herod esteemed Him only an enthusiast.
He tried, by washing his hands, to transfer the guilt. Matt. xxvii. 24.
Fearfully and franticly they accept it. Matt. xxvii. 25.
His wife, mysteriously warned, bids him not condemn Him. Matt. xxvī. 19.
He was awed by the claim of One, declaring himself the Son of God. Jolın xis. 7.
He knew IHim innocent, and strangely led, feared He might be divine.
Pilate, a heathen, intercedes for our Saviour's life.
Those preferring sin to Christ, are still demanding the Lord's death.
A solemn warning to all neglecting or rejecting the great salvation. Heb. ii. 3.

Wife of Pilate named by tradition Claudia Procula, a heathen, with Jewish sympathies. Ellicott, Andrews.

## 21. But they cricd, saying, Crucify him, crucify him.

Cried. Gr. responsive shouting. Acts xxij. 24.
Crucify. The first time utterance was given to the dreadful cry. Hitherto it had only been the secret wish of the chief priests. The Jews entirely assumed the responsibility of His death. Peter said, "Ye killed the Prince of Life." Acts iii. 15. "Ye slew and hanged on a tree." Acts v. 30; 1 Thess. ii. 15.
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Their insane prayer, "His blood be upon us, and on our children." Matt. xxvii. 25.
Providential retribution has followed this fearful crime.
Wanderers, without land, a government, or a home.
At once a miracle and a warning to the nations of the earth.
The death of a Roman slave, a death of ignominy.
Clamor for Christ's death viewed as to, 1. The judge who elicited it. 2. The people who uttered it. 3. The Lord who heard it. 4. The Father who suffered it. 5. The world who report it from age to age. Christ's love most active, when seeming most passive.

ミ̌rav́pwoov. Crudelissimum, teterrimumque supplicium. Cicero. Jews, compared with Romans, were exalted to heaven. Yet here their cruelty, resisting the light, pales before enlightened fanaticism.
22. And he said unto them the third time, Why, what evil hath he aione ? I have found no cause of death in him: I will therefore chastise him, and let him go.

Third time. Pilate's account of Christ's death was sent to Tiberius. It is found in the acts of his government, alluded to by the Fathers.
The governor now assumes an appearance of firmness.
Conviction of entire innocence, and his wife's dream made him hesitate.
Chastise. Pilate the second time proposed to scourge our Lord. Slaves taken, were scourged first, then crucified. Livy xxxiii. 6.
The sons of Brutus were scourged before being crucified.
The magistrates of Gades were thus scourged by Mago.
The Lord was scourged by the soldiers. Matt. xxvii. 26 ; Mark xv. 15.
No cause. No charge amounting to a capital crime.
tpirov. We are indebted to Luke alone for the remarkable and internally probable particular, that at this juncture the governor raised his voice, for the third time, in the Lord's favor. Oosterzee.
$\pi \alpha i \delta \in \dot{v} \sigma a s$. He here calls upon the persecutors to "Behold the man," to arouse their sympathy. Pilate was not a superficial man of the world. He feit too much the greatness of the Lord. Olshauser. Pilate's testimony of Christ's death was sent to Tiberius, and is found in the "Acts of his governnent." Tertullian, Eusebius, Justir Martyr.

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23. And they were instant with loud voices, requiring that he might be cructfied. And the voices of them and of the chief priests prevailed.

Instant. Gr. pressed upon him. Luke v. i. "Lay on us." Acts xxvii. 20.

To every man, as to Pilate, there is an honr when he must decide for, or against Christ.
Chief priests. Luke i. 5. Joining with the rabble, forgetting all sense of propriety.
They shrunk from leaven, though not from llood. John xviii. 28.
Prevailed. His conscieuce urged the release of the innocent.
He was about to follow the convictions of justice.
"No friend to Cæsar!" filled him with dread of disgrace.
The Galilean must die-the sentence is pronounced.
The secret ties of the world held his feeble moral nature.
24. And Pilate gave sentence that it should be as they required.

Pilate. Here we leave this vain unprincipled Roman. His name is preserved among Christians, but in infamy. Sentence. Gr. confirmed their judgncut by a final decree. Wealiness as readily as malice leads to enormous crimes.
Pilate at first only a Priend of Herod, because Herod was Tiberius' friend. "He that is not with Me is verily against Me."
In Barabbas, Pilate liberated the murderer of his soul.
In the Lord, he rejected the Safiour of his soul.
Required. Questions of justice in the hands of a priest-ridden populace. Pilate the man who would serve two masters.

є̇пе́крivєע. Adjudicavit. Vulg. Super judicavit, over and above their judgment. Fausset. Adjudge. Bloomfiela. The form of Roman Judge was "Ibis ad cruccm." Friedlieb.

[^18]Released. Pilate at first deternined to let Him go. Acts. iii. 13.
He now condemns the innocent, and acquits the guilty.
" They denied the Holy One and the Just, and desired a murderer." Acts iii. 14

Luke may have seen the released robber bounding through the streets of Jerusalem.
Sad triumph of persevering wichedness, over hesitating weakness.
Yet the fearful defeat of wickedness, even when seeming to triumph.
Desired. Majority of mankind, choose the shadow for the substance.
The Jews were the most refractary of all the conquered nations.
By mildness and severity, combined, Romans kept them under.
It was their constant practice, to complain at Rome of oppressiou.
The Emperors paid particular attention to these murmurers.
Felix and Festus tried to conciliate them, by injustice to Paul.
Pilate would gain popularity and escape ruin, by sacrificing Jesus.
Their will. Matt., Mark, and John speak of the Roman agency in Christ's death.
Luke writing for the Gentiles, lays the chief guilt upon the Jews.
If some papists of fiery fanaticism, called Clristians, had their will, what would become of scriptural Christianity on earth?
Sceptics urge the great change in publis feeling since their "Hosannas." Luke xix. 38.
That multitude were disciples, this, the rablle gathered by priests.
$\tau \omega \theta \in \lambda \eta{ }^{\prime} \mu \pi \tau \iota$. "Their will," has ever been mistaken for the "Deus vult ;" the constant cry of persecutors, in every age. Oosterzep. The mob did not unite in the song, Luke six. 38, but the disciples. The change owed its origin to the force of passion. Carnal hopes may have swayed some at the first, but His condemnation by the Sanhedrim must have changed their views. Stier. Omit av̇tois. Tischendorf, Alford, Cod Sinai.
26. And as they led him avay, they laid hold upon one Simon, a Cyrenian, comirg out of the country, and on him they laid the cross, that he might bear it after Jesus.

Led Him away. Mark xv. 20., together, shew this to have been near a gate.
His departure (Heb. xiii. 11-13) contrasts with His entrauce. Luke six. 37.
The typical Isaac bore the wood of the burnt offering.
Love here bears not His, but our cross, as His own.
He was cast out of the earthly, that we might enter the heavenly Jerusalem.
They took away His garment (Matt. xxvii. 31), but left the crown.

With a law of mercy for brutes (Ex. xxiii. 5), the Jews mock the Redeemer. No complassion, no acclamation, but cruel mocking.
Laid hold. Jesus bore His cross, until exhausted. John xix. 17.
Pencil of tradition represents Him sinking under it.
The condemned were compelled to bear their own cross.
Simon. His sons, Alexander and Rufus may have been disciples. Mark xv. 21.
He is thought to have been at the time, a pilgrim to Jerusalem.
Soldiers ior convenience compelled him to do military service.
Cyrenian. A province of Lybia, west of Egypt, callé Pentapolis. Many Jewish dwellers believed, and others not. Acts xi. 20 ; vi. 9. Ptolemy Lagos sent 100,000 Jews to Pentapolis in Africa.
Cross. That is, not the post, but the cross-picce of wood.
It was bound with cords upon the shoulders of the criminal.
Bearing the cross, a task seldom willingly performed.
Performed in faith, never goes unrewarded.
The highest houor of a believer, is to bear the cross of Christ.
Bear it. Jesus now exhausted by conflicts of soul and body.
 nutes the rpot, and that where Mary fell, where Salve Mater was uttered, where Veronica gave Him the napkin, all which Chateaubriund vindicates. We leave them p.mong a thousand other monkish legends.
 \& word which only occurs in one other passage (Matt. v. 41) in the N.T. The notion of a military compulsion is unmistanable. Oosterzee. "Simon," a follower. Grotius. Had Ehewed sympathy. Rambach. A slave. Meyer. Military required any one. Tholuelo. "Country," fichl, hence a working day. Meyer; region. Wiescler. Male to atone his Gabbath desecration. Lange.

 ${ }^{\prime}$ In $\sigma c \hat{v}$, so that the Lord was only assisted, not relieved from bearing the cruss. Oocterzee.
27. II And there followed. him a great company of people, and of women, whieh also bewailed and lamented him.

Womer. Luke xxii. 55. Crowds at an execution, as usual, include many women.
At the Cross, the male friends of the Lord acted like women, and the female like heroines.

NOTES.


Bewailed. Well meant sympathy for an innoeeut person. Tery many, themselves or friends had been healed by Him. Their pity east a last flower in the path of the Divine Sufferer. Jewishlaw forbade shewing criminals sympathy on their way to death. They bear myrrh and wine, as opiates for the crueified.
The first sign of an altered feeling began to shew itself.
We generally weep most, for what we should weep least. Joel. ii. 12. The suffering of Jesus, the loudest warning to the impenitent.
Their lamentations for a moment, draw the noisy mob.
 of voice. Bengel. Plangere, to moarn, is to smite one's breast. Fuusset. Returning signs of repentance. Lange. Female tenderness and attracting grace. Hiller. A beautiful trait of gevuine humanity, quite in place in Luke's Gospel. Oosterzee. In our days, a new horror shews females lifting up their heel against Christ! Souchon. кai. omitted. Lachmann, Tischendorf, Meycr, Cod. Sinai.

[^19]Turning. He was now relievel from the burden of the eross.
The reeord of this action, is from an eye-witness.
He who had been silent before the light-minded Herod, speaks.
His eyes heretofore sunk in sorrow, turn in mercy.
His words seem to breathe of reproof, rather than sympathy.
The last preaching of repentance, on the way to His cross.
A preaehing of the lar, amid His passion.
Daughters. Representatives of Jerisalem, and the land around.
In His three following sayings, He appears as Prophet, Priest, and King.

1. As Prophet, to the daughters of Jerusalem.
2. As Priest, intereeding for forgiveness for His murderers.
3. As King, acknowledged by the thief, and in His answering the prayer. Jerusalem. Luke ii. 25. Weep not. Luke vi. 21. See Notes.
He forbids the way, they now were weeping for Him.
There is a way of mourning, He does not forbid. Zeeh. xii. 10.
Tears on account of sin, are the Saviour's joy.
He who kindly dried so many tears, now bids them weep for themselves. It is the ouly time in all His life, He commands His hearers to weep.
Many tears were doubtless shed in seeret that day.

NOTES.

He recognizes these tears, as shed for Himsclf.
Weeping and reventing, the first steps of healthy sensibility.
But tears of mere sympathy, are of $n 0$ avail.
Through our weakness, we often take sides with injustice.
Romance and tragedy, oft excite the wicked to weep.
Slaves of fleshly lusts, forget their tears, only to sin again.
The passion of Christ, no tragic spectacle to move men's hearts.
His sufferings not recorded, to excite sentimental feelings.
God's counsel led Him on to glory; He did not need tears.
Not for Me. So far from being crushed, He was close upon His highest triumphs.
The future was all bright and clear. Heb. xii. 2.
His conscious innocence and dignity, never forsook Him.
No word of bitterness toward His murderers, mingles in His tones of compassion.
He yearns even toward their children, although cirsed by their parents' unbelief. Matt. xxvii. 25.
Good Shepherd, He sought the lost, under the very sladow of the Cross.
For yourselves. He saw days approaching that would wring forth other tears.
Could you see jour own coming woes, you would not weep for Me.
Weep for your sin-tears of Gudly penitence are the Saviour's delight.
He points to sin, as the bitter source of all our griefs.
Sorrow the way to joy. Suffering to Him, the way to glory.
He Hinself had wept over Jerusalem when He entered it.
In profond sorrow for others, He forgets His own woes.
Weeping for Him, and not for themselves, did not save the weepers.
Tears were useless, unless they led to repentance and faith.
Many of those now bewailing Him, perished in the siege.
Children. The judgment would burst on mothers and children alike.
The national depravity would be propagated from generation to generation.
Involved in their fearful cry, "His blood be upon us, and upon ous children." Matt. xxvii. 25.

Evyatepes. Women of Jerusalem. Kuinoel. The judgment of Jerusalem shadowed forth the judgment of all unbelievers, down to the end of time. His word is not merely the roice of a Cassandra, but that of the Saviour of the world. Stier.

[^20]Coming. In this interval, an effectual weeping might save them. The (qospel reveals wrath to those hardening their hearts. The same eloud was light to Israel, but darkness to the Egyptians. Leest promised to the weary, perdition to the unbelieving. Lட்_z xili. 3; Mark xvi. 16.
He will take vengeance on the disobedient. 2 Thess. i. 8.
Barren. Their sins will change the divine blessing of marriage into a eurse.
Blessed. He intends to excite the keenest emotions, and maternal sensibilities.
He shows sparing tenderness, in not pronouncing a woe upon mothers.
But, beeause of the terrible judgments coming, blessel are they who are childurs.
The men around heard judgments pronounced upon their ehildren.
Parents and offspring involved in the same guilt and misery.
Childlessness a blessing! a new and terrible thought to mothers. Luke xix. 41-47.
épov̂oıv, a change from the second to the third nerson. "They shall say," i.e. "not men in general," nor " my enemies," but the impenitent among you-those in Jercsalem and its misery. Alford. ai $\sigma \tau \varepsilon i p a t$. Anticipating the scene of a mother, in her Etarving rage, eating her own child. W. \& W., Josephus.

30. Then shall thcy begin to say to the mountains, Fall on us; and to the hills, Cover us.
Begin to say. This prophecy is found, Hosea x. 8; Isa. ii. 10, 19. In the midst of His sufferings, the Scriptures are spread before Him.
In their words, His own inspiration, He lived and thought to the last.
At the opening of the sixth seal, kings, \&e. cry, "Mountains fall on us." Rev. vi. 16.
Mountains. Fulfilled by many of the Jews, fleeing to the caves during Jerusalem's siege.
And by myriads who, in their despair, never thought of eaves or sewers. Mountains have often erushed those who dwelt near them.
In themselves terrible, they will be sought as a shelter.

Fall on us. They will prefer death rather than witness those terrible scenes.
"Meu shall seek death, but it shall flee from them." Rev. ix. 6.
The prayer to the rocks, to nature cold and dead, is vain.
The sinner makes the Lord of the hills, his enemy.
$H$ is voice, and not thine, they will obey.
Hills cover us. He, their future Judge, on the way to His cross, tenderly warus rejecters of the Messiah.
So many will not be redeemed, after all His love, adds sorrow to sorrow. The solemn echo of this awful warning is found in Rev. vi. 16.
"Cover us from the (now aroused) wrath of the (once patiently for us suffering) Lamb! That victim who is now about to be offered.
Such terror of soul finds refuge in tears no longer.
The warning looks through the type to the antitype.
It implies the desperate helplessness of all then in Jerusalem. Isa. ii. 19.
Rocks. David who had often bid himself among the rocks from Saul, sixtoen times calls the Lord " his Rock," in his Psalms.
Having this defence, we will not need rocks to hide us.
ópect. Caverns in Palestine frequented in war. Kuinoel. "Mountains," denotes a wish rather to die, than live through such miseries. W. $\mathfrak{d} W$.
31. For if they do these things in a green tree, what shall be done in the dry ?

Green tree. Good men compared to green trees. Ezek. xvii. $24 ; \mathrm{zx}$. 47 ; Jer. xvii. 8-12.
Wicked to dry trees. Jude 12 ; John xv. 6; Exek. xx. 47 ; 1 Pet. iv. 18.
If an invading enemy spares the green, he will not the dead.
But if he hews down the fruitful, surely the barren must go.
"The fire shall devour every green tree, and every dry tree." Ezek. xx. 47.

The Lord is the Righteous One, all suffering is on account of sin.
If the green are destroyed, a sign that all trees must perish.
The pious being cut off, a sign of a fearful doom for the ungodly.
If they do these things in Me, green and fruitful, through my divinity, what will they do to you, bereft of life-giving righteousness?
Dry. If His sufferings for redemption are such, what will be theirs, who will not be redeemed?
God's wrath is heavier than Christ's cross. Rieger.
$\square$
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This summa injuria, maintained the summum jus.
A sign beforehand, God will leave no sin unpunished.
A warning of the infinitely heavier wrath, due to the imperitent.
"If judgment beyin in the house of God, what shall the end?" \&o. 1 Pet. iv. 17
Jernsalem not destroyed for crucifying, but rejecting the Lord.
The wicked cast forth as a severed branch, shall be withered.
If the tree planted by the water (Psa i. 3) is thus cut down, what will become of those withered trunks, twice dead? Jude 12.
This verse solemnly closes our Lord's teaching during life.
$\xi v ́ \lambda \omega$. The use of this word for tree has heen erroneously called a Feoraism. We
 Syntax. रiypê. The feeble and unfruitful by the diy, and the young and vigorous by the green, Isa. lvi. 3. Bergel. The green tree, the women comparativsly innocent; the dry, the guilty, Exek. xx. 17. Crusius. In the ruin of Jerusalem, th? ared would find less mercy from the Romans, than the young. A protest against the ideutity of the suffering the Redeemer endured, with the remorse of the sinner in despair. Stier. Romans subdued the Jews, what will they do with the nation, a dry sapless trunk? Lightfoot. If My innocence suffers so much, how will the guilty fare. Grotius.
32. And there were also two other, malefactors, led with him to be put to death.

Two other. Some suggest our Lord was reckoned one also.
This was not intended by Pilate as an indignity to Jesus.
Those condemned at one court term, were executed together.
Hiralefactors. "He was numbered with the transgressors." Isa, liii. 12.

Ërepot. The rendering is, not two other malefactors, but two others, malefactors.
 ג $\eta \sigma \tau \alpha i_{r}$ Matt. and Mark. Insurgents. Bloomfield. On principle, they resisted the Roman government. Maltby. Tradition names Titus and Dumachus, robbers met by Jesus, in Egypt. Andrcws. Another calls the convert Dumas. Roman Calendar.
33. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the ather on the left.
Were com? to the place. Come out, Matt. Without the walls. Heb. xiii. 12.
"Crucified without the city." Num. xv. 35 ; 1 King xxi. 13; Acts vii. 58.
A centurion on horseback required by law to head the company.
A herald preceding the victim, proclaimed his sentence.
The most infamous of criminals, alone were thus executed.
Slaves, highway robbers, rebels, despised prisoners of war.
No one dare crucify a Roman citizen save at his peril.
They were first scourged, then compelled to bear their own cross.
A tablet on their breast, stated their crime.
They were divested of clothing, and a stupefying draught given.
They were raised about two feet from the ground, and nailed $t$ ) the cross.
Our Saviour's hands and foct were nailed. Lake xxiv. 40 ; John xx. 25.
According to the Mosaic law, criminals hanged were not allowed to remain over nisht. Deut. xxi. 22-23; Gal. iii. 13.
The Romans left those crucified alive, often for three days.
Calvary. Golgotha. John xix. 17. Gr. "place of a skull."
Part of the Morjah chain, where Isaac was offered.
The site cannot now in any way be identified.
Every conceivable objection lies against the present supposed site.
Here Christ overeame Jeath, on his own territory.
The current opinion of its being a hill, is unfounded.
The four Evangelists unite in calling it a "place," not a " hill."
No hill can be found in any direction that will answer.
The cross of the old world, symbol of the deepest infamy, has became a symbol of honor, blessing and redemption.
Even superstition and vanity are decorated by this old symbol of shame.
Crucified. A punishment of Greece, Rome and Egypt, not of Jews.
Naked and poor, He there renounced all the goods of earth.
He was an offering of infinite value in Himself alone.
The hour of redemption first strikes, after 4000 years of silent hope !
The Lord of Glory, climax of shame, hanging among murderers!
The chief priests actors, though Roman hands, drove the uails. John xix. 16 ; Acts v. 30.

The third hour. Mark xr. 25. Nine o'clock in the morning.
A belief the crucifixion took place in the afternoon, an error.
Malefactors. Because condemned by the court at the same term.
Joseph was in prison between two malefactors.
They one was delivered, the other was executed.
The join the greatest ignominy, with the severest pain.
The right. Intending to stigmatize Him, as the worst of the three.
"But He taketh the wise in their own craftiness." Job v. 13; 1 Cor. iii. 19.

## Intended ignominy only irradiates the dying Redeemer.

In the hour of deepest gloom, the Divine glory beams forth.
In no act does infinite majesty and love shine more brightiy than in imparting Gospel hope to the dying thief.
$\dot{\epsilon} \sigma$ rav́pwoav. A heathen adjudged it the most excruciating death. Cic. Con. Fer. The cross generally in the shape of a $T$, the title being over the kead, the upright post projected above the horizontal beam. The criminal being divested of all his clothes, was fixed by nails driven through the hands, not always through the feet. The body was not supported by the nails, but by a piece of wood, which passed between the legs, bence death ensned moe from exhaustion, than from the wounds inflicted. Sometimes they were nailed to it before set up. Christ's feet not naibed. Paulus, Hengstenberg, Tholucli, Hug, Tcrtullian. Hi.s feet were nailed, John xx. 25. Cyprian. Hilary, EuseSius, Athenasius, Justin Martyr, Gregory, Nazianzen, Oostcrzee. Crucifixion practised by Persians. Sufferings shortened by kindling fires under them, or letting lions and bears tear them. A Findoo was cruclfied, and hung on the cross nine hourg, was taken lown, and survived for years, more hardencd in crime. Charles' Miss, Hist.

кpieviov. Greek translation of Hebrew Golgotha, place of a skull. Alexander. dilam's burial place. Origen, Tertullian, Epiphanius, Cyril, Augustine, Athanasius, Reland. Place of execution. Jerome, Bedc, Jansenius. Itentified by the Church of the Soly Sepulchre. Lange, Baird, Raumer; near it. Ellicott. Calvary drew. the present Juildings round itself, formerly being ontside the city. Major. Near a public street. indrews. Not known. Foote, Rubinson, Scholtz, Wolf, Jacobus. Zion shat out to tdmit Calvary within the walls. Meyer. A statne of Venns desccrated Calvary, from Gndrian to Constantine. Eiusebius, Jerome. His cross faced the east, malefactors tho sest. Grcsucll.
34. TT Then said Jcsus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Then said. This is the first word uttered from the cross.
The first of seven sayings of our Lord on the cross; three of which are recorded by Luke alone.
The stupefying drink offered Him, probably dcclined by a gesture of the head.
His high priesthood is now here began. Heb. vii. 26-27.
Not merely a prayer, but the prayer of the Great Intercessor, always heard. John xi. 42.
The fruits of this prayer will only be known, when " the books are opened."
Father. Sia hours on the cross, He still speaks and acts as the Son of Gon.
At the beginning and close, He calls God Father.
This prayer probably uttered while the nails were leing driven.
His intercession has for its ground, "I will, that Thou forgive them."

Notes.

Humbly and sublimely He still avows Himself the Son of God.
He began His public life, by quoting the sustaining word of God. Matt. iv. 4.

Thongh on the cross, there is no sign of wrath, between the Father and the Son.
Forgive. He feels the wounds given their souls, more than His own.
Our Lord practises, what the best of men had not yet tanght in theory.
With compassionate tenderness, He only alludes to what estenuates their guilt.
Know not. For those sinning wilfully and incorrigibly, He did not pray.
"He made intercession for the transgressors." Isa. liii. 12.
As a man, He retains nothing but forgiveness and love.
His whole life was an expression of love, and His death set the seal.
This word points to His atoning and interceding love.
It discloses His perfect love, approved even unto death.
Observe He does not pray for any forgiveness for Himself.
A fact impossible to account for, save on the ground, that He was the Holy One of God.
The voice of etemal love itself ut+ers its momise "I will forgive."
It is the ground as well as the limit for forgiveness of sins.
The sad lamentation of the passion, constantly turns to maise.
Jesus sweetens His bitter death, to His own thoughts, by His testimony to the blessedness, which would follow.
One may be a king, without the royal trappings of this world.
He who wept over Jerusalem, now iutercedes for men.
Infinite mercy now prays, that misery might pray.
He paused to call Zacheus from the tree.
He came and stopped and converted the persecuting Saul.
Even in the agonies of His cross He finds time to pray for His murderers.
Had He not thus prayed, their penalty might have begun at once.
A conclusion of His carthly, and symbol of His heavenly life.
Forgive wirm? the four Roman soldiers who execute the deed?
It embraces all His crucifiers, that is, All Sinners, for both Jews and Gentiles combined to put Him to death.
In His great intercessory prayer He asks, "That the world may believe that Thou hast sent Me." John xvii. 21.
"He ever liveth to make intercession for us." Heb. vii. 25.
"He now appears in the presence of God for us." Heb. ix. 24.
"There is $a \sin$ unto death," for which no prayer is to be offered. 1 Johu v. 16.
REEMORANDAC

He prays during crucifixion, 1. To God His Father. 2. For others. 3. For enemies. 4. With importunity. 5. With abundant results.
His prayer was, 1. Alone in its sublimity, for whom? when? what?
2. Alone in importanee, climax of His life, consecration of His cross, image of His work in heaven. 3. Alone in power, for our humiliation, consolation, sanctification.
At Golgotha, we see God silent, governing, reconciling the world.
The best thing we can pray for, for others, is forgiveness from God.
The fullest answer to this prayer, is yet to come.
Stephen makes the last word of His cross, his first dying word.
He also rnakes the first word of Jesus, his last word in death.
They know not. It doubtless refers to the Jewish rulers. 1 Cor. ii. 8.
"I wot that through ignorance ye did it." Acts. iii. 17.
"Had they known it, they would not have crucified," \&c. 1 Cor. ii. 8.
This does not signify that their ignorance descrves grace.
Not knowing when we might know, an element of sin, since the deceiving in Paradise.
People prayed against their forgiveness, when invoking blood-guiltiness. Matt. xxvii. 25.
Many bring the "sacrifice of fools" for God's service. Ecc. v. 1.
Deceived by the serpent, man's $\sin$ of ignorance finds a sacrifice. Heb. ix. 7.

He does not limit His most gracious expression.
This awful distinction remains in the background.
If ignorance excuses guilt, it needed no forgiveness.
If it did not lessen it, Christ would not have named it.
What they do. To whom they do this. "Grope as the blind at noonday." Dent. xxviii. 29.
Many who we think exhibit unceasingly malignant sinfulness, may to the Searcher of hearts, show something different,
Ignorance of Jews in this awful sin, is incomprehensible to us.
This judmment of the dying Lord, sprung from His knowledge.
Parted. God rules even their avarice, to fulfil prophecy. Psa. xxii. 18.
Raiment. The spoil of the soldiers, by custom, or perquisite.
His seamless garment was divided ly lot amongst the four soldiers who formed the guard. Matt. xxvii. 35.
Their last indignity, was to crucify Him naked.
Another tells us, this was the under garment alone. John xix. 23.
Cast lots. A direct appeal to God, and never to be adopted without prayer.

NOTES.

Chance, a heathen term in God's kingdom. Gambling beneatif the cross.
In Alessina, on the Lord's day, the writer saw a similar scene.
Under a crucifix, three feet high, a table stood, at which sat gamblers with their cards, driving their work of blasphemy and gain.
The fect of the image of the dying Saviour was but a few inches above tneir heads.
oidaot. This prayer mentioned by Luke only. Th3 Lord did now what Ho cmphatically diau uot do in His fareweil praycr, John xwii. 9. Note how entirely such \& prayer, spoken probably durng the terrible act of crucifixion ( $\tau i \pi o t o v \sigma \iota \nu$ ), is in harmony with the spirit of the thirl, and Fauline Gospel. Oosterzee. Were not ignorance a sin, they would not need forgiveness. This is the first of the seven words on the cross. No single Evangelist has recorded all of them. The four records form one symphony, at one time a solo, at another a duet, ai another a trio, and at another all unite in a quartette. Bengel. Compared with the seven petitions in the Lord's prayer. Augustine. Abrahain, Moses, Joremiah, prayed for their enemies. Stcphen, James, Huss, Zutphen, offered like petitions. Glancus to Socrates, "A righteous man will be tortured and crucified." Platc. He prays only for those sins, which were capable of forgiveness, not for the sin unto death, 1 John v. 16. Stier. The law of God knows nothing of this plea of ignorance. But His grace judged otherwise. Drascke.
au̇rois.-Mankind, The Jewish nation. For all of us, for our sins, He was bruised. Alford. Not for the soldiers. Gerlach; for them. Euthymius, Kuinoel. "Raiment." The crucified hung perfectly naked upon the cross. Wetstcin. Not a cloth around the loins. Meyer. The most pitiable piece of superstition and priestly deception, the world has ever seen (the holy coat of Treves), is founded on this fact. Gildemeister, Seibel.
55. And the pcople stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.
The people. Not crowd of Jews and Gentiles, but Jews alone.
His death by His own jeople, is distinctly foretold. Psa. xxii; Dan. ix. Jews say, that Isa. liii. relates to the Messiah.
Stood. This is the report of an eye-witness.
An hour of perilous stillness to the crucifiers.
Insupportable to concience-they silenced it ly mocking.
Beholding. An unfeeling staring by the indifferent multitude.
Rulers. Respectable persons seldom mingle with such scenes.
Derided Him. To a heathen's eye. the inscription was an insult.
The effrontery of some, sharpened the wit of others.
Ii partiy refers to the mockery in the Hall of Judgment.
They reduced themselves to a level with the meanost of the Gentiles

A holy derision mites the purest truth, with the keenest love.
But the mockery of the ungodly against truth, is fearfully godless.
This was crucifixion to the sacred soul of Jesus.
The highest Love on the cross was praying, they blaspheming.
These were the nails, that went throngh His heart.
Their mockery was to suppress any favorable feeling towards Jesus.
The malignity of Jews and Gentiles, unite against the Lord on the cross.
Saved others. They first decree He is not Christ, therefore, He must die.
Now He dies, therefore He is not Christ.
Saved others. A testimony to His devotion and God-like charity.
The entire history of the ungodly, an extorted testimony to the excellence of Revelation.
Save Himself. Sublimely and tenderly He had hiuted, their sins might yet be forgiven.
But they will hear nuthing of their own forgiveness.
Thus speaks unbelief,' Take care of Tlyyself, if thou cans't."
Thus the world coldly repels the falling and unfortunate.
But for those not needing kindness, the world hath smiles and treasures.
The idea never seems to have dawned on them that His death might save others.
Be Christ. They mocked Him, as pretending to be the Messiah. Luke ix. 20.
The Romans derided His pretensions to be a King.
Trusted in God. Matt. xxvii. 43. They mock His trust in God! Thus they really blasphemed (iod Himself, in Christ His only Son. Perverting Psa. xxii, their mockery becomes a witness to the truth.
Ah! Mark. xv. 29. This bitter scorn came doubtless from the rulers.
 Alforl; omitted. Coil. Sinai.; but retained by Tischendorf. tov̂ $\theta \in o \hat{\text { én }}$ éरeктós; ó before éклєкто́s. Tischendorf, Alforl, Cod. Sinai. The Christ of God, His elect one. Alford. The elect Christ of God. Stier.
86. And the soldiers also mocked him, coming to him, and offering him vinegar,

Soldiers. They derived their taunts from His title.
The Jews from His past acts of grace and power.
Mocked Him. The time of the mid-day meal of the soldiers.

Two cups were offered Him, the first of wine and myrrh to soothe the pain.
A Jewish custom tolerated by the Pomans.
The second was offered by the soldjers while mocking Him.
Vineçar. Gr. sour uine, ordinary drink of soldiers "with gall," Matt. out of greater rancor.
This was reckoned annong the Messiah's sufferings. Psa. lxix. 21.
A potion of wine, frankincense, and myrrh was given the crucified.
It bemumbed the senses, and lessened the agony.
But the Lord reiused this potion, He wonld drink the bitter cup of suffering even to the very diegs.
But here they drank His health, in mockery of His superseription.
The sight of liquid beyond His reach, added to His misery.
Anong the causes of death on the eross, thirst is the chief.
ögos. The soldicrs also, when they came and brought Him vinegar, derided Him. Major. ivétaıらov. Matt. Mark, and John describe the second offering of vinegar in mercy, but Luke here notes the first offered in mockery. Bengel, Fausset. This first also in mercy. Major, W. \& W. кai before пробєрхо́мєvol, omitted. Tischendorf, Alfurd, Cod. Sinai.

## 87. And saying, If thou be the king of the Jews, save thyself.

King of the Jews. This implied far more bitter contempt of the Jews, than an insult to Jesus.
The Jews crucified their Messiah.
He has His title of honor-they have their shame.
Save thyself. Soldiers eanght this up from the multitude.
38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrev, THIS IS THE KING OF THE JEWS.

Superscription. All the tongues of earth were anew to be sanctified for this Fing.
A criminal, on his way to execution, bore a title hung around his neek.
A tablet naming the erime, was borne before the condemned, and fixed there by the Romans.
Pilate placed this, not because of its injustice, but absurdity.
The Turks even now, suspend a tablet to the criminal.

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The Latin, copied by Mark: Greek, by Natthew: Hebrew, translated by John.
Pilate was doubtlessly inspired divinely to compose it. The Fathers.
It announces the innocence, dignity and destination of Jesus.
It testifies of Christ, of God, of men, of redemption, of future hope.
In the lowest depths, God cares for His Son's royal dignity.
Still shows, 1. His majesty. 2. His victory. 3. Foundation of ITis lingdom. 4. His jurisdiction. 5. His government.
Written. Luke i. 63. See Notes.
Greek. Formed of Pelasgic and Hellenic; original dwellers in Greece. Its use was almost universal throughout the Roman empire; as French is now the language of Europe.
Edicts of Cæsar, to the Sidonians, were in Greek and Latin.
So were also the erlicts of Mark Antony to the Syrians.
That on the middle wall of the temple was Greek, Latin, and Hebrew.
Greek, for the Hellenists, who swarmed through that land.
Latin, for the majesty of the Emperor.
Hebrew, for the populace.
The Passover brought many Hellenists to Jerusalem.
Latin. First spoken in Latium, Italy, and afterwards ąt Rome.
Principally derived from the Greek, Etruscan, and Oscian languages.
Compared with the Greek, this was spoken by very few.
Christ's sentence prononnced by a Latin judge, and executed by Latin soldiery.
Hebrew. From Heber, who outlived six generations of his descendants. The Hebrew ceased to be a living tongue, during the captivity, b.c. 606. The Aramaic form was then common among the Jews.
Cliristian ministers, to this day, still devote their study to these three languages.
The Roman emperors had banners bearing the name of conquered nations and kingloms borne before them.
"I have uritten." John xix. 22. Pilate's reply shows a troubled mind. Rome thus providentially acknowledges Jesus, King.
Pilate thwarted in his efforts to rescue Jesus from their malice.
His answer shows the bitterness of his resentment.
intyoadウ. Luke gives the real order. Bengel. Matthew gives the Hebrew; Mark, the Latin; John, the Greek. Fausset. John adopte the order of dignity. The Grospel was preached in the same order. Bengel. Pilate would not care in executing a stranger

NOTES.
as \& slave, to be very exact in the translations. The custom is noted by Suetonius. уєүрациє́э $\eta$, omitted. Tischendorf, Alford, Cod. Sinai.
 ancient nuthorities. Alford, Tischendorf, Meyer; omitted. Coa. Sinai., Vat. and Eph.; found in Alex. and Cant. 'EגA $\quad$ vosois. The Greek has continued a spoken langrage for 3000 jears. Alexander's conquests, the interests and necessities of commerce and literature, rendered Greck, the language of Western Asia and Eastern Europe. It was then almost the native dialect of Palestine. Roman tongue for battle; Greek, for converse; Syriac, for prayer. Greek, the language of the world; Latin of Judæa, a Roman province; Hebrew, the mighty sufferer belonged to the commonwealth of Isruel. Parker's Com.
39. T. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

One of the malefactors. This railer seems to have been a Jew, and the other malefactor a Gentile.
He sneers at Jesus' assumption of the name of Christ.
But the penitent directs his thoughts to Him, as King.
Railed on Him. There is in him no fear of the judgment of God.
The miracles of Christ to him, are a matter of mockery.
Blind and hard he still continues, under the shadow of the cross.
As others equally hatdened, lying on their soft death-berts.
Rare is conversion if health, strength and luxury prevail.
Suffering and blaspheming, prove this man a reprobate.
Christ. Luke ii. 11, and iii. 23. His various names and character. See Notes.
Thyself and us. He was bold to speak in the name of his crucified companion.
The daring man thought to excite general derision, by his exploit.
Our Lord is silent, and gives his scornful " save," no answer.
Purishment in itself, does not lead to penitence.
An argument unanswerable against the Romish doctrine of purgatorial salvation.
The incorrigible are hardened by the stripes inflicted. Rev. xvi. 10.
The fire that softens gold only hardens clay.
The righteous are humbled, and their dross consumed. Psa. cxix. 67.
cis. Matt. and Mark nse the plural. A common idiom many, for one " They nay," see Rett. xiv. 17, while in describing the same circumstance, John vi. 8 reads-" $a_{n c}$ of

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His discirles." Cypriun, Cyrit, Augustine, Ambrose, Jerome. Luke says, the soldiers mocked; Matt., one of them ran. Luke mentions the centurion only; Matt. xxvii. $54_{\text {p }}$ "and those with him." Snch discrepancies only teach that human hands have copied the divine original text. Two tralitions. Meyer. Lake more aecurate, Aljord. General expression indefinitely put. Ebrard. Both mocked at first, afterwards only one. Athanasius, Origen, Hitary, Chryostom, Theophylact, Alexander. Plnral for singular. Schicusner, Doddridge. Ambiguity in a word of Syriac origin. Eichorn. The other class of rersons tannt Him. The passers by ; the priests ; the soldiers; now the thieves insult. Augustine, Andrews, Ebrard, Lichtenstein.
$\dot{\varepsilon} \beta \lambda a \sigma \phi \dot{\eta} \mu \epsilon \iota$. The intoxication of frenzy, after having received the stupefying draught; said, with a side glance of wretched vanity upon the multitnde " I can mook ton"). stier. These records not showing the least emotion, a telling proof of their inspiration. Major. ov่xi $\sigma \grave{v}$ єi. Tischendorf, Alford, Cod. Sinai. The interrogative form more strikingly expresses the scorn and contempt intended. Oosterzee. $\lambda \epsilon \bar{\epsilon} \omega$, omitted. Tischendorf, Alford.
40. But the other answering rebuked him, saying, D.sst not thou jear God, seeing thou art in the same candemnation?

But the other. Perhaps had heard, and believed while in prison.
"The one is taken, but the other left." "Even so Father," \&c. Matt. xxiv. 40 ; xi. 26.

God's sovereignty never interferes with man's responsibility.
Christ leaves all His disciples hehind in His knowledge of divine things.
Rebuked him. One malefactcr begins to preach to the other
He bears witness to the dignity and power of the Crucified.
In the mids: of mockery like the blackest hell, this lightning flash of faith in the Truth, breaks forth.
It is an appeal in thunder to the conscience of all around.
One cast out from society, the first to confess the glory of Jesus.
God will never let faith in Christ's name go down.
If disciples deny and forsake their dying Master, a malefactor will teach what consolation is found in Him.
Dost not thou? A tacit reference to the recklessness of bystanders.
As though, " Let others jeer, but dost thou ?"
If long a penitent, he had kept silence, amid the general mockery.
His companion in including him in "us," aronsed his indignation.
Evidences of genuine repentance and faith, 1. He is concerned for the salvation of his fellow sinner.
2. He frankly makes confession of his own guilt.
3. He nobly testifies to the innocence of Jesus.
4. He turns to the Saviour to save him, "Lord," \&c.
5. He prays, "Renember me when Thon comest," \&e.
6. He humbly higs for mercy, asking only to be remembered.

Fear. The convictions of the law, lead the soul to dread the penalty.
His filial fear led him to trust his soul to the Redeemer.
Indisputable evidence that the change wrought was by the Holy Ghost.
"Every one who hath heard, and learned of the Father, cometh unto Me." John vi. 45.
"No mai can come nuto Me, except the Father who sent me draw Him." John vi. 44.
"No man calleth Jesus, Lorl, but by the Holy Ghost." 1 Cor. xii. 3.
He may have heard of Christ while he was in prison.
John the Baptist, Peter, James, and we kuow not how many disciples were imprisoned for their faith in Christ.
ó $\begin{gathered}\text { ercpos. His words, and those of Zacchæus, the purest Greek in all the Gospels. }\end{gathered}$ Blackwell. A (ientile. Bengel. But He would not have spoken of Paradise to a Geutile. One of the seditious Jews, Mark xv. 7. Rimbaeh, Al,ord. Ho had heard our Lord preach. Suarez, Bengel, Pearce, Kuinoel. He had heard Christ's answers to Pilate. Euthymius. He was struck by the title over the cross. Stier. Convicted by the terriblo darkness. Lightfoot; by our Lord's prayer for His enemies. Theophylact; Chist's shadow. Baronius; Christ's Godlike patience aud forbearance. Andrews. Not couverted on the cross, but in prison, bejng instructed by some Chistian fellow-prisoners, such as John in Machacrus. Koeeher, Bengel, Rosfnmuller, Elsley. His name was Dismaz, and his place in Papal calendar is March 25. Fererius. An instance of sovereign grace. Doddridge, Alpxarder. A convert under a miraculous call. Tillemont, Heyne.
$\lambda_{n \sigma \succ \eta}$. A plunderer, a robber, a highwayman; aninsurvectionist. Le Clere, Rosenmuller, Kiuinocl. ov́dè $\phi \circ \beta \hat{\eta}$. Dost not thou, even thou, in thy extremity? Scholefield,
 aùtwै cैф $\eta$. Tischendorf, Alforl, Cod. Sinai.
41. And we indeed justly; for we reccive the due reward of our deeds: but this man hath done nothing amiss.
We. He classes himself with the other in condemnation, not in prayer.
Justly. "If I have done anything worthy of death, I refuse not to die." Acts xxv. 11.
Yet some think, such a penalty against God's Word.
It is a morbid charity that tries to nullify the decrees of divine jnstice.
In some cases it is a disguised protest against future punishment.
With others, traceable perhaps to concealed sympathy with fellow-workers in $\sin$.

Due reward. Sounds in the ear of Christ, the universal cry of sinful humanity.
This murderer bearing honorable testimony to Christ, among the first fruits of ransomed millions won by the Cross.
Nothing amiss. A remarkable testimony to the innuceuce of Jesus.
He may have been executed for his part in the very tumults, to the exciting of which, Jesus was chargeu.
He either knew of the innocent life of the Redeemer, or he founded his opinion on the results of Herod and Pilate's examination.
The worker of such miracies of love, he knew could not but be good.
ä $\tau о \pi о \nu$, harm, Acts xxviii. 6 ; "unreasonahle," 2 Thess. iii. 2. The very mildness of terms more strongly avers IIis innocence. Mcyer.
42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

Lord. Acknowledged His divine name when His disciples had abandoned Him.
With a painful sense of his guilt, he did not request immédiate deliverance. In ciearuess of conception, strength of faith, he surpasses all.
In the cross, a stumbling block to myriads, he sees a kingly throne.
Remember. Contrast the derision of one, with this petition.
Unbelief mocks, faith prays. Neh. xiii. 14.
With astounding faith, in the face of a mocling world.
He puts his confidence in the dying One, whose last garment was taken from Him.
He reads in the deepest night, the superscription aright.
He becomes an apostle, at the moment when the apostles had forsaken their Lord.
He exhibits clarity towards his comrade, in his zeal for God.
From a robber, he becomes a preacher of righteousuess.
In the might of his newly born love, he first proclaims the cross among the Jews.
His acceptance was a perfect justification by faith alone.
Centurion's means of grace very limited, also Syrophœnician's.
The penitent thief virtually a teacher of the apostles.
The thief manifests, 1. Fear of God. 2. Love to the Saviour.
3. Honors Jesus as King. 4. Trusts Him as Priest.
5. Confesses his guilt. 6. Shows sincerity by pruyer.

NOTES.
7. Fxpresses his deap humility. 8. Forreivès his enemies.
9. Suffers no obstacles (dying agonies) to hinder him.
10. Peter, and all but John had forsaken Him, penitent thief owned Him.
11. Almost the solitary witness at that time of the Divinity of Christ.
12. He recognized a kingdom, whose foundation was the cross, unknown even to the disciples.
13. Admonition of a fellow sinner, shows his faith by his works. Jas. ii. 18.

The sheep and the goats of Matt. xxv. here find emblems.
What were the Messianic honors (Luke xxii. 12) of the twelve, to the thieí?
What were they to penitent Mary, bathing His feet with tears?
Thy kingdom. Luke iv. 43. What unbelief derides, faith rejoices to accept and trust.
The two ways, in which sinners meet the terrors of eternity.
A prayer worthy of one, who had followed Him with apostles.
All the disciples save John had fled.
Judas had betrayed Him, Peter had denied Him.
Pilate had been weak, the priests and people malicious.
Yet the thief himself dying, trusts Jesus dying, to command and open the gates of Paradi.e.
He acknowledges Christ's right to dispose of kingdoms.
"In that august moment, only think of such a wretch as I."
Apostles could hardly believe, Christ would ever die at all.

кúpıє. Omitted by the most ancient authorities. Tisehendorf, Alford, Cod. Sinai. Mriot who, on seeing a man fall many fathoms deep, without breaking his neek, should try the same experiment. Vischer. It is often quoted to prove the validity of death-bed repentance.

> "There was one, that none might despair, And but one, that none might presume." Young.

No one dare limit the IIoly One of Israel. Lut here is no evidence of an eleventh hour repentance. Couvicts were often confined for years in prison anong the Jcws, Gen. xxxix. 20; 1 Kings xxii. 27; Jer. xxxvii. 21. This felon may have heard some fellow-prisoner (Matt. xiv. 3) unfold the doctrines of grace. "What a man soweth," dic. Gal. vi. 7. This is the only case in the Bible in which an eleventh hour repentance is even pretended to be found. He repented after joining with the other malefactor in his mockery. Ambrose, Lange. If he had not blasphemed, who knows it the Lond would have convertad him. Zinzendorf. Among the miracles during the Passion, none greater than this malefactor's faith. Spener, Heyne. In its features the case can never be repeated. Parker. His conception of Chrnst's kingship in advance of the apostles. Lightfoot, Bengel. -aro such slaves to an average experience in religion, that we are sceptical
with regard to anything greatly transcending it. Brown. "Remember,"implies, 1. The sonl survived the body. 2. The world to come is one of retribution. 3. That Christ had a right to a kingdom. 4. That His kingdom was in a better world than this. 5. That Chriat wonk not keep this kingdom to Himself. 6. That He wonld bestow it on those who are penitent. 7. The key of this kingdom eren then hung at Christ's girdle. 8. He rolls his whole salvation on Christ. Ness.
 $\sigma 0 v$, in reunum tuum. Vulg. The $A$. V., following the Vulgate (so also Luther), renders this, "into th!y hingiom," which is a sad mistake, as it destroys the furce of the cxpression. It ix, in THY KINGDOM-W1TH THY ElNGDOM, so "shall come in His glory," Matt. xxv. 31, which $A$. V. has rightly translated. Alford. Tby kingdom upon earth. De W'ette, Neander. A present manifestation of His lingly nower. Stier. His hope of the Messiah was that of a Jew. Lange. Christ was the centre of His kingdom. Trench, Seholcfirld. Faith in Christ, and confession of Him, can never fail the penitent. Luther. This faith shrimed all that stood by, even the twelve apostles. Kolloch. This thief is an examplo of electing grace, and good works as its fruit, whilst death-bed repentance is rarely gemmine. Baxter. This thief would fill a conspicuous place in a list of the trinmplis of faith, smplementary to Heb. xi. Alford. This man's faith dogmatrolly considered was truly astounding. De Wette. Not free from carnal ideas of the Messiah. Oosterzee. The well known e.sitaph of Copernicus.

Non parem Puulo veniain requiro, gratiam Petri neque posco, Sed quam in crucis ligno dederis latroni, sedulus oro. Oosterzee.
43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me to Paradise.

Jesus said. This is the second word from the cross.
The first was one of intercession, the second of promise.
The first secures a term of grace, the second throws open the door of mercy.
The first has for its end justification, the second glorification.
The first executes the priestly function, founded on His death.
The second, His kingly office, while under supreme contempt.
Unto him. The tannts of the othere, He did not notice.
He had not seen so great faith even in disciples. Luke vii. 9.
It was to Him " a song in the night." Psa. lxxvii. 6.
Verily. Implies Divine authority, to make the grant of Paradise.
He cannot see these criminals, without adding to His own agony.
In the hearing of all that preceded, Jesus haid kept silence.
No one supplicates in rain. He cannot now keep silence.
Hatred is silent, and His love has the last word.
His joy over this returning penitent, breaks forth into praise.
No streugthening angel from heaven, could have been more welcome.

On the cross, He Himself has a foretaste of Paradise.
His sacred "Verily," recalls the "Verily, verily," of former days.
In this word all is certainty. 1. The sincere penitence oi the thief. 2 His merciful acceptance. 3. The assurance of futare life. 4. The promise of reunion with Jesus. 5. The instant fulfinnent of his prayer.
The infinite willingness of Jesus to save to the uttermost. Heb. vii. 25. No man ever received so strong assurance of forgiveness.
Yet he was never baptized, and never had communed.
Romanists vainly say, Christ's blood from His side sprinkled him.
Christ about to open again the closed gates of Paradise.
God's sovereigu mercy is seen, "one taken, and another left," Luke svii. 36.

To day. A significant reply, granting more than was asked.
His prayer referred to the time future. Verse 42.
Our Lord's reply clearly disposes of the question, as to the conscious existence of the soul after death.
Note, the Lord replies definitely, to all he asked.
The appeal cried "Lord," He says "Verily I say," I, Jehovah.
He asked for remembrance ; perfect fellowship is promised.
A long future delay gives place to "To-day."
The "kingioni" gives place to the splendors of heaven itself.
The limitless glory of Grace, here begins its dominion.
Golgotha becomes an absolving judgment seat.
The stake of the cross, becomes a throne of grace.
Death-bed to the Christian, is as the cross to the malefactor.
From it, he turns a supplicating eye to the cross of Jesus.
Conversion of the thief, gives no encouragement to a death-bed repentance.
His knowledge is far too great, his faith too mature.
His confession too sound, his penitential love too strong.
He seems to comprehend the entire plan of salvation.
God can do a great work in a short time.
At the resurrection, "In a moment, in the twinkling of an eye, we shall be changed." 1 Cor. xv. 52 .
Paradise. This word is used of the garden of Eden by the LXX. Gen. ii. 8.
Jewish name for Hades, where the righteous await resurrection.
It was a name for the heavenly abode of the blest. 2. Cor. xii. 4. Rev. ii. 7.
N.ts how noar euchl dying believer is to glory. Luke xvi. 22.

In the hour he departs, he is with Christ. Phil. i. 23.
We are putting on weeds of mourning, they are rejoicing.
Death to an unrenerved soul a solemn thing, to a believer, "gaim"
Phil. i. 21.
This word was consolation to the females around the cross.
Here grew happier trees, than Golgotha ever knew.
He uses the most august term for the seat of happiness,
Amidst the profoundest depths of His own sufferings.
This word from the second Adam, implies the curse undone.
Death overcome, He reinstates men in their lost mercies.
The crown of thorns, typical of the sorrows of earth.
The cross, an unfolded banner publishes in three tougues His victory.
His arms spreal, would embrace the salvation of the world.
He reccives the homafe of the dying thief, and opens heaven to him.
: 'I $\eta \sigma \circ$ v̂s, omitted. Tischendorf. Alford, Corl. Sinai. ońmepov, "To day, I say unto thee." Baronius, Bossuet. Such punctuation absurd. Olshausen. It contains a bis dat, qui cito clat. Between his own and the malefactors' death, Christ might perfonn His triumphal course through the under world, and yet be in Paradise on the same day. Stier.
mapadeícu. A word of Persian origin, signifsing a park or garden. Herodotus, Xenophon, Diodorus. The region of Hades appointed to the righteous. Talmull, Buxtorf. Paradise did not become the resting place of the righteous until Christ came. Arn.lt. Paradise first opened by the second Adam. Chrysostom, Brentius. A new Paradise was founded. Lange. Another form of consolation, "Be of good cheer." Stier. Abode of joy in Hades. Meyer. A desire to decree the dogna of purgatory, pretends to find proof here. Strangely misled by 1 Peter iii. 19, Jesus is made to amounce His triumph to the imprisoned spirits in a place or state of imperfect bliss. Alford. Leighton, on 1 Peter iii. 19. His soul goes to Hades, and His spirit to the Father. Oishausen. A part of Sheol alpointed to Gehenna. Grotius. Not the heavenly Paradise, 2 Cor. xii. 4; Rev. ii. 7; but a part of Sheol, opposed to Gehenna and called indfferently Paradise and Abraham's bosom. Oosterzee, Wordsworth. liegions of Paradise not heaven. Tertullian, Origen, Wetstein. Christ promised more than he asked. Rosenmuller. Not heaven proner, for David Himself had not yet reached it, Acts ii. 34. Irencus.
44. And it was about the sixtit hour, and there was a darkness over all the earth until the ninth hour.

Sixth hour. Pilate delivered onr Lord to the Jews abnut 6 a.m. Day in Winter and Summer was divided into fonr periods of three Lomrs each.
To each of these periods, the term nour was applied.

NOTES.

The night was divided into four co-equal watches.
They crucified Him about 9 a.m. 15th of month Nisan.
Persons generally lived two or three days on the cross.
The darkness began ahont 12 o'clock and lasted till about 3 p.m.
lionans reckoned from midnight, Greeks from sunrise.
Our exact time, unknown to their water clocks and hour glasses.
No imagination ever produced a poem, equal to this reality.
Loud thunder tones from above and within, interpret the Cross.
The Closs, a tree which bears fruit withont blossoms.
This is the sccond centre of history, the history of histories.
A revelation os "the decp thinys" of the Godhead. 1. Cor. ii. 10.
Tho suffering, lying, and rising of (Shrist, type of the conflict between light and darliness.
Darkness. During full moon in Passover, an eclipse of the sun impossible.
Nature was in mourning for her Son and Lord.
Signs were wronght before all Israel at the giving of the Law.
The desperate stupidity and unbelief of men, are roused. Heb. xii. 26.
At His birth, night became bright, as thongh heaven dawned.
At His death, day darkened into a miraculous night.
But one Evangelist tells of the bright bixth-night. Luke ii. 9.
Thrce inspired witnesses, tell of that supernatural darkness.
The veil on the hearts of Jews, a thicker darkness.
All the earth. Gr. over all the land; extent unknown.
Ninth iour. Infinitely, important, to the Lord, His friends, to the vorld, to His Father.
The wonders of Nature, tell of the honors of the dying Saviour.
'The ministry of the Spirit, abolishes the letter of the O.T. Col. ii. 14.
The heathen oracles were henceforth doomed to silence.
The whole empire is in sackeloth, when a monarch dies.
To day, the whole creation is in gloom at the death of Jesus.
Darkness lasted three hours, half the time He hung on the cross.
After a long silence, this unearthly gloom preceded His death.
 John make Pilate intereede at the sixth hour, 12 o'clock. John, writing fer the Asiatic Churches, uses Roman time (i.e. begun at midnight). Luke uses Greek, (baginning at sunrise). Greswell, Andrews. Uncertain if Jewish and Roman time diffared. Becker. Luke never used the Roman. Meycr, Alford.

$\dot{\epsilon} \sigma \kappa$ оía $\eta$. The earth darkened until the ninth hour, then the sun beeame dark also. Meycr. Genuineness of this verse doubted. De Wette; cancelled. Griesbach. Sympathy of nature with humanity Tradition speaks of similar phenomena at the denth of Comulus, Cæsar, and others. The strikingly expressed idea in the well known-Sol tibi signa dabit, sulem quis dicere falsum audeat,- - became on this occasion a reality. Oosterze. His mother, after the darkness, eommitted to John. Kraft. John took lier to a hired house. Grestoll. One occupied at the feast. Stier. She is spared the pain of seeing His last agronies. Bengel.

кататітабщa. It was not the first veil, but the sccond, dividing the Holy place from the Holy of holies. Ellicott. Being suspended by two eorners, the priest entered by side of it. Lightfoot, Larmey, Elstey. From Luke's account it might seem as if the veil was rent brfore the death of Jesus. Matthen's details (xxvii. 51) correct this. Alford.
46. If And when Jesus hai eried with a loud voice, he said, Fither, into thy hands I commend my spirit : and having said thus, he gave up the ghost.

Loud voice. Exhansted nature with men, camnot thus be heard. But Christ's divinity ever sustained His hmmanity.
Those words of mysterious import Col. ii. 15., may refer to this cry.
Father. Victory of faith. His confidence in the divine love triumphs over all.
His last word strotches on to eternity.
It announces His entrance into the presence of God.
It is finished. Jchn xix. 30. His farewell greeting to suffering on earth.
Into thine hands. His entrance gretting into heaven.
His last avowal, "I am the Son of Gon," and dies!
Stephen prayed, "Lord Jesus, receive my spirit." Acts vii. 59.
His death shews 1. The greatest trauquillity of mind. 2. The highesi love to man. 3. The greatest mediatorial power. 4. The greates glory of the Son.
The triumph of Christ's enemies, ends in their overthrow.
By the tree Paradise was lost, by the tree of the Cross it was regained.
Into thy hands. He does not yield Himself up to the blind power of nature.
A word of Scripture, the torch which lighted Him through the valley. He lived in the Scripture, and died with it, on His lips. Psa. xxxi. 5. 'Tis not the battle cry of a conqueror, fighting his way to victory: Nor the death-cry of a spirit, struggling into eternal security. This surreuder expresses a profound repose after toil A majestie word of divine authority, not His death sigh. Into His Father's protection, power, and keeping He committed Himselk
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NOTES.

We know but little after death. This word is enough.
Death is a vanquished enemy, robbed of his sting.
Panl had committed his immortal hopes to Clrist. 2 Tim. i. 12.
My Redeemer dies for me, how ought I to live?
Since His death, we need no more sacrifice for sin. Heb. x. 12.
Like a grain of wheat, He dies to bear much fruit.
I commend. An act of faith, an act of dignity, revealing the dying Lord.
His dying was not the passice dying of any other man.
At the mysterious moment, He deliberately returns His life. John x. 18. He does not lose His conscionsness, for one vanishing instant.
His death is the act of His own will, in the full vigor of life.
There was no obscuration, gradual weakening, or convulsion.
Jike His birth, His death was the only miracle of its kind.
Death, to Him His last act, His stepping into Paradise.
He came from the Father, He goeth to the Father. John xxi. 28.
In this act $\mathrm{H} s$ commits all the spirits of the sanctified, as one with Him, to the Father.
The dying word of the Conqueror and Forerunner, becomes onr test-word.
What kind of "finish," wilt thou my soul bring before God?
My spirit. His human spirit, He does not mention His body.
Be willing to die where, and how, God pleases.
Not under gorgeous canopy, but poor, naked, on the cross, Jesus dies.
"This mnch I do for thee, sinner, what wilt thou do for Me?"
He gave up the ghost. Breathed His last. Neither Matt., Mark, John or Luke say "He died."
An act of divine sovereignty, true of no creature.
No areature can detain his spirit, demanded by God. Eec. viii. 8.
Ordinarily, the crucified lived one, two, three, or four days on the cross.
Sad prospect, "the Resurrection and the Life" dies. John xi. 25.
The earth did quake. Matt. xxvii. 51. Jerusalem's temple and towers totter.
Of all the earth, the cross of Christ alone, is unshaken.
elme. Of the seven words on the cross; 1. The object of the redeeming work. 2 and 5. Its fruit and power. 4. Its price. 6. Its extent. 6. Its onnsummat on. 7. Its perfect end. Drascke. 1. Contains the whole doctrine concerning forgiveness. 2. The restoration of that which was lost in Adam. 3. Corrects a mistake concerning His mother, which has filled ages with its sad results. 4. Pierces the depths of humanity, struggling towards a liedeemer. Stier. A parallel with the seven petitions of the Lord's prayer. Bengel.

тapaf $\quad$ бoual. Commendo. Vulgate; I will commend. Bengel. Coriolanus, going into exile,-"Friends to you, J commend my children." Bloomfield. maparitceat. Tischendorf, Lachmann, Cod. Sinai. The crisis, when the sudden horror of death came near. Fbrard. A flying from the terrifie form of death, into His Father's arms. Lange. He is infinicely elevated above the poor question of mortals,-" To be or not to lee?" Krummacher. Act of His holy will. Greswell, Alexander, Jones. Cane naturally. Pearson, Ellic stt, Andrews. Breaking of His heart, cansed by mental angulsh. Stroud, Richter. Huss, on his way to the funeral pile, repcatedly suid, "I commit my suirit into thine hands, o Lord." Mnltitudes have innocently used, "I commend," but Stephen wore properly sass " Receive." The Futher received Him in dying, He reesives us. A determinate delivering up of His spirit to the Father. Alford.
$\pi \nu \in \hat{v} \mu a .-L u k e ~ i . ~ 35$. He deposits His spirit as $a$ jewel, hoping to rceeive it tgain on the third day. Rambach. The dead appearing in the Scriptures without a body, called я $\nu \in \dot{\jmath} \mu a \tau a$, Acts $x$ xiii. 8,9 .
 expire. $\dot{\xi} \xi \in \in \nu \in v \sigma \in \nu$ used also by Mark. Matt. has à $\phi \hat{\eta} \kappa \kappa \nu$ tò $\pi v \in \hat{v} \mu_{\mu}$, emisit spiritum. The A. V., a phrase of our own times. Acts v. 5, a very inexact translation. Johu ouly of the disciples present. Stier. The order of the events:-Before the darkuess, 1. Praser for enemies. 2. Promise to the penitent thief. 3. His charge to John. 4. Cry of distress. 5. "I thirst." 6. "It is finished." 7. Commending His spirit. Stier, Greswell, Andrews.
47. Now when the centurion saw what was done, he gloriflot God, saying, Certainly this was a righteous man.

The centurion. Luke vii. 2. See Notes.
His testimony, undoubted inspiration of the Holy Spirit.
What was done. He had listened to the seven words oi Christ from the cross.
A divine significance of sound, in the seven-toned symphony.The first gracious word embraced a guilty world.
The second invited all in distress, to their sympathizing King. The third a pledge of His care of all He leaves upon earth. The fourth in its mysterious depth, the kernel of redemption. The fifth a touching appeal, to the moral sympathies of our nature. The sixth the sublimest, widest, and most boundless of the series. The seventh the seal of the faith of all the disciples of Christ. Glorified God. First fruits of His death, not a doctor of the law. Nor Pharisee, nor Jew, but a Gentile soldier, who glorifies God. During three hours darkness, light dawned on his pagan mind. The moment of Christ's death, was, to him, one of a new life. He was a type of Jews rejected, and of the Gentiles called.

They that were with Fim, \&e., Matt. xxvii. 54. Roman soldiers, Gamblers beneath the cross, became confessors.
Those who cast lots for His coat, at the end, become witnesses of His Divinity.
Military guard beneath the cross, become a camp of peace.
Certainiy. In very truth, he thas endorses all Christ said.
He approves His divinity, in calling God, His Father.
His enemies" testimony, was "He made Himself the Son of God." John xix. 7.

Righteous man. Perfect, Tyndale. Just, Wichliffe. A oommon appellation of the Messiah.
éxarévтapxos. Luke reiates it as supernatural. Lightfoot, Bengel, Greswell, Luthardt,
 man was righteous. E. V. wrongly and ungrammatically rendered. It makes "a righteous man" (Luke) stand in the place of "the Son of God" (Mark). Alford. "Truly this man was just, i.e. truthfrl. He was the Son of God, for he asserted it." Alexander. Probably Luke explains by סikalos $\eta v$, the sense in which the centurion used the words vios $\eta_{\eta} \Theta \epsilon \circ \hat{v}$. Worasworth. The echo of superstition as well as voice of sincere faith. Oosterzee. Centurion's conception, our Lord was a demi-god, Mever. Mark fills out Luke's expression. The centurion doubtless spoke in Latin.-Homo justus erat Filius Dei. Hence the article is wanting in the Greek, as the Latin is without that part cf speech. Stier. Centuricri, a convert. Theophylact.
48. And all the people that came togcther to that sight, beholding the thisgs which were done, suncti: their breasts, and veturned.

All the people. Gr. the multitudes. Witnesses were many at the Passover.
Between one and two million of Jews, from all parts, were there. Each one had donbtless heard of Jesus of Nazareth.
At that sight. They saw sights, they did not come to see.
The things. The sun darkened, earthquake, rending veil, \&c. Smote their breasts. Sign of self-accusation. Luke viii. 52 ; xviii. 13 The voice of reason and conscience, gave this testimony in answer. After the fearful prodigies, we hear no more raillery. Botiz Jew and Gentile left Calvary, self-condemned.
Proud Pharisees who secured the death of the Saviour, after witnessing the sun darkened, veil rent, and nature sighing, found no rest on their eouch that awful night.

The best friend the preacher has in his congregation, is conscience. He who desires peace verily must make it his friend. Thus the hearts of men were prepared for the Pentecost.
oxdor. The priests and scribes, not the people, had derided. Poole. Matt. xxvil. 38 seems to imply the contrary. Stier.
49. And all his aequaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Acquaintance. John had led Mary to his own home. John xix. 27. Peter was wandering broken and dispirited.
The sheep were scattered, since the shepherd was smitten.
Women. Female fidelity remained unshaken, among many faithless.
"Last at the cross, first at the sepulchre."
Love kept her place, when faith suffered shipwreck.
Hope weary and faint had folded her wings in despair.
The apostles selected to erect His kingdom, were not there.
The Bible incidentally, but with divine wisdom, honors the character of females.
Ever a sign of a very bad heart to speak contemptuously of the sex.
Galilee. Luke i. 26. See Notes.
Afar off. Many disciples follow Him at a distance. Matt. xxvi. 58.
Beholding. Includes all which had taken place, since the moment of crucifixion.
Sacred evening of rest on Golgotha, our Saviour's sufferings ended.
The rest of friends waiting, and the rest of the holy grave.
The Roman guard were required to be present all the time.
50. T And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

Joseph. Born in Arimathrea, dwelt in Jerusalem.
Wealthy, "He was with the rich in His death." Isa. liii. 9.
He did not consent to the deed of his colleagues, verse 51.
He lacked moral courage to protest against their crime.
Through fear of the Jews he had not publicly avowed his discipleship. John xix. 38.


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NOTES.

Some confessed Christ living, Joseph first, after His death.
Christ has friends, of whom the world knows nothing.
They are the Lord's hidden ones. Psa. lxxxiii. 3. "Lilies among thorns." Cant. ii. 2.
"Seven thousund had not bowed the knee to Baal." 1 Kings xix. 18.
Counsellor. "Honorable." Mark xv. 43. Of the 70 members of the Sanhedrim.
"Blessed is the man that walketh not in the counsel of," \&c. Psa. i. 1. A good. Coinpassionate, JUST as to the law.
Every good man is also just; but the converse is not true.
Luke mentions the whole (good) before the part (just,).
Paul in Romans v. 7, observes the strict difference between those words.
${ }^{\prime}$ Iwor̀̀ $\phi$. Tradition sende him to Great Britain, by St. Philip. A.D. 63. He is raid to have settled in Glastonbury, Somersetshire. There he buitt, of wicker twigs, un oratory, germ of the presentabbey. The staff he planted, produced tho Glastonbury thorn, blooming on every Christmas. Smith.

Bouricurìs. A member of the Sanhedrim. Major, Campbell. A cify magistrato. Grotius. One of the council chamber of the temple. Lightfoot, Macknight. ajolis, benevolent, and Síkacos, upright in duties to others. Doddrilge, Olshausen. A largominded benefactor. Fausset.
51. (The same had not consented to the counsel and deed of them;) he was of Artmathea, a city of the Jews: who also himself waiterl for the kingdom of God.

Consented. Refused to vote in the Sanhedrim for Christ's death.
If anything wrong goes on without your consent, at least do not apprope the act. Vers. Ger.
Arimathæa. The birthplace of Joseph, now identified with Ramleh in the vale of Sharon, eight miles from Joppa, 24 miles N.W. from J.erusalem.

It stands beautifully on the verge of the valley of Sharon.
The land begins to rise into the mountains of Judæa.
The walls of Joppa and the heights of Cæsarea are in view.
Samuel's birthplace. 1 Sam. i. 1. In the mountains of Ephraim.
Surrounded by olive groves, palm trees, kharobs, and sycamores.
It has five mosques, a Latin convent, and 3000 inhabitants.
A tower 120 feet high, built by Saracens in 718 A.d.
huins cover miles. It was taken by Crusaders 1150 A.D., is now held by Turks.

Waited. His faith was strong in the Messiah's spiritual Kingdom.
It denotes the hope of every faithful Israelite from the time tho promise was first given
Kingdom of God. Luke xi. 2. See Notes.
-Apıuataias. Place of residence, instead of birth, henoe his burial place was not at Jerusalem. Michaclis. District belonging to the Samaritans, was given to Judæa by Demetrius. Beurd. $\pi \rho \circ \sigma \epsilon \delta \in \chi \in \tau$. Expecting the kingdom of the Messiah would be establiwhed by Jesus. Stier. кaì aủròs omisted. Alford, Tischendurf, Lackmann, Cod. Sinai.
52. This man toent unto Pilatc, and begged the body of Jesus.

This man went. Before sunset, at which time the Sabbath began. Roman custom left the bodies on the cross, till devoured by birds.
A heathen barbarity forbidden by Jewish law.
The event which crushed many hopes, inspired his.
In this sacred office Nicodemus assisted him. John xix. 39.
Nieodemus bronght 100 pounds weight of spices for embalming.
Pilate. Luke xxiii. 1. Hated by the Jews, he hated them in turn.
His heathen spirit constantly resisted Jewish intolerance.
Pilate's scorn of the Jews made him sympathize with Jesus.
The moral impression, and mysterious religion of the Messiah,
The warning of his wife, all made a stroug impression. Matt. xxvii. 19.
He tried to deliver Him from motives of vengeance, easily read.
Too weak and unrighteous, to pronounce a sentence of justice.
His carnal wislom, was overmatched by the superior cnnning and malice of the Jewish priesthood.
A type of the complete unbelief and worldly-mindedness, of Loman civilization.
Went boldly. Mark. "Perfect love casteth out fear." 1 John iv. 18. Begged. Procurators sometimes granted such favors for money, when the victims were not infamous.
All things heretofore tended to His deep humiliation.
Extraordinary providence protects His remains from profanation.
Soldiers' insults, are followed by tenderest attentions of refined friendship. The scourge, the baffet, the spittle, by spices and delicate perfumes.
The mock robe and thorny crown, by pure white linen and a new tomb. His early death prevented the usual profanation of breaking the legs.

Hunger, thirst, exposure, cramp, spasms brought a sure but tedious death.
The law would have had Jesus, dying with the thieves, buriod with them also.
But Providence provided a friend and a rocky tomb.
 miserable pretence of the production of quasi-ancient manuscripts, sceptics tried to show Joseph discoverod traces of life in the body of Jesus. Oosterzee.
53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.
Took it down. The law required this to be done about sunset. Deut. xxi. 23.

Wrapped. Proves the reality of Christ's death.
Incarnation, parables, miracles, teachings in vain, had He not died.
The centurion who executed the decree of Pilate,
The friends who took Him from the cross,
The women who beheld the lifcless corse,
The priests who sealed the grave and set a watch,
The soldiers who guarded the sepulehre, all Witnesses of His death.
Linen. Flax 3000 years ago was manufactured in Egypt.
Criminals executed, were folded in ragged winding sheets,
That their atonement to justice might be inereased.
Sepulchre. Luke xi. 47. Modes and time of Oriental burial. Sec Notes.
Present site selected by those ignorant of the true spot, in the time of Heleua, 332 a.d.
Multitudes of traditions notoriously erroneous as to sites.
They have no weight whatever as cvidence, to one examining the topography of Jerusalem.
The chureh of the Holy Sepulehre stands in the midst of Old and New Jerusalem.
Selected as central, safe from assault, and having a convenient cavern. Kings, prophets and priests aloue buried within city walls.
The Hebrews from the time of Abraham, hewed tombs in the rock.
"All the kings lie in glory, every one in his own house." Isa. xiv. 18.

Divided into several chambers, called the "chambers of death." Pro. vii. 27.
"Thou hast hewed thee out a sepulchro in the rock (Heb. solid rock)." Isa. xxii. 16.
Of the Kenites, "Thou puttest thy nest in a rock." Num. xxiv. 21. It was Joseph's own tomb. Matt. xxvii. 60. In a garden. John xix. 41. Samuel was buried in a garden at Ramalı. 1 Sam. xxv. 1.
Manasseh and Amon were buried in gardens. 2 King. xxi. 18. Tomb, a resting place. Job. iii. 13. A long home. Ecc. xii. ©. Jews felt diegraced not to own a burying place.
They thought it charity, to bury the neglected dead bodies. Zealots were branded as neglecters of their dead.
Hewn. Not sunk in the earth, but out of the side of the rock.
Egypt and Palestine are now full of these rocky sepulchres.
Rock. There could be no trap door, by which the body could bo removed.
Was laid. Proves the risen person, was none but Jesus.
A virgin mother, an unbroken beast, a new grave.
This last is noticed as a mark of honor.

For av̉тó, aùtóv. Tischendorf, Alford, Cod. Sinai. $\mu$ víuatı. Luke xi. 47. Gr. literally a memorial. Not cut downwards, but horizontally in the rock, implied in Th Evipa, Matt. xxvii. 60. The spot where the cracifixion tools place. Cyril, Alfurd. The place of crucifixion, Golgotha, skull, a hill. Alexander, Winer, Meyer. Centuries have left meu in the belief the present Church of the Holy Sepulchre corers the tomb of Juseph. Mount was not named three first centuries. Robinson. True site known down to Titus. si ge, 70 A.d., and to the second Hadrian, 136 A.d. (very doubtful.) A ehurch was then erected upon it. Chateaubriand. From 136 to 324 we know nothing except that a temple to Venus was erected thereon. Eusebius. Later Vonus" statue was erceted there. Jerome. Helena erected a church on its present sitc, 332 A.D., Constantine learning it by inmeatiate revelation? Euscbius. Coin of Antoninus Pius, C.A.C. Colnnia, Actia Capitolinu. Winer, Taylor. Moderns denying the present site. Wilson, Barelay, Bonar, Stewart, Arnold, Meyer, Ewald, Robinson; defending it. Tischendorf, Olin, Lange, Alford. Friedlieb; nndecided. Stanley, Ellicott, Wincr. Historical argument favorg, tnyographical opposes the present site. Andrews.

## 54. And that day was the preparation, and the sabbath drew on.

And that day was, \&cc. Gr. and it was the day of preparation. Sabbath drew on. Gr. began to dawn, an illumination by lamps.

The conventional Jewish day began at sunset．
All theories about our Lord＇s state during this period are mere hypotheses． The Saboath spent in the sepulchre，the last of the Old dispensation．
His enemies embittered that Sabbath to His friends，securing the corpse
by a seal and watch．
They had often accused the Lord of Sabbath－breaking．
But now，to secure the corpse of their victim，they deliberately desecrate the day．

тарабкєv＇．That particular part of Friday which was looked upon as the com－ mencement of the Sabbath（ $\pi \rho \circ \sigma \alpha \beta^{\beta} \beta a r o v$, Mark xv．42）．Highly probable between five and six o＇ctock is intended．Oosterzee．éné申шбкє．The lighting of candles．Gill； sunset．Patritius，Andrews．Sabbatical candles for searching for leaven．Jews calleũ the evening（the beginning）of a day，＂light．＂Lightfoot．The rising of the evening star． Poole；the rising of the moon．Bengel ；the dawning of the nest morning．Cocceius；Sab－ bath duwned．Campbell，Wetstein，Kuinoel，Gesenius．A Syrianism．Michaclis．Not of Saturday but the legal Sabbath．Oosterzee．Lukc，a beholar from Antioch，could nevor use an improper word．Marsh．Second кai omitted．Tischendorf，Alford．

55．And the women also，which came with him from Galilee，followed after，and beheld the sepulchre，and how has body was laid．
Women．Mary Magdalene and Mary the mother of Jesus．Matt． xxvii． 61.
The Saviour dead，draws by love，and will for ever draw．
Galilee．Luke i．26．See Notes．
Beheld．Wituesses of His identity，and of the fact of His burial．
The sepulchre．A memorial of the impotent malice of His enemies． The evidence of the end of His sufferings，and beginning of His glory． The scene of the burial of the sins of the world．
The pledge of the Christian＇s rest in the grave．

кai omitted．Lachmann，Tischendorf，Alford，Cod．Sinai．катако入ouӨ＇̈бaбai．Tte strengthened expression seems to point out a following downwards，catá，as far as into the sepulchre．Oosterzee．

[^22]Returned．Shortly before sun－set，to their homes in Galilee．

Their labors of love the greater, because attended with more care and expense.
Spices. They believo Him dead, and show no hope of His resurrection. Dry drugs-500 servants bore those for Herod's embalming.
Ointments. Liquid drugs, Egyptians filled the body with spices.
The Jews simply wrapped the body round with spices.
Not aware of the 100 pounds prepared by Nicodemus. John xix. 39.
Love asks not how little will suffice, but how much can it do?
It is great gain to lose one's money, for Christ's sake.
Crises in Providence, bring to light the secret friends of Christ.
We look in vain for the scattered sheep. Where are the eleven?
The care of the body of the Shephord, cannot assemble them.
Leve for the Lord, changes women into heroines.
Rested. Contrast their rest with the priests' xemorseful anxiety. Eager to embalm Him, but wnuld not $\sin$, to do it.
Coming sooner, the rudeness of the soldiers might molest them.
Waiting, they found the guard dispersed, and their Lord risen.
Christ's rest in the sepulchre, claimed the whole Sabbath.
Sabbath. Far more binding than the rest of the feast.
Apostles understood no abolition of the day by the Saviour.
He denounced human traditions, trammeling His command.
He firmly maintained works of mercy, were no breaches of the Sabbath.
It is but a step from "No Sabbath," to "No God."
Destroying the sabbatic rest inflicts a grievous injury on the human race.
The great Sabbath. 1. The history. 2. The warnings. 3. The importance of this momentous day.
The great Sabbath. 1. A festival of delusive rest to Israel. 2. A day of refreshing rest to Jesus. 3. A pledge of recovered rest to sinners. 4. A time of active rest to the Father. 5. A type of the rest remaining to the people of God. Heb. iv. 9.
nóxacav. Their labors had taken hours, and the Sabbath dawned, finding them still engagei. Norton. Egyptian embalming complete ; Jewish, superficial. Michaelis. Nicodemus baving prepared 100 ponnds weight, points to customary full embalming. Friedlieb. A mark of love. Alexander, Greswell, Andrews.
oaßßarov. The Seventh Day Sabbath died and was buried with Christ, and rose again with Him, to new life and beauty, on the First Day of the week, hence called кupıaxǹ, dies Dominicus, or the Lord's Day. Wordsworth.


## CHAPTER XXIV.

NOW upon the first day of the week, very early in the morning, they came unto the scpulchre, bringing the spices which they had prepared, and certain others with them.

First day. The first Lord's day of the new creation.
The Resurrection spreads a brilliant dawn over the earth.
The morning of eternity will continue to beam with its light.
Very early. Gr. the decp dawn, hopeful twilight, the dawning day.
They came. Mary Magdalene, Mary mother of James, Salome and Joanna.
The first pilgrims went sady to the sepulchre and came joyfully away. "Heaviness may endure for a night, but joy cometh in the morning." Psa. xix. 5.
Sepulchre. Luke xi. 47.; xxiii. 53. See Notes.
Spices. Love's work for Christ, done liberally, promptly, carefully.
How vivid their recollection of His word, spoken just a week before, "This ointment poured on My body, is for My burial." Matt. xxvi.12.
ōp日pov $\beta$ atéos. By daybreak. Campbell; very first dawn. Wrakeficld; At deep (i.e, dusk) dawn. Plato, Alford; The sun having not jet risen. Vulgate, Bezn, Pearce, Baès applies to words denoting time. Wetstein; deep gray dawn, five oclock. Winer; sun-rising. Robinson, Hengstenbergh, Alexander. These facts derived by Luke from Joanna. Griesbach. Inspired truth, $\beta$ 但 $\omega s$. Tischendorf. An unusual ancient genitive. Oosterzee. Fatćws. Cod. Sinai.

каì тu'খs oùv av่тaîs. Interpolation. Kuinocl, Oosterzee; eancelled. Lachmann. Tischendorf, Alforll; omitted. Cod. Sinai. They went in two bands. Langc. "Certain others," females, not from Galilee. Bengel. No authority for this statement of Bengel.

## 2. And they found the stone rolled away from the sepulchre.

The stone. Implies Luke knew of the placing of the stone, though not mentioned in his account.
Placing the stone, the manner anciently of closing the entrance to the sepulchre.

Those stones elaborately paralleled, and fitted exactly like a door.
Still seen in Belzoni's tomb at Thebes, in Egypt.
Rolled away. By the angel of the Lord. Matt. xxviii. 2.
They consulted en their way, how this was to be done. Mark xvi. 3
Mary Magdalcne seeing this, hastened buck to tell the disciples. John xx. 2.

Light dawned, 1. In the garden. 2. In hearts. 3. On the cross. 4. For the world. 5. In the regions of the dead.
No stone is too great for Providence to remove out of the way.
äтокєки入८नцє́vov. He arose with the tomb dopr closed. Theophylact. He left the tomb before the stone was rolled away. The Fathers. Doubtful, as the soldiers saw Jesus leaving the sepulchre. Andrews. Could they not have seen Him leaving a closed tomb, just as they saw Him entering a closed room? John xx. 19.
3. And they entercd ir, and found not the body of the Lord Jesus.

Found not. The empty sepulchre, the boundary between the Old and Nerr. 2 Cor. v. 17.
The silent, but eloquent accusers of the murderers of the Messiah.
Resurrection fulfilled the sublime hopes of the O.T. Psa. xvi. 10.
The way of humiliation, leads to the highe'st triumphs.
The body. The same proofs of His resurrection, as of His death.
Lord Jesus. As Jesus or Joshua He brings us to the heavenly Canaan, to the glory of the resurrection.
Creative Love wronght in silence, unseen, and wove for Him, a raiment of celestial light, wortby the King of Light!

To $\sigma \hat{\omega} \mu a$. During these three dass, "He descended into Hell." Horsley. Apollinaris of Laodicæa, Syria, 362 A.D., denied the existence of the human soul of Christ. This sentence was added to the Creed, as an etermal protest against this heresy, Parker. The context calls it " Paradise," Luke xxiii. 43.
4. And it came to pdss, as they were much perplexcd thereabout, behold, two men stoo by them in shining garments:
Perplexed. Unbelief deplores the very ground of a divine bope.

NOTES.

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Ti 乡ఇrєiтe. "Why seek ye ?" Gospel reports differ. Amid the excitement, diplonatio accuracy not expected. Oosterzee. The four writers do not speak with the smeasured manner of a chorus in unison. Lange. The apostles returning home, left Mary behind, weeping alone, when she saw the two angels. Olshausen. tà $\pi \rho \sigma \sigma \sigma \pi a$. Tischendorf, Cod. Sinai.
6. He is not here, but is risen: remember how he spake unto you when he was yet in Gctile,

He is not here. The truth of our Lord's resurrection indubitably certain.
The empty grave reminds us of very many words of the Master.
Is risen. A reunion of the broken link, between soul and body. Luke xxiv. 39.

His former life continued, and identity manifested.
His former existence now glorified, and all burdens removed.
"I am He that liveth, and was dead." Rev. i. 18.
To Jesus, this hour was one of holy joy, and glorious triumph.
The resurrection the work of the Father, and the Holy Ghost. Rom.i. 4.
Hitherto we have known Him, as the Son bearing obedience. Heb. ii. 10.
Now we find Him perfected, at the foot of His throne.
Remember. Forgetfulness of His words, brings trouble.
Strange to hear angels quoting a whole sentence of the crucified Galilean.
A wonder it was not as fresh to His disciples as it was to angels.
Unbelief prevents us beholding those divine mysteries which "angels desire to look into." 1 Pet. i. 12.
Where are doubters of Christ's Divinity, when angels adore Him?
"He was seen of angels, and received up into glory." 1 Tim. iii. 16.
Spake. Gr. made it the frequent theme of discourse.
Galilee. Luke i. 26. See Notes.
The worde referred to were spoken more than a half year before.
$\dot{\eta} \gamma \epsilon \in \rho \eta$. The Resarrection of Jesus is so sablime, touching, and beantiful, if it were even a fable, which it is not, we should wish it were historical trath. Herder. The reality or identity of His body doubted by Docetae. Rationalists make His resurrection a revival from a trance. Others deny all essential difference between spirit sul inatter, on Partheistic grounds. Some identify the resurrection and ascension in prinoiple.

7. Saying, The Son of man must be delivered into the hands of sinful men, and bo crucified, and the third day rise again.

The Son of man. Luke v. 24. The Lord did not call Himself Son of man after His resurrection.
Delivered. "By the determinate counsel and foreknowledge of God." Acts ii. 23.
His life of thirty three years, a preparation for His crucifixion.
His life of forty days a preparation for His ascension.
Third day. Triumph of Israel's King, the temporal downfall of Israel. The great atonement completed. -Israel's judicial hardening begins.
Yet the Lord's resurrection a pledge of Israel's future restoration. Rom. xi. 26.

To the apostles, His resurrection a renewal of faith, hope, and love, after all had seemed lost by His death.
His resurrection alone solves the mystery of His strange life.
By this great event the disturbed harmony of our views, is restored.
It is the climax of all His stupendous miracles.
It was the Divine seal on all His declarations concerning Himself.
It proves His sacrifice for $\sin$, acceptable to the Father.
The Spirit lays more stress on His resurrection, than on His death. Rom. v. 10.
It corroborates the possibility, certainty and glory of our resurrection.
It alone explains the success of the apostles, and conversion of thousands.

## $\dot{\alpha} \nu \Theta \rho \dot{\mu} \pi \omega \nu \dot{\alpha} \mu a \rho \tau \omega \lambda \bar{\omega} \nu$. Heathen, Romans. Ster.

## 8. And they remembered his words.

9. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
10. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

Mary Magdalene. Luke viii. 2. History and character. See Notes. Joanna. Wife of Chuza, Herod's steward. Luke viii. 3. See Notes. Salome. Mark. (xvi. 1) adds her name among the witnesses. With more courage at the cross, first honored at the resurrection.
Hold these things. Weak women have been at times, evangelists to men.
"Mary," \&c. The Evangelist dertred part of these facts from Joanna, and part from Iathew's gospel. Roscnmuiler. We camut believe that an Evangelist wus dependant for matter on an uninspired memory. Mapia 'Iaxẃßov. The article $\dot{\eta}$ is prefixed to 'Iakćßov in some ancien MSS., pcrhaps rightly. Wordsworth.
11. And their words seemed to them as idle tales, and they believed them not.

Their words. "Neither believed they them." Mark xvi. 13.
Idle tales. Mary Magdalene confirmed their words with no better result. John xx. 18.
They had forgotten the miracle of the raising of Lazarus. Mark vi. 52. Their hearts hardened, understood none of these things. Luke xviii. 36 .
$\dot{\omega} \sigma \epsilon i \lambda \hat{\eta} \rho o s . \quad J o k e$, superstitious folly and delusion. Hall. The Lord's brethren may have received the news in the same manner. Acts i. 14. De Wette.
12. Then arose Peter, and ran unto the sepulehre; and stooping down, he bcheld the linen elothes laid by themselves, and departed, wondering in himself at that whieh was come to pass.

Arose Peter. John ran in compeay with him. John xx. 3. Linen clothes. He omits all ollusion to the naplin. John xx. 7. Laid by themselves. Sign of order. It was no hurried awaking. They saw how One had laid down and slept, and awakened. Psa. iii. 5. The napkin folded had been laid by itself. John xx. 7 .
Departed. Gr. to his own house.

Hérpos, \&c. If genuine, out of place. Rosenmuller. All bracketed. Lachmann. Tischendorf omits this verse; Alford and Meyer retain it. Authentic, and merely omitted in some ancient MSS. becanse it seemed at variance with verse 21. The incompleteness and fragmentary nature of the notice evidences of its authenticity. Oosterzec.
 Beza. Others take it with án $\hat{\lambda} \lambda \theta \epsilon$. Hammond, Kuinoel, Bengel. $\dot{\alpha} \pi \dot{\eta} \lambda \theta \epsilon$. - He went away home. Alford. Lamus ad me. Terence. Let rs go to my house. Major. "Come to pass."-Order of incidents at the resurrection, 1. Two parties of females, oue with Joanna. \&c.; another with Mary, Salome, set out from different rarts for the tomb: while going, the stone is rolled away, and the Lord rises. 2. Mary arrives at the sepulchre about sunrise; Mary runsto find Peter and John. The other females enter the sepulchre, see an angel, receive a message, and 'epart. 3. Joanna's party arrives,

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see two angels, and return to the dieciples. 4. Peter and John visit the sepulchre. b. Mary Magdalcne, who had followed Peter and John, sees two angels, then Christ. 6. Two disciples leave for Emmaus, before Mary Magdalene reports the appoarance of Jesus. 7. He appears to Peter. 8. He appears to the Eleven. 9. A week after He appears the second time to the Eleven. 10. He appears to Mary and Salome and jerhaps to Mary Magdalenc. Greswell.
13. II And, behold, two of them went that same day to a village called Emmaus, whick was from Jerusalem about threeseore furlongs.

Two of them. Not of the Twelve, from whom they aro specially distinguished.
"They that feared the Lord spake often one to another." Mal. iii. 16.
Same day. They would not have left Jerusalem, had they believed His words.
Einmaus. IIot baths, $7 \frac{1}{2}$ miles from Jerusalem, the modern Kubeibeha Eight hundred reterans of Vespasian were located here.
It is now a mass of ruins, uninhabited, save by jackalls.
It lay west of Jerusalem, on the road to ancient Mizpeh.
It was a charming tract, but nature's beauties, cannot detain or satisfy the heart, that has lost Christ.
From Jerusalem. A wrong way; the Good Shepherd seeks the erring sheep.
The appearances to Peter and James, the Gospels omit. 1 Cor. xv. 6.

סvo. Cleopas not the same as Cleophas, John xix. 25, but Cleopatrns. With regard to the other disciple, conjectures are numerous; strong probability it was Luke. The copiousness and evident predilection with which he describes the whole circumstance, presumptive evidence; the suppression of the name strengthens the supposition. Theophylact, Lange, Oosterzee. Luke the other. Persian Version. Nelther an apostie. Major. Lightfoot thinks it was Peter, on account of 1 Cor. xv. 5, and says Cleophas or Alphæus, being the father of four apostles, was older than Peter, therefore the speaker. Origen calls him Simon. Alphæus, and his son James the apostle. Braune, Wieseler. Cleopas and Nathaniel. Epiphanius, Griesbach. Cleopas and Bartholomew. Kuinoel. They were returning home from the Passorer. Grotius. Luke desires to give prominence to our Lord's appearing to these two disciples. Baur.
"Emmaus," not to be confounded with Emmaus in the plain of Judæa, 176 stadii from Jerusalem; in the third century called Nicopolis. The Emmaus mentioner is the modern Kulonteh. Oosterzee. The true positlon lost before the times of Jerome and Eusehius. Acconding to local tradition, Kubeibeh. Wordsworth. Three places of this name, 1, the town afterwards called Nicopolis, 22 Roman miles from Jerusalem, whore

NOTES.

Judas Maccabens defeated the Syrian general Gorgias: see 1 Macc. iii. 40-57. 2, another Enımaus mentioned by Josephas as being in front of the Sea of Tiberius. 3, the Emmaus mentioned by Luke. Alford. The true site unknown. Smith's Dictionary.

## 14. And they talked together of all these things which had happened.

Talked. "How good and pleasant for brethren to dwell together in unity." Psa. exxxiii. 1.
All these things. What the Lord's disciples always love best to speak of.
15. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.
Communsd. Gr. to ask each other in turn, a disputation.
Reasoned. They seem to have given up all hope, that Jesus was the Messiah.
They had but little faith in the words of the women.
Jesus Himself. The Holy Spirit always present with Christians.
The Saviour, a travelling companion, willing to accompany us through all our journey.
Drew near. Gr. coming from behind, from Jerusalem:
Instead of seeking a triumph at Jerusalem, with diviue sympathy, He seeks in solitude, to bless two sorrowing pilgrims.
Our Lord appeared to the women first.
Secondly, to some disciples, not honored with apostleship. He appeared unto Peter last, who needed strengthening. Jesus is near, when we think Him afar off. The invisible wituess of our most secret converse.
16. But their eycs were holden that they should not know him.

Eyes holden. It appears as if diviue power veiled their mind. Num. xxii. 31 ; 2 King vi. 17.

He had assumed "another form." Mark xvi. 12. \# This word indicates a definite purpose of love divine.
He could lave instantly rendered doubt impossible.
When Jesus holds the eyea in the trials of His servants, it is that light, joy and consolation may follow.
Sinners hoiding their own eyes, incur the danger of eternal blindness.



| MIEMIORANDA. |
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The sun is indeed bright, but not to the closed eyes.
Neither Mary, Cleopas, nor disciples at the Lake recognized Him.
Not know Him. His appearance was, in some unknown way, changed. Mark xvi. 12.
Or they would probably have recognized Him during the long interview. But His image was impressed on their minds as that of the dying sufferer.
They were not thinking of His resurrection, and still less of His immediate presence.
How then could they, in such a state of mind, immediately recognize, in this trauquil, vigorous, and dignified traveller, their crucified expiring Master?
It seems certain that a supernatural cause was combined with this natural reason.
óp0a入 $\mu$ oi. Hindered by divine power. Arotius, Alford, Elsley, Brown; blinded by grief. Le Clerc; metaphorically blinded. Rosenmuller, Kuinoel; so affected they could not see. Campbell; failed to recognize, a Hebraism. Bloomfield; eyes closed by Satan. L.H.I.D.
éкратоv̄vто, indicates a definite purpose of love. Oosterzee. The contrast is in verse
 worth. ėtépa $\mu$ opф $\hat{\eta}$. Mark xvi. 12. Our Saviour assumed a scholar's appearance. Leghtfoot ; another dress. Grotius, Beza, Rosenmuller, Kuinoel ; disguise of an aged traveller. Doddridge; form actually changed by His death. Maywallen; so full of glory. Hasse; Christ disfigured by suffering. Grutius; their hearts alien from Him. Luther; excitement of mind. Kleuker.
17. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?
He said. Great love for Christ, makes religious converse easy. A cold heart, only, dragoons religion into company.
The waters of Jacob's well, led to the living water. John iv. 7-8.
Philip finding the eunuch reading Isaiah, preaches Christ. Acts viii. 30 .
Communications. Gr. disputations ; He did not ask for information, but to instrnct them.
They were probably comparin§ the O.T. prophecies with the events of their Lord's history.
The mystery of the resurrection, surpasses all the weasoning of men.
Ye have. Gr. cast about ; earnest discnssion implied.
Are sad. 1. How sad is life without this divine light. 2. What hinders it from entering our hearts. 3. How twilight begins to dawn. 4. How the full light rises in the heart.
notes.

He was silently displeased with their unbelief.
But He rejoiced at the depth of their love.
This question He puts to all heavy-laden sinners.
In all our temptations, Christ seemingly absent, is present. $\|^{\text {is }}$ Unbelievers alas! are often too gay without Christ.
Morally and intellectually insane, even amid chains. Ecc. ix. B. True disciples mourn the absence of the Redeemer.
$\dot{\alpha} \nu \tau \iota \beta \dot{\alpha} \lambda \lambda \epsilon \tau \epsilon . \quad Y e$ are debating, or more familiarly-Ye are bandying about. Major; east about. Brown. What subjects are these about which ye confer together? Campbell. And why are ye sad? Vers. Ger. No blame imputed. Alford. Jesus asked in sympathy, and rebuked them for their sorrow. Lange; full of gracious friendship. Sticr. If, with Tischendorf, we strike ont the words кai évтє, we have then but a single, instead of a double question. Onsterzee. oкv日рштoi. External sorrow. Stier. The reading is doubtful. The Vatican MS. has, And they stood, looking sad. Alford. Cod. Sinai. also has $\dot{\epsilon} \sigma \tau \alpha \dot{\alpha} \theta \eta \sigma a \nu$.

18. And the one of them, whose name was Cleopas, answering said unto him, Art thous only a stranger in Jerusalem, and hast not known the things which are come to pass there in thesc days?

One of them. The other is not named. -Thus John i. 35.
Cleopas. Gr. the glory of his country.
Not the same as Cleophas, Jolin xix. 25; a contracted form of Cleopatrus.
Stranger. Gr. a new comer, they wonder at His ignorance.
Jesus may have used the dialect of Galilee.
Alas! that Jesus is a stranger to so many Christians. John i. $\mathbf{2 6 .}$
Jesus' interruption seemed unscasonable to their grief.
ó eis. Cleopas' eompanion was Cephas, a different diseiple from Peter. Hardouiiz. Cleopas and Alphæus were the same. Lightfoot; not the same. Prescott; safer to doubt their identity. Smith's Dictionary. Brother of Joseph, and repnted uncle of Christ. His son Simeon, bishop of Jerusalem, after James. Elsley, Hammond.
 at Jerusalem, and dost not know what things have happened there? i.e. all others who sojourn there do know. Have we met in thee the only person who does not know? Wordsworth. We had not supposed it possible that there could have becn one. Major. Thou, the only resldent at Jerusalem, ignorant. Theophylact. Art thou the only one among the sojourners? Kuinoel, Wetstein. mapockits. Gahilean pronunciation. De Wette. Questioned. Oosterzee. Thou art the only sojourner at Jerusalem who knoweth

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not. Parker. The Lord here gives an instructive example how far, in the wisdom of love, we may oarry dissimulation, without speaking untruth. Stier. © omitted before cis. Tischendorf, Alford, Cod. Sinai.
19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people :

He said. He concealed Himself in love, without dissembling. He did not assert Himself to be a stranger in Jerusalem.
He did not deny that He knew what had taken place.
What things? Without dissembling, we may keep back our thoughts. "Woman, why weepest thou?" He knew well the cause. John xx. 13. He had a right to draw out her whole heart.
Concerning. Prophecies of Christ are very minute and full.
His humiliation and sufferings are foretold as well as His glory.
Unbelief too willing to veil all His foretold sorrows.
Jesus of Nazareth. Confessing the abhorred name without fear.
They give free vent now, to their disappointed expectations.
The complaint of disappointed hope. 1. Sounds painfully. 2. Bat is quickly silenced.
Prophet. Luke i. 70. Ambassadors revealing God's will to men.
The people admitted His claims, becanse of His miracles.
Deed. Expresses a perfect man, among the ancient Greeks.
Refers to the stupendous wonders He performed.
Word. The supernatural eloquence of a Galilean prophet.

It appears from oi $\delta \underset{\text { e }}{\text { el }} \boldsymbol{\pi} u$, that both spoke; although it is not possible to distinguish exact:y between the several words spoken by each. The outpouring of their hearts remarkable, as showing what the Lord had been, and still was, in their eyes, even at the moment when they saw their fondest hopes vanish. Oosterzee.
 very often to eloquence. Wetstein. Pre-eminent in miracles and teaching. W. \& W.入órч̣, wisdom and eloquence; ĕpye, to His miracles, Kypke.
20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified kim.

Chief priests. Luke i. 5. Official history and duties. See Notes.

Our rulers. Shews the speakers to havo beon Jews, not Hellenists. IT The great ones of the earth doing wrong, must expect the rebukes of men. Condemned to death. They freely declare an irreconcilable differeuce between them and their rulers.
ö $\pi \omega$ s continnes the answer to the question asked in verso 19, by noia, and the mannar in which. Webster's Syntax.
21. But vee trusted that it had been he which should have redeemed Israel: and besids all this, to day is the third day since these things were done.
We. Emphatic. Others thought differently, but we trusted.
Trusted. Gr. were hoping: it had been their habitual expectation.
But the humiliating and unexpected death of Jesus, had crushed their hopes.
They openly declare that hope is past.
Their warm hearts longed for a carnal deliverer.
He might have done it by some splendid miracle,
Like that which accompanied their first redemption from Egypt. Their hope is neither spiritually, nor politically defined.
But the grave was the rock, against which all hope had been dashed.
Men hope when there is nothing, and despair when they should hope.
Redeemed. Deliverance from Rome, and setting up the kingdom. Acts i. 6.
This shows the kind of Messiah then generally expected.
An earthly kingdom, joined with mental and moral improvement.
Their ideas of a spiritual ransom were very vague.
Israel. The name given to Jacob after wrestling at Peniel, with the Angel.
Beside all this. Increased their feelings of disappointment.
They, through excitement or deep disappointment forgot to state, the most material point, the Saviour's promise to rise. Mark viii. 31.
Faith and unbelief often have hard battles. Rom. vii. 23.
Third day. They entertained some hope on the first and second day. "Abraham lifted up his eyes on the third day." Gen. xxii. 4.
"On the third day, the Lord will raise us up." Hos. vi. 2.
Jonah on the third day, was restored to the light. Jonah i. 17.
They may have heard the prophecy He uttered. Mark viii. 31.
They no longer ventured to cling to the hope of His being ine Messiah.
$\dot{\eta} \lambda \pi t s^{\prime} \rho \mu \mathrm{e}$, , not trusted. A word of weakened trust, and shrinking from the avowal that they still believed this. Aljord. Hope stronger than faith. Stier. They might doult His Messiahship and yet belicve Him a true prophet. Olshausen. "We for our part were hoping." The Imperfect implies that this had beeu their habitual expectatiou for some period of time. Webster's Syntax.

Autpobotar. Political redemption. Olshausen; political and moral. Stier; thevcratic sense. Alford. 'I $\sigma$ paind, A man seeing God. Jerome. Prince with God. Thou hast contended. Gescnius.
$\dot{\alpha} \lambda \lambda a ́ \gamma \epsilon \sigma \grave{v} \nu \pi \hat{\alpha} \sigma \iota$ roúrots. "But moreover in conjunction with all these events." The foree of $\gamma$ e is to strengthen the idea of the verb to which it is attached, see Luke xi. 8; Rom. viii. 32 ; 1 Cor. iv. 8. In English $\boldsymbol{\gamma} \epsilon$ cau only be rendered by laying an emphasis on the word to which it is attached; here it serves to increase the tone of despondency. Webster's Syntax. кai after à $\lambda \lambda \alpha \dot{\alpha}$ ye has been adopted by Tischendorf and Lachmann, Cod. Sinai. un $\mu \in \rho o v$, omitted. Cod. Sinai.

## 22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

Yea. Hints at thoughts wavering between faith and unbelief.
Women. Females generally stronger in their affection: first at the tomb.
All persons regarded by Him, without distinction of sex or condition. Gal. iii. 28.
One third more females, church members, than males. Edwards.
Astonished. They were rather affrighted, than comforted.
$\dot{\alpha} \lambda \lambda \grave{\alpha}$ кai. But, moreover, equivalent to "certainly, thus much has happened."
 Thrown into amazement. Bloomfield; a state of vehement agitation and hesitation. Wolfius; quite beside themselves (oomp. Aots ii. 12), and no longer knew what to think of the whole matter. Oostersee.
23. And when they found not his body, they came, saying, that they had also seen a vision of angels, whieh said that he was alive.

They found not, what they had sought, but heard what they conld not believe.
Seen. They saw far more than they expected: God gives more than He promises.
Angels. Luke i. 11. Their character and history. See Notes.
notes.
24. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they sawnot.

Certain of them. Peter and John with others went to the grave.
Him they saw not. Thus they bid farewell to all hope.
Like Mary Magdalene, they said this before His face.
There is a tone of melancholy decisiveness in this statement.
It gently reflects upon the credulity of their fellow disciples.
It shows a deep desire, that what they had heard, might be true.
But there is an under running eurrent of doubt. The news is too good to be true.
The flax is only smoking, and the bruised reed near to breaking. Matt. xii. 20.

The sun of faith in the resurrection, struggling still in thick clouds. Sincere disciples loving Christ are often in gloom through untelicf. Their final lamentation allows nothing farther, in their deep emotion. They are now silent in the presence of their unknown fellow traveller.
$\tau \iota \nu$ ès $\tau \omega \hat{\nu}$ бن่ $\eta \dot{\eta} \mu \hat{\imath} \nu$. Not only the apostles, but others had nndartaken the necessary researches: great confusion and separation on this day. Stier. "But Hin they saw not." These last words show why they felt they mast bid farewell to their hopes. Oosterzee.
25. Then he said unto them, 0 fools, and slow of heart to believe all that the prophets have spoken:
He said. Something must have irresistrbly attracted these diseiples to Him.
With increasing confidence, they poured out their full hearts.
One word, as with Mary, would change their sorrow into joy.
O foois. Translation inexact. Our Lord never called disciples "fools." Gr. without understanding; unwise in Rom. i. 14; foolish in Gal. iii. 1. He diverts them from rumours to the Scriptures.
He opens the historical, by first unfolding the scriptural account.
The sympathizing strauger, changed at once into a mighty rebuking Master.
Is it the same questioning and listening fellow traveller?
Their smitten hearts penetrated by the fire of His love.
" Have ye not farther advanced in my school?"
They looked for condolence, but He solemnly reproves them.
He shews them the cause of sorrow, is entirely within themselves.

## NOTES.

Reproaches of the risen Saviour, kind as a loving visitation.
"Faithful are the wounds of a friend." Prov. xxvii. 6.
If He rebukes our unbelief, it is only in love.
Sincere prayer will ever secure the Expoonder.
His teaching makes the had wise, and the heart burn.
Slow of heart. "Ye who groundlessly doubt, ought to belicer."
Joubts in religion, often spring from an unloving leart.
"Many more believed because of His word." John iv. 41.
He does not deny that they had believed some things.
But their partial belief, had kindled no light in their minds.
Indolence and ignorance, cause unbelief.
Progress of truth is from the heart to the head.
Love alone is the key, to an uuderstanding faith.
Believe. Saxon belove. The judgment satisfied, trusts; the heart, loves, both constitute faith.
This great word, a constant and decisive test of a mun's heart.
It implies far more than historical faith in Revelation.
Apostles thenselves "slow of beart," John xx. 9, till the day of Pentecost, when the Holy Ghost descender.

- It is our sin to be ignorant of, or not believe in the Scriptures.
"If ye would understand the Scriptures, all is clear there."
All. His sufferings in humiliation, as well as His glories.
The prophets. Luke i. 70. The Scriptures cannot be broken.
Spoken. Faith must not be gromuded on words, or visions of angels.
Nor on the word of man, nor on the fact of seeing Himself personally. But on the covenant word and promises of the true and faithful Jehovah. If they were His disciples, words heard before, must now have burned in their souls.
The wise find in the Prophets, that which He found there.
Ignorance in judgment, will be rebuked by the Master. Luke xii. 47.
 Bpajeis, sluggish. Alford. Not able, because not willing. Stier. Not their nnbelief of the women, but of prophecy. Braune. "All that Jesus had spoken." Marcion, according to Tertullian. Notwithstanding all. Bengel. émi, not rendered in the E.V., on the authority of.

26. Ought not Christ to have suffered these things, and to enter into his glory?

Ought not? A necessity founded on God's propheey and decree.

Their minds were fixed exclusively on Messiah's earthly glories.
They overlooked His sufferings, so oft forctold by Isaiah, chap. liii.
Ought not? 1. Because it had been thus appointed by the Father.
Ought not? 2. Because by so doing He fulfilled the Scriptures.
Ought not? 3. Because by His sufferings He atoned for guilty man to God.
Ought not? 4. Because by suffering He merited the glory of resurrection.
Ought not? 5. Because the greatness of human sin required so great a sacrifice.
Ought not? 6. Because He has left us an example of holy palience and resignation.
Ought not? 7. Because by His humiliation and sufferings He has opened for us the way to eternal glory.
Christ. Gr. the Christ ; the divinely promised and anointed Messial.
Suffered. The severest trials of faith, oft precede the most glorious gifts of grace.
Implies that the Scriptures clearly taught, that the Messiah was to be a Suffering Messiah.
The same truth was taught by Moses and Elijah. Luke ix. 31.
Representing the Law and Prophets they spake of His death.
All the prophets predicted His sufferings, and His glory. 1 Pet. i. 11.
This has ever proved a stumbling block to the proud. John vi. 60.
Peter after the noble confession (Matt. xvi. 22) refused to believe it.

1. Suffering prepares the path to glory, as faith to salvation.
2. Suffering is soon to be exchanged for glory.
3. Suffering endured, increases the enjoyment of glory.

These things. Triais of cruel mockings, scourging and crucifixion.
These very things creating doubts, ought to confirm faith. $\quad$,
They are the true characteristic marks of the true Messiah.
Enter. This they did not think compatible with the Messiah.
Each day, He made anotber remove from His vacated grave.
He drew nearer to His crown and throne.
In these appearings, we learn the power of His resurrection. Phil. iii. 10.
"Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong." Isa. liii. 12.
His glory. Fire, light, choseu emblems of deity. Luke xii. 49.
ëठc. It was desired. Rosenmuller, Kuinoel; necessary. Tischentorf. The Lord did nat intend to say that He has already entered into His glory, but spake as one who was

now thus much nearer to this glory, that His sufferings were already passed. Oosterzee. Spoken of as past, é $\delta \in \iota$, in past tense, referable to the counsel of God. Stier. cioci $\theta \in i v$, marking the glory as a heavenly condition. Lange. Had arready entered. Kinkel. סei, supplied by Meyer. It was not the glory, but the suffering, about which they were so "slow of keart." Alford.
27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things coneerning himself.

Beginning. As no earthly lips had ever yet expounded Scripture.
Here He establishes the mighty paradox of verse 26 .
If the disciples themselves failed to see prophecy fulfilled in Jesus, how much more the blind bigots of the Sanhedrim!
Mary's privilege of tirst seeing the Redeemer, was great.
That of the apostles, of handling the Word of Life, was greater.
But to walk to Emmaus with Him, surpassed all others.
Angels might well descend to liston to their Lord.
Have they ever enjoyed such a walk in hearen?
Paul in bonds thus illumined the wondering Jews at Rome. Acts xxviii. 23.

All the types in their historic application, were included.'
Moses. Luke ii. 22. History and character of the meekest of men. See Notes.
He began with Moses as the source of all prophecies concerning Himself.
"Seed of the woman shall bruise the serpent's head." Gen iii. 15.
Abraham offering Isaae, the uplifting of the brazen serpent, and the healing of all who looked to it.
"A prophet shall the Lord thy God raise up, like unto me." Deut. xviii. 15.

He places written word, above all visible manifestations. Luke xxiv. 45.
Faith is the most assured kind of knowledge. Heb. xi. 1.
The letter doth not kill, unless it drive away the spirit. 2 Cor. iii. 6.
Prophets. The remaining Scriptures of the Jewish Church. Psa xxii. 1-18; Psa. xvi. 10-11; Psa. lxviii. 18; Psa. ex. 1-7; Isa. liii.; Dan. ix.
Expounded. An hour spent with suoh a Master, better than a thousand elsewhere.
Scriptures. Doubtless the same texts quoted by the apostles.
Proves the high value, our Saviour places on the Bible.
He who denies the prophecies, denies the Pedeemer Himself. Rev. xix. 10.

The things. Whole Scriptures an unbroken testimony to Him. Jewish history, types, law, prophecies, sacrifices,
The brazen serpent, mama, pillar of fire, the ark of the covenant, The sacrifice of the ram for Isaac, the Paschal lanb, \&c., \&c. There is a connected unity in all the Messianic prophecies.
Himself. The great burden and centre of the O.T.
All that is written concerning the Messiah, applies to Jesus.
A denial of references to Christ's death, and glory in the O.T., is benceforth a denial of His own teaching.
Refusing to confess Christ's coming in the flesh is antichrist. 1 John iv. 3.
áp $\xi^{\alpha} \dot{\mu} \mu \boldsymbol{v} \boldsymbol{0}$. An emphatic intimation of the snccessive nature of His discourse. Oosterzee. The word ( $\dot{\rho} \xi \dot{\beta} \mu \epsilon \nu 0 s$ ) belongs to both the following clauses. Stands by itself. Stier, Alford. Began with Moses first, i.e. He began with each as He came to them. Alford; as they oceur. Stier. One wonders such an epitome was lost. Hennell. Lefore prophecy is fulfilled, there is no certain understanding of it. Sticr.
$\delta<\eta \rho \mu \dot{\eta} \nu \in v \in \nu$, from ${ }^{\text {' }} \mathrm{E}_{\mathrm{\rho}} \mu \hat{\eta} s$-Interpreter of the Gods. A singular effect of Pagan letters on ecclesiastical language. W. đ\& W. tà $\pi$ nfì. Things, not parts. Alford. Tho mystery of Christ's dcath, first disclosed on the way to Ermmaus. De Wette. Beliering the Scriptures, we must expound them, as did Jesus. Olshausen. 'To doubt of Christ's expositions, ls to renounce Christianity. Meyer. E'or ćautov̂, Himself, read aúrov̂, Him. Tischendorf, Alford.
28. And they drew nigh unto the village, whither they went : and he made as though ho would have gone further.

He made as if. He intended actually to proceed further.
Had they not constrained Him to abide with them, He actually would have gone further.
The very thought of His dissembling seoms blasphemous.
Religion ever begets modesty. Sin is presumptuons. 2 Peter ii. 10.
Christians do not thrust themselves on friends, without invitation.
They make sure of a welcome, before availing themselves of it.
His seeming intention was to bring out their hospitality.
He only intended to rouse beir cryings after Him.
He tests them to see if the truth had entered their hearts.
The Lord "tempted," i.e. tested, tried Abraham's faith. Gen. xxii. 1.

NOTES.

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ทัyyLбav. This occurred about 3 p.m. Lardner; between 3 and 4. Jones; about sundown. Andrews. $\pi \rho \circ \sigma \epsilon \pi о \epsilon \epsilon i \tau 0, ~ t h e ~ I m p e r f e c t ~ f o r m . ~ H e ~ w a s ~ m a k i n g ~ a s ~ t h o u g h . ~$ Alford. The Vulgate "finxit" is liable to objection. Finxit suggests the idea of pretending. The meaning is,-He was making overtures to go further. He was like one going further. Wordsworth. The word ( $\pi 00 \sigma \pi o c e ́ \omega$ ) means, 1, to attach to one's self. 2 , to assume the appearance of.
29. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

Constrained. Gr. to press with urgent entreaties: moral compulsion. He ever acted in perfect strictuess and sincerity.
He had not said anything to indicate that He would go on.
He had made no contract whatever to remain with them.
They would not have Him continne His journey by night.
We also must wrestle, to secure the abiding presence of Christ.
"Pass not away, I pray Thee, from thy servant," Abraham. Gen. xviii. 3.
"Lot pressed upon the angels greatly, and they turned in." Gen. xix. 3.
"I will not let Thee go, except Thou bless me," Jacob. Gen. xxxii. 26.
"I pray Thee, let us detain Thee," pleaded Manoah. Judges. xiii. 15 .
The woman of Canaan followed Him even into the house. Mark vii. 24.
He would have passed by the disciples in the storm, had they not cried out. Mark vi. 48.
He loves to be constrained by persevering faith. Matt. xv. 27.
He is pleased with the mightiest wrestling, even when He cries "Let Me alone," to Moses, in prayer. Ex. xxxii. 10.
Too oft He tarries not, because suffered by us to depart.
We, like them, may constrain Him, for He is willing to be constraincd.
Without this loving will we should have no power to constrain Him.
"The kingdom of heaven suffereth violence, and the violent take it by force." Matt. xi. 12.
Abide with us. For the love they bear Him, for His gracious teachings.
They desired their hearts to burn on, with the sacred flame He had kindled.
The more unbelief abounds, the more earnestly should we pray.
Abiding of Christ longed for by all true believers.
"I have a desire to depart, and be with Christ," Paul. Phil. i. 23.
Srening. Clurist the best consolation for the evening of life.

Far spent. They make their care of Him, the pretext of their love. Silence invests Him with sacred solemnity, while they preparc the repast.
"Abide with me from morn till eve, For without Thee I cannot live : Abide with me when night is nigh, For without Thee I cannot die." Kcblc.
$\pi \alpha \rho є \beta$ Lá $\sigma$ avio. Most earnestly besought Him; comp. Luke xiv. $23,-$ "compel them:" Acts xvi. $15,-"$ she besought us." Oosterzee. $\mu \in \theta^{\prime} \dot{\eta} \mu \bar{\omega} \nu$ does not imply that they lived at Emmaus. Alford.
30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, cra brake, and gave to them.

Sat at meat. Gr. reclined. Antiquity of the custom. Luke v. 29. See Notes.
They had not been forgetful to entertain strangers. Heb. xiii. 2.
Took bread. As He was wont, with holy dignity and serenity.
The guest took on Himself the office of Master of the house.
This was doubtless the first thing, startling to them.
The entire sceue may have reminded them of the Lord's Supper
Blessed it. Teacher, Rebuker, Comforter, Giver of thanks.
Brake it. A proof that "breaking bread" is not the same as the Lord's Supper.
Gave it. In doing it, He kindled a flame of His own Divine love. He doubtless disclosed some of the glory to be revealed. Rom. viii. 18. He removes the veil assumed, and their last doubt vanished.
$\kappa \lambda a ́ \sigma a s$. An ordinary $\delta \in i ̂ \pi \nu o v$, and not the Lord's Supper, and still loss a communio sub una specie, which Romanists endeavor to prove. Oosterzee. Our Lord determined to leave in the very distribution, and thus end it before it was begun. Lightfoot. Neither of these disciples was present at the institution of the Lord's Supper. Alford. Not their own honse, but an inn. Alford. єv̇入ó $\eta \sigma \in \nu$. Three Jews eating together were accustomed to render thanks. Meyer.
81. And their eyes were opened, and they knew him; and he vanished out of their sight.
Eyes were opened. Hebraism. They first then really discovered Him.

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Their eyes supernaturally closea (as they were), now supernaturally opened.
Used of eyes morally, as well as physically closed. Gen. iii. 7; 2 Kinge. vi. 17-20.

Believers must ever "walk by faith, not by sight.' 2 Cor. v. 7.
They may have seen the wounds in His hands.
Or perhaps there was something peculiar in His manner of breaking the bread,
Or He may have alluded to some saying He had uttered befor " 3 death.
It implies their recognition was sudden and unexpected, and the .natever means He was pleased to use the revelation was $\mathrm{f}^{\prime}$. by the Lord Himself.
"Opened eyes," distinguish natural from spiritual mf" ; Cor. v. 7.
He stood confessed before them, their risen Lord!
Their depth of wonder, lost in greater depth of adoring Love !
Knew Him. The communion of saints. 1. Anxiously sought. 2. Happily enjoyed. 3. Richly rewarded.
Their surprise, foreshadors that of believers in heaven.
Vanished. Gr. became invisible, evidently by a miracle.
The Lord's first appearances after His resurrection of short duration, that there might be more room for faith.
The majesty of the Godhead was recognized when the man Jesus was withdrawn from their sight.
"It was expedient for them that He should go away." John xvi. 7.
With His departure came the fullness of knowledige.
Henceforth not the man merely, but the God-man, Christ Jesus.
The time will come, when our Lord will disappear no more.
"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them." Rev. xxi. 3.
As to the mode of His coming and going on this occasion, we know nothing.
Had it been the Lord's Supper, He would not have turned His back on the sacred scene.
 veil taken away. Doddridge. They might have seen the print of the nails. Stier. Some-
 verse 35 , either the time, or by the act. Stier: latter. Luther. Reminded of interconrse before death. Nitzsch. Lieminded of the Last Supper. D. Brown. He celebrated the

1 Lorits Supper. Pfenninger, Augustine, Beza. Partly admitted by Neander. A mystical interpretation. Grotius. An orüinary meal, Lange, Oosterzce, Alforl, Brown, Denton.
äфavtos. Vanished as a spectre. Bengel. Assumed an angelic body. Origen. Snddevly withdrew. Wetstein, Rosenmuller. Suddenly disappeared. Kuinoel. Took advantage of their tumultuous joy. Oosterzee. Disappeared in a mimaulous manner. Horsley..
ä申avtos, not av́rois, which would imply His body to have remained, but invisible to them; but ' $\pi^{\prime} \alpha \dot{v} \tau \hat{\omega} \nu$ implying, besides the supernatnral disappearance, a real objective romoval from them. Alford.
82. And the's ne to another, Did not our heart burn within us, while he tavked with us by the row. while he opened to us the scriptures?

Heart burn. Gr. was not our heart burning? i.e. all the time. A word not coined in the school of human wisdom.
Heart experience, swiftly finds the right word for its emotions.
A glowing interest ever deepening, they took in His instructions.
Did not our hearts more and more burn, He spoke so mightily to our hearts?
There was something truly heart-kindling in His discourse.
A foretaste of Pentecostal fire, burning high and long.
"While I was musing the fire burned." Psa. xxxix. 3.
"His word was in mine heart, as a burning fire." Jer. xx. 9.
They were just ready to break forth "My Lord and my God!" John xx. 28.

Affections of joy, hope and adoring love combined, filled their souls.
The words of worldlings are cold, selfish and powerless.
A glow of self-evidencing light accompanied His worls; love and glory ravished their hearts.
Talked with us. Gr. to us, means more than with us. The earnest urgency of love.
Many believers recognize Him, without seein! Him. John ax. 29.
Opened to us. The Bible is not a sealed book when the mind is opened.
He simplified the Scriptures, as well ao illuminated the mind.
Satan holds the mind in bondage or influences it by prejudice, bigotry, malice, euvy, \&c.
Scriptures. The breaking bread did not so much impress them, as the opening of the Scriptures.

каเoué $\eta$ ì $\nu$. This mode of expression indicates the uninterrupted continuance of the action. So Luke xv. 1; xxi. 17, 24 ; Acts xii. 5. Webster's Syntax. He fired those who heard Him. Cic. Inflamed with pain. Pindar. My soul is athirst for God. But with emotion. Zinzendorf. Burned not our hearts? Lightfoot. An internal impulse of love. Stier. The word expresses unusual emotion, Psa. xxxix. 3. Oosterzee. The Lord's words inflamed their hearts with the love of God. Origen. Holy fire. D. Brourn, Denton. кaì after ò $\delta \stackrel{\varphi}{c}$. Tischendorf, Alford, Cod. Sinai.
33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Same hour.-Of the night, probably leaving the meal untouche..
They have no fear of a uight journey, full of holy rapture.
Their Lord is risen, and they must tell the news.
Hrd it been midnight, love would have winged their steps to Jerusalem. They could not rest or sleep until they had told their brethren.
The women thus obeyed the angels' express command. Luke xxiv. 9 . Mary Magdalene the command of our Lord, these two, the voice of love. Gathered. Gr. suddenly, probably in the room of the Paschal supper.
"Their doors were locked for fear of the Jews." John xx. 19.
One of the most glorious moments, in the Resurrection history.
A holy festival, a preparation for another appearing.
Together. This is now the Sanctuary, and the Church of the Lord. The High Priest comes with His benediction and peace.
Resurrection a rare conquest over the power of $\sin$ and death.
The implanting of a new principle of life in humanity. 2 Tim. i. 10. Eleven. Thomas was abseut. John xx. 24. Paul calls the apostles twelve, although Judas was dead. 1 Cor. xv. 5.
"Returned," about sunset. Andrews.
84. Saying, The Lord is risen indeed, and hath appeared to Simon.

Saying. That is the Eleven anticipated their message.
The two came to give, but received an unexpected aid to faith.
As usual the work of love, was rewarded with a blessing.
Risen. After days of darkness and trial, light arises to the faithful. Psa. cxii. 4.

Indeed. Mutual experience and faith of Paul and Ananias confirmed. Ácts ix. 10.
Cornelius and Peter (Acts x. 3). Moses and Aaron. Ex. iv. 27.
Sceptics wonder He did not shew Himself to cnemics.
A proof of His wisdom, holiness and love.
Pearls cast before swine, are trodden in the dust. Matt. vii. 6.
When the Pharisees knew Lazarus had been raised they songht to refute the argument, by proposing to murder him.
Had such enemies a right to see the risen Lord?
He who puts out his eyes to day, has no right to look for the sun to morrow.
Men who refused to believe the testimony of His miracles, holy teaching and life, would not have believed His resurrection.
Appeared. "He was seen of Cephas." 1 Cor. xv. 5.
Whether Peter was wandering alone outside the city, or had just returned from the grave, is unrevealed. Luke xxiv. 12.
What passed, remains a sacred secret between them.
Our Lord appeared again to him at the sea of Tiberias. John xxi. 1.
Simon. The only one of the Eleven, to whom He appeared alone.
The one who had most shamefully and profanely denied Hiin. Matt. xxvi. 74.

A proof of unaltered love, 1. Jesus appears to fallen Peter. 2. To Peter first. 3. To Peter alonc. 4. To none others, alone.
It affords, 1. Light instead of darkness. 2. Pardon instead of guilt. 3. Hope instead of fear.

No love but Divine love could have performed such wonders.
Paul singles this out first, "He was seen of Cephas." 1 Cor. xv. 5.
None of the Evangelists had distinctly related this incident.
övtws vere, Mark xvi. 13 seems to involve a discrepancy. They at first believed. Bengel. At first doubted, and afterwards believed. Calvin. Doubts assault those strong in faith. Oostcrzce. Mere sticklers for words will never comprehend the decp harmonies
 rason for understanding this of a momentary glimpse, as Stier insists. Lanye.

Sípwע. The apostles anticipated the two from Emmaus. Lightfoot. Before the walk to Emmaus. Chrysostom. Not clear whether before or after the walk. Alford.
35. And they told what things were done in the way, and how he was known of them in breaking of bread.
They told. Burning hearts, and artless words, show their faith.

What thixgs. 1. He kindly secks, 2. Lovingly listens, 3. Graciously instructs, 4. Wisely tries, 5. Unspeakably surprises His people. Every believer, for whom God has interposed, is bound to tell it. The forty days were the second period of the apostles' education.
"Neither believed they them," adds Mark, chap. xvi. 13. How slow of heart to believe !
"And they,"-ihe travellers, distingaished from the others. Alford. 'iyvóa升, made Himself known. Bengel. "In the way." The time spent in spoaking of the Kiugdom of God. L.H.V.D. ̇̇̀ fî $\kappa \lambda$ áact tov̂ äprov, in His breaking of bread. Alford.
36. 1 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

Thus spalse. So full of Christ, their hearts could think of nothing else.
Doors locked, no sound of footstep being heard. John xx. 19.
The comings of Christ in the heart, are sudden and silent.
"Where two or three are gathered in my name, there am I in the midst." Matt. xviii. 20.
They had regarded His return, as altogether impossible.
Bolts of fear, and gates of unbelief, no barriers to Him. Acts xvi. 14; xii. 8.

They saw Him standing amongst them, withont seeing Him enter.
Nonc brit the risen Saviour, could end the sorrows of His frieuds.
They might have reongnized the voice among thousands.
In no appearing, did He "show Himself by so many infallible proofs." Acts i. 3.
The empty sepulchre, was the chief corner stone of evidence.
Peace be, \&c. The ordinary form of salutation then, and now. Luke x. 5.

The resurrection greeting latest received, but sure.
A mighty heart-quickening assurance of past forgiveness.
"I come not as a judge to reckon with uubelief."
"I bring you from my sepulchre, something else beside upbraidings."
He consecrated the bow after the deluge, the winc at the supper.
Here Fe consecrates the common salutation of friendship.
His word divine, carries temporal and eternal peace.
"He came and preached peace to you who ware afar off." Epl. ii. 17.

NOTES.

This was a sign of that peace，secured by His sacrificial death． ＂Peace on earth，＂the first and last note of the incarnation peal． It was night，＂At evening time，it shall be light．＂Zech．xiv． 7. The King of Peace a：nong His troubled subjects hrings peace amid，1， the doubts， 2 ，the disquietudes， 3 ，the sorrows of life．
Uubclief embitters the happiest hours of life．
1．Peace over us．2．Peace in us．3．Peace amorg ns．4．Peace around us．
In Christ we find the peace，the world cannot give．
Peace the last word of the prophet Zacharias．Luke i． 79.
The burden of the birth－song of the angelic hymu．Luke ii． 14. The salutation of His ambassadors wherever they preach．Luke x， 5 ． The precious legacy He left the last evening of His life．John xiv． 27.

入adoúrт $\omega$ ．This interview after Fis return from Galilee．Bucher．Necessarily implies a relukg．Andrews．Disputing away their faith．Richter．With increasing assurance．Tholuck．Full of loubts．Stier．Suspect all evidence．Tischendorf．
ó＇Inбoûs，omitted．Tisch．，Alford，Cod．Sinai．；retained．Scholze，кai 入éyel aùtoîs， cipク́u $\dot{v} \mu i v$ ，omitted．Tischendorf；retained．Alford，Oosterzee．Ordinary Jewish salutation．Alforrb．All the versions，Villo．，Sur．，Arab．，Copt．，Arm．，add éy⿳亠 ciцi，$\mu \eta{ }^{\prime}$ $\phi o \beta \in i \sigma \theta \epsilon$ ，but the reading is not genuine．Tuschendorf，Alford．No Greek MS．confirms it．Major；introduced from John vi．20．Unsterzee．
$\check{\epsilon} \sigma \pi \eta$ ．John $x x .19$ adds $\theta \nu \rho \bar{\omega} \nu$ кєк $\lambda \epsilon \sigma \mu \dot{\ell} \nu \omega \nu$ ．A miraculous drawing of bolts． Doddrilge，Owor；through closed doors．Theophylact ；the Lord knocked．Lampe； twice．Tischendorf．A substance，neither mind nor body，inconceivable to us．Lucke． He entered through the door．Theodorct．His body a spiritual essence．Euthymius． Opened by miracle．Jerome，Stier，Tholuck，Alford．

## 37．But they were terrified and affighted，and supposed that they had seen a spirit．

Terrified．They knew no human being could enter with closed doors． His sudden appearance，and miraculous entrance，caused their terror． Jews held，that departed spirits，could be brought up by demons． That the souls of the dead could become visible．
Eelievers often find Christ different from their expectations．
The angel messevger had directed them to Galilee．
Hence they did not look for Him that evening at Jerusalem．
We must discriminate between unbelicf，superstition，and faith．
Supposed．In the miracle of the Resurrection，we behold，1．The glory of the Son．2．The glory of the Father．3．The glory of the elect．



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A spirit. Gr. a spectre, a ghost, not a beavenly messenger.
A phanton clothed in the appearance of a human body.
Man's life survives the stroke of death.
Resurrection the only complete victory over death. 1 Cor. xv. 44.
$\pi \tau o \eta \theta \in ́ v \tau \epsilon s$, terrified by the miracnlous entrance. Klee. On account of His suddon appearance, and the likeness to one they knew to have been dead. Alford. $\pi v \in \hat{v} \mu a$. Not exactly as a фávтaб $\mu a$, Matt. xir. 26 , which might have been any appearance of a supernatural kind. Alford. Paul seems to discriminate between $\pi \nu \in \hat{v} \mu \alpha$ and $\psi v \chi \grave{\eta}$. They knowing Christ was dead, believell this to have been His ghost. Lightfoot. His ghost, not Himself. D. Brown. Perhaps they snpposed some other spirit had assumed Christ's form. Ignatius, Grotius. They believed Him risen, but without a material body. Sherlock, West. They thought Him superhuman. Von Gerlach. It would appear as if a kind of bodily life survives the stroke of death, 1 Cor. xv. 44. Stier.
38. And he said unto them, Why are ye troubled? and why do thoughts arise in your
hearts?

Troubled? As though they were children; Do ye not then know Me again?
He composes their dread as disquietude, and reproaches unbelief only. He gracionsly stooped to strengthen and increase tbeir faith.
That which now is flickering feebly will, by and by become heroic faith.
He had infinite fullness of peace and consolation to bestow.
They appear to have felt a mysterious dread, mingled with joy, at His visits.
The spirit world over-awes and painfully affects the mind.
Perfect love alone can cast out all tormenting fear.
Thoughts. Gr. rea.oninçs. Our Lord throws open our thoughts.
Faith and umbelief at tiznes, siruggle in the same individual.
A blending of light and darkness, spiritual twilight.
Considerations of discouragement, doubt and gloom, oppress.
He rebukes them for the continuance of their doubts.
In your hearts. But for tije blindness of their hearts, they must have recognized their own living Master.
He then permits them to do, what He did not Mary.
The first flash of that union between peace and His death.'
The true tcken, by which He comforts the terrified conscience. Jesus ever presents Himself to believers as the crucified Lord. He thereby manifests His glory, and seals their peace.

NOTES.

סıa入oyırнoi. Cogitationes. Tulg. Why are thonghts in your hearta? Horne. Why have you not at once, without consideration, recognized Ne? for I am. Meyer. A Hebrew fomnula. Schleusuer. Critical questionings. Stier, Alford. For tais kapoíacs, Tî кapoıc̣. Lachmann, Tischendorf, Alford.
39. Behold my hands and my fect, that it is I myself: handle me, and see; for a spirit hath not jlesh and bones, as ye see me have.

Behold, was to know. To the words he added the act of love.
This appearing proves his corporeity after the resurrection.
My hands. The sears of the lacesated limbs were still visible.
He wonld convince them of the reality and identity of Himself.
He would show them the places that still bore the marks of the erucifixion.
These scars were the blessed signs of His victory over death.
My feet. Luke xxiii. 33. The prints of the nails had left their scars on His feet.
The disciples must actually but reverently have touched His hands.
Hence the true record of the Apostle. 1 John i. 3.
It explains why Thomas also desired similar proof. John xx. 25.
The prints of the nails, the honorable badges of His love.
I myself. He was the Truth, in all its fullest signification.
Death had altered His condition, but not changed His heart.
He found them at sea, at night, terrified in the storm.
With a word, He ealmed their hearts, and hushed the tempest. John vi. 21.

He will be recognized and honored as Lord, by all true disciples.
Handle me. He challenges thom calmly to scrutinize Himself.
Satisfy yourselves thoroughly, that there is no deception.
Why multiply words, when we have the thing?
And see. Both ocular and tangible evidence.
Our Lord appeals to the senses, and by thas appealing He overturns the doctrine of Travsubstantiation which cannot stand a similar appeal.
Spirit. Glorified bodies seem to partake food. Rev. ii. 7-17; xaii. 2.
Although physical proeesses scem to be expressly excluded. 1 Cor. vi. 13, The three angels shared Abraham's food. Gen. xviii. 8.
Flesh and bones. Angels cannot be tested by sense of touch.
Henceforth He was immortal. As "God alone hath immortality." 1 Tim. vi. 16.
Our Lord created spirits, and pronounces them bodiless.
The Lord an image of the perfection of saints, in another worid. Eph. v. 30.

A glorified body not obstructing, but serving the spirit.
A clear, but not painful remembrance of the former life.
A happy union and communion, with all the redeemed ones.
A continuation of the work for God's glory, which death had suspendert.
nósas. Feet of the crucified not nailed. Paulus, Rosenmuller, Kuinoel, Winer, Friedlieb, Meyer; often nailed. Alfurl; always nailed. Tholuck, Stier, Ebrard, Langc, Ewald, مizhausen. (ibserve ба́pка каi ó $\sigma$ т́a, but not aima. This the resurrection Boly probably had not,-as being the animal life. Alford. His body had not yet been changed. Owen. Greeks and Romans believed spirits to be immaterial. Odys. ii. 218, Acreil vi. 702. Lord's body only seemed to be palpable. Kuhn, Ziebig. His body was, 1, tangible. 2, superior to space. 3, could become visible and invisible at will. A spiritual body, 1 Cor. xv. 44. Oosterzee, Augustine, Zwingle. It settles the objective and subjective identity of man, before and after death. Oosterzee. Glorification of the body was begun. Olshausen, Krabbe.
"Handle," feet and marks, "Touch and look." Sciler. "Handle and observe." Stolz. "Discer" ye." Stier. "Flesih," \&2. No allusicn to blood. Alforl. Elood of the Adamic life lost by the apostasy, L.H.V.D. Representing the popular idea concerning spirits. Burton. An assertion which must not be taken. Alford.
 nominative case, but merely in concord with the subject of the verb, menning, "alone," or "of one's own accord."-He and no other. So Matt. i. 21 ; viii, 17 ; Eph. v. 23. Webster's Syntax.

## 40. And when he had thus spoken, he shewed them his hands and his feet.

Showed them. His soars precious to His friends, terrible to His enemies.
The difficulty of belief, enhances its worth and power.
The love of Christ unchanged by His exalted station.

1. Encourages His friends. 2. Comforts His elect. 3. Brings confusion to the lost. 4. A sanctuary in trouble. 5. A fountain of grace.
His hands. The prints of the nails incontrovertible signs of crucifixion. Identification of His body, tokens of His victory over death.
They were the peace tokens, of His sacrificial death.
As memorials of death, they might have been obliterated.
They may remain as marks on His body even glorified in heaven. Ret. i. 7 .

He maỹ retain them for ever, as tokens of His atonement.
His feet. The feet of the erucified were generally nailed.
The beginnings and endings of His appearances, instructive.

NOTES.

One manifested the glory of His love ; another of His wisdom; anotiner of His knozledge ; another of His faithfuiness.
The First Begotien from the dead, Himself, the miracle of mpacles. His appearing to the women, bore the tenderest character.
To the eleven, the most composed ; at Tiberias, the most mysterious.
In Galilee to the five hundred, the most sublime.
To those on their way to Emmans, the most Iuman.
"And many other wonders did Jesus in the presenee of His aisciples." John xx. 30.
The disciples evidently satisfied, all their doubts dispelled.
John refers to this scene when he says, "Our hands have handled of the word of life." 1 John i. 1.

Tischendorf omits this verse; good reason for retaining it. Alford. "Hands." Martyrs, in eternity, perhaps will bear the prints of their wounds. Augustine, favored by Stier. Sutan is said to have appeared as Christ to St. Martin. "Where are the prints of the nails? "put the demon to flight. Butler. "Feet." To prove He had thesh. Stolz, Paulus. Signs of the nails. Stier, Lange. Does not prove His feet were pierced. Luthardt. Corporeity and prints. Alford. Feet wounds more convincing. Gerlach. Did the disciples actually touch the Lord? No. Gerlach; Yes. Stier. Handled by His murderers, why not by loving disciples? Pfenninger.

## 41. And while they yet believed not for joy, and wondercd, he said unto them, Have ye here any meat?

Believed not. They distrusted even their own senses.
The full excreise of their faith, was retarled by their joy. It is oft hard to credit, what our hearts desire to believe. Mefusing elear testimony, shews wilful hardness.
Like Balyylon's captives, "they were as men dreaming." Psa. exxyi. 1. The nerts was ton good to be true.
Strong affection and questioning knowledge, impede one another.
"I will see you again, and your hearts shall rejoicc." John xvi. 22.
Celtainty gave new life to their spirits, new joy to their hearts.
How this certainty eould arise, sceptics have never explained.
Wondered. Before the final, clear, and tranquil assurance.
At irst through fear, now through joy, they cannot believe.
Any meat. They still recline at the table. Mark xvi. 14. Having gone so far, the Lord will perfect His work in His people.

NOTES.
 by a cause，as Acts ii．19；Heb．v．7．Webster＇s Syntax．A deeply psychological expression，showing the hand of＇Zeevangelist－physician．Oosterzee．

## 43．And they gave him a piece of a broiled fish，and of an honeycomb．

Honeycomb．Bees in Palestine live in the clefts of rocks．
＂A land flowing with milk and honey．＂Ex．iii． 8.
The probable remains of their evening repast．
Ordinary food of the disciples resembled that of the Baptist．
 MSS．，yet relained by Tischendorf，Alford，Oosterzee，D．Brown，Wordsworth，and other Critical Scholars．The omission may probably have arisen from an idea in some tran－ scriber that this meal is the same as that in John xxi．9．The words could hardly hav3 been an interpolation．Alford．

49．And he took it，and did cat before theme
Took it．He receives bodily，and gives them spiritual meat．
Eat before them．To prove His humanity，an expression of love．
He ate freely without any necessity．
Angels in the O．T．ate without having human bodies．Gen．xviii．8； xix． 3.
Eating，as with Jairus＇daughter，a sure sign of restored life． They meantime drank full draughts of the holiest rapture．
A sacrifice of His heart＇s love，to His disciples．

厄゙申ayєv．In these words，in this deed，and in this sign，consistod，the npbrsiding of their nubelief，Mark xvi．14．Oosterzee．His cating，a reality．Stier．Proves the reality of His body．Schneider．His energy consumed the food．Kapplinger．He ate，but did not noed nourishment．Oostcrzee．Not for His own necessity，but their conviction．D． Brown．He drinks nothing，proving He needed no food．Bengel．A type of believery eating at the table in heaven，Luke xxii．©0．L．IF．F．D．
44. And he said unto them, These are the words which I spake unto you, while I was yet with yort, theat all things must be julfillet, whieh were written in the law of Mosrs, and in the prophets, and in the psetms, concerning me.
He said unto them. Forty days after His resurrection.
The words. The prophecies of His death, burial, and resurrection.
Christ's resurrection puts the seal of Divine truth on His words.
With you. Now, He was as good as removed from them.
"My victory over death ought to be your greatest joy."
He speaks as if He was already in heaven.
I spake. Angels at the sepulchre referred to words He had spoken.
All things. His birth, death, resurrection and ascension.
Written. Luke i. 63. See Notes.
After three years knowing Him, and witnessing His wonderful works,
He reverently refers them back to their Bibie.
Law. He adduces the three component parts of the Canon, referring to the $S$ rriptures in their mutnal connexion.
The ordinary Jewish division into the Law, Prophets, and Hagiographa.
The first coutained the Pentateuch. The second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel.
The third the Psalms, and all the rest of the canonieal books.

1. In the Lavo we have the book of God's commandments.
2. In the Prophets the revelation of His will.
3. In the Psalms the book of devotion for the Church.

The Law teaches us what to do, the Prophets what to believe, and the Palms how to pray for grace to do and to believe.
Prophets exercise our faith, Psalms nourish our hope, Law tests our love.
Prophets. Luke i. 70. Two divisions, former and latter.
Former, Joshua, Judges, 1 \& 2 Samuel; 1 \& 2 Kings.
Latter, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Hab., Zeph., Hag., Zech., Mal.
Hagiographa. Psa., Prov., Job, Sol. Song, Ruth, Lam., Eccl., Esther, Daniel, Ezra, Neh., and $1 \& 2$ Chron.
Prophecies, the best key to the enigma of Christ's life.
Psalms. Luke xx. 42. Contain most of the Ressianic prophecies. Jews accustomed to apply many of the Psalms to the Messiah.
cinc. The whole course of instruction after the resurrection. Ebrard. A retrospect of His work. Oosterzee. Several sayings combined. Gerlach. No new instructions. Olshausen. Understood old things in new sense. Stier. This took placo on His ascension day. Bengel. See verse 50. "All things." Zhou shalt not find a narratiou, - ridde, a prophecy, a ecremony, but hath some manner of aspect in this gipss, and in some way points at this mystery.-God manifest in the flesh. Hammond.

廿aducis. Tho Psalms are here mentioned without the artfcle, both as the commencement of the Hagiographa, and, at the same time, as that book among than which contains the most direct Messianie elements. Oosicrzce.
45. Then opened he their understanding, that they might understand the scriptures,

Opened He. Many obstacles are to be removed from the heart.
We cannot command the key, to the head or heart.
The Lord opened the heart of Lydia, that she heard Panl. Aets xvi. 14. This privilege flowed forth in the blessings of Pentecost. Asts ii. "Open Thou mine eyes, that I may see wondrous things," \&e. Ysa. cxix. 18.

He who said "Let there be light (Gen. i. 3)," stood among men.
He proves His immediate access to the human spirit.
His absolute divine power over the aventies to the soul.
Understanding. A direct, divine, illmmination of the mind.
The head and heart must alike be enlightened by the Spirit.
The fruit of this blessing, is seen in all the Epistles to the Church.
The Lord, 1. Kindes a light. 2. Opens the eye to behold it.
Understandiug the Scriptures, indispensable to Christianity
Resurrection brought, 1. Full certainty. 2. Deep peace. 3. Apostolio power.
Scriptures. Gr. writings, books. Luke iv. 17.
Apostolic method of interpreting the O. T. is sanctioned by Cbrist.
Promises and types of the resurrection pervade all the Bible.
"Understanding." Masorites counted chapters, verses, words, letters, but lost all spiritual liíe of the Divine Truth. Lightfoot.
46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
Behoved. Gr. must; He sets this against all doubts of men.
Divine will hath determined, and divine power will do it.
Suffer. Scriptures indissolubly unite His sufferings and glory.
Third day. This period is not distinctly asserted in the O.T.
It seems implied in Hosea vi. 2, and typically in Jonah i. 17.

кац oüтшs $\check{\varepsilon} \in \varepsilon$, ornitted. Tischendorf, Slford, Cod. Sinci. "It is written that Chriat should suffrr." Aljord.
47. And that repentance and remission of sins should be preached in his name amony all nations, beginning at Jcrusalem.
Repentance. Men must repent before they receive forgiveness.
We have the concurrence of man's will with God's grace.
Repentance is man's act, remission of sins is God's act.
Repentance of no avail without remission, remission not given without repentance.
Both must be preached together, both by God's merey bound together.
Sanctification is continual repentance and faith. Matt. vi. 12.
Remission of sins. Is the Lord's present appointment and pledge of His favor.
This command is a proof, 1 . Of the historical truth, 2. Of the heavenly origin, 3. Cf the blessed purpose of the Gospel.
Preached. Gr. heralded. Luke viii. 1; ix. 2. Among the Jews and Gentiles.
The result of the Divine appointment, and fulfilled prophecy.
He gave command for the universal publication of His Gospel.

1. Substance of preaching, repentance and remission of sins.
2. Extent of commission, to all nations.
3. Place of commencement, Jerusalem.
4. Manner of preaching, according to the Scriptures.
5. Ground of preaching, His Name.

His name. Jesus opens the door for repentance and remission of sins.

- Preaching derives all its importance and authority from Him.

God shews as much power and love, in bringing men to Jesus, as in the sending of His Son.
All nations. "Hule Thou in the midst of Thine enemies." Psa. cx. 2.
"He shall judge among the nations." Isa. ii. 4.
"And many nations shall say, Come, and let us go," \&c. Micah iv. 2.
"From the rising of the sun, unto the going down of the same, My name shall be great among the Gentiles." Mai. i. 11.
At Jerusalem. Luke ii. 22. "The law from Zion, and the word of the Lord from Jernsalem." Mic. iv. 2.
An ancient prerogative granted to this city.
The Gospel has ever proved its power, just when men would crush it. Blessings to be received through God's instrumentalities.
A proof that the city denounced, was not yet given up.
The city of election, the everlasting metropolis.
It will yet give its name to the Ifcavenly city. Rev. iii 12.
A hint at the world subduing purpose of the Gospel.

NOTES.


They must not wait, until the last Jew is converted.
The Herald's duty is, to make the public proclamation.
That well discharged, the responsibility rests on those who hear.
The ministry are not commanded to convert the impenitent.
Their names, Witnesses, Messengers, Heralds, Apostles, prove this. John ii. 22; 1 Tim. vi. 13.; Rev. i. 5.
$\mu \in$ cápotav, change of heart, called by some transmentation; the coming to a right anderstunding, the growing wise. Metauédeta denotes change of feeling, sucla as Judas had; ansiety, remorse arising from a veview of the past. W. \& W. $\mu \in \tau$ davola belungs ouly to the groal; Meramedeca, pain of mind, heiongs to evil men. Wordsuorth. Hera $\mu f \tau \dot{\alpha} \nu o z a$ is immodiatoly connected with ă $\phi \in \sigma \iota s \dot{\alpha} \mu \alpha \rho \tau \iota \omega \nu$, full aud free remission; the

 Jacob, and has led thousancis to self-destruction. Webster.
ápçauerou' The necusative absolute, as in Acts x . 37. Bengel. Agrees with кйpuyur, implied in кypu $\chi$ 合rou, or with the agent. In the spirit of the precept, we should first ndiress thase who profess Christianity, and then the heathen. But we are not to wait for suecess in the former, before we begin the latter. W. \& W.
"Jerusatem." The name of the earthly derived from the heavonly, Heb.xii. 22; Gai. iv. 26. L.II.V.D. Hence He will begin His reign, Psa. ii. 6, and a second time, His word go forth from restored Jerusalen. Stier.

## 48. And ye are witnesses of these things.

Witnesses. Men of sterling integrity, eye witnesses, testifying against overpowerirg interests.
Their witness further conflrmed by their miracles, wronght in Christ's name.
Witnesses of the offer of mercy having been tenderly made.
Witnesses of that offer having been madly rejected.
Eye witnesses, 1. Oï My liîe. 2. My discourses. 3. My works. 4. My resirrection. 5. Scenes of My asceusion.
"Ye are My witnesses saith the Lord." Isa. xliti.10. Not false witnesses. "Ye shall also bear witness, beeause ye have been," de. John xv. 27.
The apostles claim this privilege, at the election of Afatthias. Acts i. 22. Peter's address on Pentecost. Aets ii. 32. Healing of the lame man. Acts iii. 15.
Before the Council. Acts v. 32. Before Cornelius. Aets x. 39. Sto Paul at Antioch. Acts xiii. 31.
He who contradicts the Gospel Herald, contradicts Jesus. These things. Principally concerning His resurrection.
ruvitul. Death, resurrection, and commission to preach. Meycr. Facts of the Lord's Lifc and ascension. Oosterzee. "Witnesses." Apostles cried with holy fervour, "We are cmentesse's." Tischendorf. סغ́, omitted. Tischendorf, Alford, Col. Sinai.
49. IT And, beholl, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

I send. No delegated being, none but the Son of God, could thus speak. Those whom He sends, He furnishes with necessary gifts.
Here the Comforter is a promise and a power.
Promise. Refers to the baptism of the Holy Ghost. John xiv. 1626 ; Aets i. 5.
The last, greatest, and most comprebensive of all promises,
My Father. Our Saviour acts conjointly with the Father.
Tarry. Gr. sit still. God requires patient waiting, as well as swift obedience.
This command was repeated, as He ascended to His thron s. Acts i. 4. The disciples must learn the lesson of waiting.
"They also serve, who only stand and wait." Milton.
Patient waiting in prayer, secures the divine promise. Luke xviii. 1.
They must learn to wait, before ever they can commence.
Abraham waited twenty-five years for the fulfilment of Gen, xii. 2-3.
Moses had to tarry forty years, waiting for God's time.
The woman waited twelve years and was healed.
The man at Bethesda waited thirty-eight years for health.
Our Lord tarried thirty years in Nazareth before He began His work.
The disciples waited ten days for the promise of the Father.
Jerusalem. The grave of the Old, and cradle of the New Covenant.
Endued. Gr. invested with. The Holy Spirit would envelope them as a garment.
They were not yet fully qualified for beginning at Jerusalem.
This the true and complete re-robing our fallen, naked, souls require.
"I will clothe (His) priests with salvation." Psa. exxxii. 16.
With power. Evident allusion to the Pentecostal revival.
From on high. Height for heaven. Eph. iv. 8. Calling from heaven. Phil, iii. 14.
ėrayyedial. The Promise. The prophecy. Meyer. In answer to prayer, John xiv. 16. Oosterzce. I appoint. Hase, Stier. Implies that the actual work is done, and the

NOTES.
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NEMMOKANDA.
state brought in, by which that sendirg is accomplished. Historicully given after retnen from Grlilee. Alforb. Promise of the Father to the Son. Grotius. Of the Son to pour out the Spirit. Stier.
$\dot{v} \mu \mathrm{i}$ is. Spoken to the apostles only. Alford. "Tarry," opposed to Matt. De Welf". Silence no contradiction. Oosterzee. 'Iepovadì̀ $\mu$, omitted. Tischendorf, Lachmenn, Oosterzee, Cod. Sinai. èv $\delta v \sigma \eta \sigma \theta \epsilon$. Similar expressions used by Homer and Tacitus. $\ddot{v} \psi o v s$, heaven, from hefen, Saxon, to heave, to elevate, to arch: until you increase in light and strength. Braune.
50. 4. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

Led them. The intermediate eireumstanees, are all omitted.
That same road, whieh forty days before, He had trod in deep affliction.
Bethany. Luke xix. 29. Stands on the eastern slopes of the Mount of Olives.
The place of His ascension, was nigh unto Bethany.
The "Sabbath day's journey" only reached to the Mount of Olives. Acts i. 12.
Released from the Levitieal law, apostles travelled further.
The spot where our Lord had often prayed. Fortieth day of the resurrection.
The seene of His frequent humiliation, now of His exaltation.
From this piace He made His royal entry into Jerusalem. Lukexix. 36.
He lodged here during the last week of His life.
Here He prophesied the end of, and wept over Jerusalem.
On its sides, He endured the sorrow of (rethsemane.
From its summit, He ascended to Heaven.
His hands. Bearing the sears, radiant with divine morcy.
The marks of atoning love, begin to be glorificd.
A pledge that power firon on hiyh, would protect them.
The prophetic promise, followed by the priestly blessing.
He stands near the threshold of the heavenly sanctuary.
He does not now lay His hands on them. John xx. 22.
Blessed. At another time, He breathed on them. John xx. 22.
As Aaron blessed the people, the glory of God appeared. Lev. ix. 22.29. There were but eleven apostles present, representing all the elect.
©̈ws. Cod. Sinai. has npós. ë $\xi \omega$, omitted. Cod. Sinat. Bethany a distriet. Ligñtfoot, Oosterzee, Schubcrt, Fisley. Led forth from John's house. Drascke. Detwetn

NOTES.

Dethany and Mount of Olives. Tischendorf, Stier. In sight of the temple. Gerlach. present site of tradition where Tielem, A.D. : 8 B, , crected a churcid. Williums, Juacs, Ellicott. Where IIe began His entrance into the city, Luke xix. 36. Lightfoot. A Sabbath day's Journey from Bethphage. W'ieseler. Bethany, Mount of O!ives, nsed interchangeably by Luke. Robinson. In sight of Bethany. Stier. Hill overhanging Bethany. Stanley, Barclay. He stands victorious, Prince of Peace. Braunc. Where most deeply depressed, then exalted. O;er the hrow of Mount of Olives. Alford. The time of day, moruing. Drasche; before day. Hess; midday. Sticr; sunãown. Tischendorf.
51. And it came to pass, while he blessed them, he was parted from them, and carricd $u p$ into hcaven.

Blessed. Parents leaving the world, ought to bless their children.
Why should we fear the curse, whon He has left us a blessing?
He came to earth with a blessing, He passes away with a blessing.
It was His last act, and a continued act.
It will not cease, until the last believer is in heaven.
The incarnate, crucified, risen One, on wing for heaven.
He goes away in benedictions, enthroned, glorified.
Parted. He probably retired from them a few steps.
What a dificrent departure from that on the cross !
This separation, the true source of veumion.
If angels sang at His birth, on earth, now they shout with heaven in view.
"Lift up your heads, O ye gates, that the King of Glory may come in." Psa. xxiv. 7.
Let the righteous rejoice, their last conflict will be a triumph.
Carried. Gr. taken away, from those He loved, not to leave them.
He was impatient for His cross, not for His throne.
Not carried away by angels, as were Enoch, Elijah, or Lazarus.
Many a word spoken by Him, now first understood.
The harmony between apparent inconsistencies in His life, established by this miracle.
His ascension, the festival of His coronation.
His hardest conflict, ends in His highest honors.
The source of richest blessings, and highest hopes to the Church.
Up to heaven. The end and beginning of His life miraculous.
"He sat down on the right hand of God." Mark xri. 19.
His resurcetion needed no witness, except His appearing.

NOTES.


His ascension could not thus be authenticated.
His ascension was the conclasion of His resurrection.
His resurrection a glorification still incomplete.
His ascension not the goal, but a halt, in His kingly course.
The apostles' connection with Him continued, after His ontrance within the veil.
His ascension the perfection of His prophetic, pricstly, and kingly offices. 1. It manifests the full splendor of the kingdom of God.
2. It assumes its highest blessings.
3. It announces its infinite perfections.

He has left, 1. Over our heads, the open heaven. 2. Before our eyes, a happy home. 3. Under our feet, a path sanctified by His footsteps. What is the earth to thee looking steadfastly towards heaven? Acts i.10.

1. The plain of His sufferings, the place of His departure.
2. 'The beginning concealed, His departure concealed.
3. He departed from us, yet remains with us.
4. Hidden from His people, only to be clearly manifested.
5. Here it is dark, there it is light, " no night therc." Rev. xxi. 25.
6. Here we are strangers, there is our home. John xiv. 2.
7. Here are conflicts, there palms of victory. Rev. vii. 9.
8. Here is sorrow, there is delight. Job. iii. 17.

While gazing, forgetting every thing, but Him and heaven,
Two angels from many thotsunds present, became risible. Acts i. 10.
They said to the disciples, "He shall come again in like manner." Acts i. 11 .

Earth gave Him a manaer, it will yet give Him a throne!

Scéaiŋ. Went a little distance from them. Meyer. Several ascensions; first, Luke xxiv. 51; last, Acts i. 9. Jones, Finkel. Two incideuts recorded as but one. Meyer, Alford. During the 40 days, usually a dweller in heaven. Kinlel. As to the hour, some place it in the morning, others at noon. As to the witnesses, others besidos the Eleven probably present. Andrews. His ascension only a consequence of His resurrection. Tholuch. His ascension visible, because invisible after the clouds received Hin. Wcsley. Apustles did not expect visible ascension. Drascke, Herder; affimod. Stier. Two traditions of the ascension arose; one, of the ascensiun the first day of His resurrection; the other, after forty days. Meyer. Simply absurd for Strauss and Paulus to say that the lows of gravity contradict the Evangelists. Oosterzee. The other extreme of pretendod spirituality reduces us to Pantheism. "Two men" (Acts i. 10), first fruits of the resurrection-a Moses and Elias. Stier.
 in the extreme. Alford.

Worshipped. By prostration, a thing not done before His crucifixion by the disciples.
The first clear announcing of religious worship to Christ.
He was not honored now, exclusively as Messiah. Matt. ii. 2; xx. 20.
They worshippeal Him in His Divine nature.
Community of spixit, ciauses community of worship.
During the forty days, they were studying His divinity.
Worship divine is His due, or He would not accept it.
God's saints unite in working, prayiug, suffering aud praising.
We break the first command daily, if Jesus' Gollhead is not a reality.
Returned. No longer alone or forsaken, Christ with them still.
To Jerusalem. Remained with one accord, their visible Head being gone.
They remained ten days publicly together, unmolested.
Had they stolen the body, this would have been impossible.
The Jewish counchl dil not believe their own accusation.
Fanaties would not have thus calmly waited for as promise.
They continued in prayer, for the fulfilment of the Lord's word.
Great joy. He had ascended as a conquering King.
There was also joy within the gates of pearl. Psa. lxviii. 17-18.
The attendant throng of angels, cry to those within the golden city,
"Lift up your heads, O ye gates, and the King of Glory shall come in." Psa. xxiv. 7.
Saduess at their loss is now absorbel in joy, serving such a Master.
They rejoiced at victories, He had won over death, and the grave.
Now they rejoice in His promises, so full of glory.
They rejoice, despite the separation, even at His parting.
It proves the great progress they had made in forty days.

1. Faith sees Christ's highest glory in this departure.
2. Love thinks of His gain, not of her loss.
3. Hope steadfastly looks for the fulfilment of the promises.
[.

[^23]53. And viere ccntinually in the temple, praising and blessing God. Amen.

Continually. Spent the day, but returned home at night.
"Anna served God with fastings and prayers night and day." Luke ii. 37. Termple. Luke i. 9. There the disciples obeyed His last command. The Jews on great occasions travelled far to render thanks in the temple.
The temple service had become clothed in Gospel robes.
The song of Moses, had become the song of the Lamb.
They doubtless met in Solomon's porch, where their Master taught.
Now tlrey see His face in the city, where the Lamb is the temple. Rev. xxi. 22-23.

John is thought to represent the Four Evangelists. Rev. iv. 7.
Praising. The fruit of joy, the work of the upper temple.
Jesus and His blessing are ours, let us praise Him also.
Amen. So let it be. It is faithful and true. This word is used by a soldier in Turkistan; when he surrenders limself as a prisoner to him who makes him captive, he exclaims " Amman," which means "Give me safety." Let the children of God, the disciples of Christ, conclude their prayers with a desire that God will give safety through Christ, who is Yea and Amen.

Staravtòs. Continually, at the stated hours of prayer. Alford. aivô̂vtes. Doubtful. Griesbach; omitted. Cod. Sinai.; retained. Alford, Wordsworth. єúdoyov̂עтєs, cancelled. Tischendory; retained. Alford. The number and importance of the authorities furvisb no ground for omitting these words. Oosterzee. a $\mu \dot{\eta} \nu$, cancelled. Tischendorf, Tregellea, Alford, Cod. Sinai; bracketed. Lachmann; retained. Brown, Wordsworth.

## THE END.

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About four years ago I began to put to press the manuscript of an "Analymical Concordance to the Bible," in Hebrew, Greek and English-a thing hitherto unthought of and unattempted. As it contains 1,090 large quarto pages of three columns each, of 360,000 lines, with 70,000 Hebrew and Gre6? words or headings, it took me nearly thres
years (from 6 A.m. to 10 p.m.), merely to carry it through the press. In short, it is the outcome of a forty-years life-labor.

It was published at my owon expense in September, 1879, at what is reckoned a very moderate price, and I hoped to reap some fair share of profit to make up for the past. I tried to make some arrangement with an American publisher, and offered copies in quantities at one-then of the published price; but, meanwlile, another American firm advertised a private edition at the mere price of paper and press-work, without even allowing anything for the expense of the plates, much less making an acknowledgment to the author of any kind whatever, no more than if he had no existence.

As this advertisement at such a price put a stop to any desire on the part of American publishers to purchase copies, the above firm was written to, and they replied "We do not care" for your authorization, and "We have no wish to buy it." They, however, generously added, "We shail be glad to buy copies when we can buy cheaper than wee can manufacture"; and again, "We can readily afford to sell at the simple cost of manufacturing and handling, and then we shall consider it a splendid investment for us on account of its influence in favor of our other lusiness."

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Christian friends, I have no wish to enter on the question of an international copyright, for it is not the question of one publisher against another-but of an author who has spent years of labor and thousands of pounds on his work, and who was anxious to sell his work in America at the lowest possible price.

Christian brethren, may I not hope that you will all-singly and conjointly-lift up your voice and protest against this piracy and spoliation, and show to the Christian Churches in Great Britain that you hate "robbery for a burnt-offering"? I am your servant in the Gospel.

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[^0]:    7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?
[^1]:    23. Then said one unto him, Lord, are there few that be saved? And he said unto them,
[^2]:    1

[^3]:    "Oxen." Wielding the whip over oxen may denote ambition. порєvoцat.-I яाт
     $4_{5}$ Latinisn.-Excusatum me habcas. Periphrastic tenses are often formed with the participle and éxus. Thus átuáras ròv ă $\nu \delta \rho a$ éxet, having dishonored the man, he oontinues to dishonor. Webster's Syntax.

[^4]:    "There is room." On some occasions, so numerous are the guests that there is not roon for them to sit in the court of the person who makes the feast, and a larger room

[^5]:    os $\pi \rho \in \sigma \beta$ virepos. Who is this elder son? Some say the Pharisees. Treneth; selfrighteous Jews, in contrast with the Gentiles. Justos sed mediocres. Sulmeron. "Major filius, populus Israel secundum earnem in agro est; in hæreditarià opulentia Legis et Irephetaum:" in Wrordsuorth. Krummacher of Elberfeld was asked this question, and he answered, myself. He then confessed he murmured at a miserable creature having suddenly become rich, with a remarkable visitation of grace. "Some" ure so supremely kelfish, they woth construct a specinl heaven for themselves and friends."-Emperor Constantine, to one who was dusatisfied with every church ho

[^6]:    15. And one of them, when he saw that he was hcaled, turned back, and with a loud voice glorified God,
[^7]:    28 Likcwisc also as it was ir. The days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

[^8]:    B. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

[^9]:    31. ฐ. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, aud all things that are written by the prophets concerning the Son of maN shall be accomplished.
[^10]:    21. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
[^11]:    кагаßáret. His course swept round the southern swell of the Mount of Olives Stanley, Ellicott. Jewa led a red cow yearly to be sacrificed there. Maimonides.
    $\mu a \theta_{\eta} \bar{\omega} \%$. Roused by His miraclos. Rosenmuller. The multitude who followed Christ. Kuinoel.

[^12]:    iva, omitted. Tischendorf, Alford, Cod. Sinai.

[^13]:    $\dot{\epsilon} v \beta i ́ \beta \lambda \omega \psi$ 廿a $\mu \hat{\omega} \nu$. Not in Matt. xxii. 43, or Mark xii. 36 ; added here as conveying
     41), as less interesting to them. Wordsworth. Not the words of Luke, hut the words of the Lord Himself. Alford. $\psi a \lambda \mu \bar{\omega} \nu$, from $\psi \dot{d} \lambda \lambda \omega$, to strike a chord, on the lyre to which they were sung. Called the "Prayers of David,"Psa.1xii. 20. Augustine and Chry/snstom attribute them all to David. Their authors as given. Jerome. 74 to David. De Wette, Tholuck. Anonymous Psalms ascribed to Jeremiah, Jeduthun, Haggai, and Zechariah, all arranged by Ezra. Henystenberg, Alexander. The cx. written to David. Eivald, Meyer ; by David. Hengstenberg, Alexander. Our Lord eonformed to the popular impression. De Wette.

    кúpos. Those evasions by which the Jews would nullify the text as a proof of Christ's divinity, had not jet been invented. The Talmudists apply it to Abraham the Targumists to Darius; and others to Hezekiah. Smith's Test. to the Messiah.

[^14]:    $\pi \rho o ̀$, here denotes not so much the time (comp. Matt. xxiv. 9), as the importance of ahe events, as 1 Peter. iv. 8. Bengel.

[^15]:    

[^16]:    фe入ймatt. "Whom seek ye?" John xviii. iv. The kiss was first given, then this фèńratı. "Whem seek ye?"John xviii. iv. The kiss was first given, then this
    question, Whom seek ye? Lampe, Gerlach, Brown. The rebuking voice of Jesus compelled Judas to make a hasty retreat, which put the multitude into a sympathe tic firght. Lange. The fright or falling doubtless a miraculous stroke of almighty Power and insulted Love. He did not give the kiss uutil after the question, Whom seek ye? Chrye sostom, Cyril, Stier. Judas encouraged the multitude; "Go on, I will shew you nothing is to be feared." Tischendorf. Omitting the interrogation, it becomes a judivial sentence. Krummacher. Invisible tempters, like vipers, gliding, whispering throngly the garden, were cast off $\begin{aligned} \\ \text { ith a stroke, and He advanced to meet the band. Oosterzec. }\end{aligned}$

[^17]:    "Witness." The murderers of Farel, the Reformer, nsed the same words to him. The martyr indignantly replied, "Use the words of God, not of Caiaphas." Schmidi.

[^18]:    25. And he released unto them him that for sedition and murder was cast into prison, whom they hud desired; but he delivered Jesus to their will.
[^19]:    28. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
[^20]:    29. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the voombs that never bare, and the paps which never gave suek.
[^21]:    

[^22]:    56．And they returned，and prepared spices and ointments；and rested the sabbath day according to the commandment．

[^23]:    $\pi \rho о \sigma \kappa \nu \nu \dot{\sigma} \sigma \alpha \tau \in \varsigma$, omittted by Tischendorf; no sufficient grounil. Alford. Luko iv. 7. Worshippers standing, Acts. i. 11. Bengel. Only used twice by Lukc. Fell down before Him. De Wette; and yet out of sight. Stier. The Lorl Himself foretold His ascension, John vi. 62 ; xx. 17:-it was immediately after His disappearance frorn the earth, expressly announced by the Apostles, Acts ii. 33,$34 ;$ r. 31 :-continued to be an article of their preaehing and teaching, 1 Pot. iii. 22 ; Eph. ii. 6 ; iv. 10 ; 1 Tim. iii. 16. Alford. Worshippers standing, Acts. 1. 11. Benget. Only used twice by Luke. Fell down before

